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MAYNOOTH COLLEGE

ITS CENTENARY HISTORY

BY THE

MOST REV. JOHN HEALY, D.D., LL.D., M.R.I.A.

BISHOP OF MACRA AND COADJUTOR BISHOP OF CLONFERT
EX-PREFECT OF THE DUNBOYNE ESTABLISHMENT, MAYNOOTH
SENATOR OF THE ROYAL UNIVERSITY OF IRELAND

1795 1895

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‘*Ego Mater Pulchrae Dilectionis, et Timoris, et Agnitionis, et Sanctae Spei.*’—Ecclesiasticus xxiv. 24.

MAR 17 1961

PREFACE.

THE COLLEGE OF MAYNOOTH, during the century now closed, has been for more than six thousand Priests and Prelates of Irish birth the 'Mother of Fair Love, and of Fear, and of Knowledge, and of Holy Hope.' At the present moment she can reckon about two thousand children from her own bosom, who preach the good tidings of salvation chiefly at home, but many of them also in all English-speaking lands. The late Cardinal Newman once declared that Maynooth was the 'most important ecclesiastical seminary in Catholic Christendom;' Cardinal Manning called it 'the great *Alma Mater* of the Priesthood of Ireland;' and another eminent writer has described it as 'the focus and centre of the Irish Church, the great heart out of which flows, and flows never to ebb, the tide of Ireland's sacramental life.'

Maynooth has, indeed, become a mighty Mother. She has grown with the passing years like the fair olive in the plains; she has been exalted like the cedar of Libanus; and her fruits are fruits of honour and of grace. Now that our Fair Mother has lived through a century—now that she has hewn out her pillars and built herself a stately home—she invites all her children to come nigh to her, that they may 'eat her bread and drink her wine;' that she may tell them, for their instruction, the story of her life; and recall to their minds, in joy and thankfulness, all the great things which the Lord hath done for her. Hastening, they come from afar—the scattered children of that fruitful and beloved Mother—to share in her joyful thanksgiving; to talk with her of those that are gone; and listen to the story of her changeful life, from the trying years of her timid childhood to the splendid maturity of her prime.

We have been asked by the Bishops of Ireland to narrate that story; and for us the task, though by no means an easy one, has been a labour of love. But the time allowed was altogether too short; and although we spared no pains to do the best we could in the eight months available for the composition of this work, we think it right to apologize beforehand for the inaccuracies and omissions, which in such circumstances, were, humanly speaking, unavoidable.

At the same time, we venture to hope that this CENTENARY HISTORY OF MAYNOOTH COLLEGE will prove interesting and instructive, not only to the clergy who have been educated in the College, but also to Irish Catholics of every class, and, perhaps, to many educated laymen of every creed. For the history of Maynooth is the history of a National College; and it is undeniable that it has exercised, at least indirectly, a very great influence in forming the character and shaping the destinies of the Irish people. Men may differ in their appreciation of the work which the College has accomplished during the past century; but there can be no second opinion as to the greatness of its influence, and the stability of its power.

In order to show the difficulties to be overcome, and the work that has been accomplished by the College of Maynooth, we have given a rapid sketch of the state of the earlier ecclesiastical education in Ireland, especially during the period of the Penal Laws. We are strongly inclined to think that every reflecting mind which peruses these opening chapters must come to the conclusion that, in the matter of education, as well as of religion, it is a foolish and a hopeless task to attempt to pervert by bribes, or to coerce by force, the conscientious convictions of the Catholic people of Ireland. One thing, at least, is certain—that for nearly four hundred years it has been tried, and tried in vain.

As regards the plan of this work, the subject naturally divides itself into FOUR PERIODS. The FIRST PERIOD extends from 1795 to 1820; and is limited by the fact that the Irish Parliament, which founded the College, secured in the

Act of Union, at least to a certain extent, the continuance of the annual grant until the year 1820.

The Second Period, from 1820 to 1845, is fixed by the very large increase in the grant which was given, in the latter year, by the Government of Sir Robert Peel.

The Third Period, extending from 1845 to 1870, is determined by the withdrawal of the Government Grant, which ceased on 31st December, 1870.

The Fourth Period extends from 1871 to the present year of 1895. During this Period, the College, though increasing its students and enlarging its Staff, has been maintained by its own resources, and is altogether free from Governmental interference of every kind.

During each of those Four Periods the College presents itself in a twofold aspect, according as we view it from without or from within. Or, in other words, we may examine its Domestic or Internal History on the one side; and also the History of its External Relations on the other. We have found it convenient to keep these two aspects of the College History quite distinct; and thus we have been enabled to place, as we hope, in a clearer light, the manifold questions of interest connected with a rather complex and intricate subject; and, at the same time, to avoid, as far as possible, much confusion and repetition.

We owe great thanks to several friends for the help which they have given in the preparation of this volume. Every member of the Maynooth Staff, from the President to the youngest Professor, has shown himself most anxious to aid us. The Vice-President, Dr. O'Dea, and the Bursar, Father Donnellan, spent much time and trouble in preparing the Appendices, and in procuring the photographs and other illustrations that are reproduced in this work. We are also indebted to Dr. O'Dea, to Professor O'Loan, and to Professor Mannix—the last of whom took the place of Dr. Clancy—for valuable assistance in correcting the proof-sheets. Professor O'Loan also sent us a most useful collection of pamphlets regarding the College, and made valuable suggestions on several points. The Rev. Denis Murphy, S.J., LL.D., of University College, Dublin, with great kindness, placed at our disposal his own manuscript collection of the Penal Statutes, with full permission to extract whatever might suit our purpose. Father Hogan, S.J., F.R.U.I., whose work on the *Distinguished Irishmen of the Sixteenth Century* we found very useful, read over the proofs of the Third Chapter, and gave us some useful hints. Lord Frederick FitzGerald and Lord Walter FitzGerald, the uncles of the young Duke of Leinster, have been most obliging in giving every facility to photograph the portraits and maps in Carton. Lord Walter, with great kindness, offered to place the blocks of his own illustrations at the disposal of the Publishers. Professor Lennon, D.D., Professor Hogan, Professor M'Rory, D.D., and Dean Gilmartin have also given valuable assistance, which is duly acknowledged in the course of this volume. Several Bishops and Priests have likewise given us assistance, which is also suitably acknowledged, either in the text or in the notes to this work.

We feel it our duty to say that the Publishers have spared no pains to render this CENTENARY VOLUME worthy of the College, and creditable to Irish art and Irish enterprise. How far they have succeeded, the public will be able to judge for themselves.

We have only to add that, in treating of the many delicate questions which have arisen in connection with the history of the College, the Author alone is to be held responsible for the views and opinions to which he has given expression. But, whilst giving our opinions in all candour, we also submit them, with all deference and humility, to the authority and, if need be, to the correction of the Holy See.

✠ JOHN HEALY, D.D.,
Bishop of Macra and Coadjutor Bishop of Clonfert.

MOUNT ST. BERNARD, BALLINASLOE,
June, 1895.

LIST OF THE PRINCIPAL AUTHORITIES

QUOTED IN THIS WORK.

It will be useful to indicate here the principal authorities used in compiling this work, to whom briefer reference is made in the notes.

1. *The Journal of the Trustees of the Royal College of Maynooth, from* 1795 *to June*, 1891. It is a manuscript folio volume, written by the various Secretaries to the Trustees; and is quoted in our notes simply as the *Journal*. It is, of course, the most authoritative record for the history of the College—especially for its Internal History. We have not seen the second volume of the *Journal* from 1881 to the present time; but it is a matter of small importance, as the *Calendar* for the same period furnishes all the necessary official information.

2. The large manuscript folio described on the back as *Records concerning the Royal College of St. Patrick, at Maynooth.* It comes down to June, 1845, and gives accurate lists of those promoted to orders, and also of those who received any academical distinctions, for every year from the foundation of the College down to that date. Moreover, it supplied, especially during the earlier period of the College history, brief notices of the appointments of the Officials, and sometimes, but more rarely, of their death or resignation, with occasional notices also of the official Visitations of the College. These entries are of the highest authority and importance. The volume is cited briefly in this History as the *Records*.

3. The *College Calendars* from 1864 to 1894, inclusive; that is, for thirty-one years. During this period they take the place of the *Records*, and are,

of course, of the highest importance and authority in connection with the more recent years of the College History. They also contain brief notices of the earlier Officials, chiefly compiled by the Most Rev. Dr. Walsh, Archbishop of Dublin, when Vice-President of the College; and also accurate lists of the Officials of the College from the beginning, which were of the greatest utility in compiling this History.

4. The Reports of the Government Commissions of 1827 and 1855. The large folio volume in our hands is labelled on the back *Maynooth Commission*, 1827 *and* 1855. On the title-page the former purports to be the *Eighth Report of the Commissioners of Irish Education Inquiry*, *Roman Catholic College of Maynooth*, *Ordered by the House of Commons to be Printed*, 18*th June*, 1827.

The second volume is entitled, *Report of Her Majesty's Commissioners appointed to Inquire into the Management and Government of the College of Maynooth. Dublin*, 1855.

The first volume is usually cited by us as *Evidence*, 1826, or *Commission of* 1826, because all the witnesses were examined in that year. The second volume is referred to as *Evidence*, 1853, or *Commission*, 1853, because nearly all the evidence was given in that year; and it was found useful to fix the date of the evidence in quoting the testimony of the witnesses.

5. A fifth official source of information is furnished by the *College Accounts*, the *Leases*, and the other *Deeds* in the custody of the Bursar, who has spared no pains to give us the most accurate information at his disposal, on all points connected with the business transactions of the Trustees, in connection with the History of the College.

6. Another most useful work, for the introductory portion of our History, was Cardinal Moran's *Spicilegium Ossoriense*, which contains very many authentic documents, of the highest importance; and hence it may be regarded as a quasi-official authority.

7. In addition to the foregoing, we also found it necessary to consult,

besides many others, the following works, to which special reference has been made in the text, or in the notes :—

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CHAPTER I.

ECCLESIASTICAL EDUCATION IN IRELAND DURING THE CELTIC AND ANGLO-NORMAN PERIOD.

'*Once remotest nations came*
To adore that sacred flame,
When it lit not many a hearth,
On this cold and gloomy earth.'

THE HISTORY OF MAYNOOTH COLLEGE, although for us so interesting and important, exhibits only one phase of the history of ecclesiastical education in this country. If we would really understand the position which we hold, and the progress we have made, it will be necessary to take a rapid survey of the history of Catholic Education in Ireland during the most stirring and eventful periods of our national life.

Such a summary, however brief, will enable us to realize two great truths, which cannot be obscured: first, that the love of learning, and especially of sacred learning, is deeply implanted in the Irish heart; and secondly, that in Ireland learning and religion have always gone hand-in-hand, and that whatever is best in our national history from the very beginning, has been the offspring of that holy and auspicious union.

In this chapter we first propose to recall to mind the literary fame of the old Monastic Schools of Ireland during the purely Celtic period. Then, during the two calamitous centuries of the Danish wars, we shall see their effulgence gradually fade away, like the glory of the waning moon, and become almost totally eclipsed during the disastrous epoch of the Anglo-Norman domination in Ireland.

I.—THE PERIOD OF THE OLD MONASTIC SCHOOLS.

It is now admitted by all competent scholars that during the first three centuries of our Christian history the Monastic Schools of Ireland were the light and glory of all the West.

It is the one period of our sadly inglorious island-story to which Irishmen of all politics and of all creeds look back with legitimate pride. It was not a glory won by perfidious stratagem or bloody conquest; it was a triumph at once peaceful and holy, the victory of self-denial over selfishness, of continence over lust, of spiritual knowledge over passion and pride. The Schools of Ireland were then crowded with the studious youth of many lands. Her missionaries carried the light of the Gospel to far-distant and barbarous nations; her scholars at home were eminent beyond all others for leading lives chaste, humble, and self-denying in the highest degree. To study their history is to feel ourselves elevated to a higher sphere and a serener atmosphere; to lose sight of what is sinful and paltry in the contemplation of what is beautiful and good.

We appeal for proof not to these statements of our own, but to the weighty and unbiassed testimony of foreign writers. Bede tells us[1] that in A.D. 664, 'many of the nobility and of the lower ranks of the English were in Ireland at that time, who, in the days of Bishop Finan and Colman, forsaking their native land, retired thither for the sake of divine studies or of a more continent life; and some of them presently devoted themselves to a monastic life; others chose rather to apply themselves to study, going about from one master's cell to another. The Irish (Scoti) willingly received them all, and took care to supply them with food, as also with books to read, and their teaching gratis.' This is a noble testimony, which no scholar should ever forget, to the learning and the virtue of the masters, as well as to the hospitality which threw open our Irish Schools, not only for the instruction, but also for the gratuitous maintenance of poor scholars from every country in Europe.

Eric of Auxerre, speaks of the flocks of Irish philosophers that came, like migratory birds, to the shores of France, heedless of the dangers of the sea. They came in such numbers that almost all Ireland might be said to have migrated to France.[1] Of those learned rovers, Scotus Erigena, the first Greek scholar of his own time, was the most celebrated and influential.

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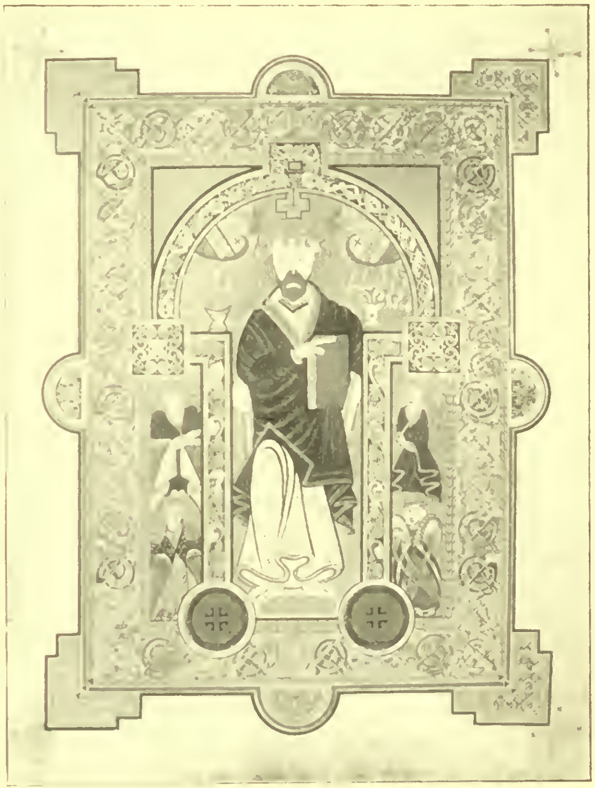
[1] Book iii., chap. xvii. (Bohn's translation).

St. Bernard, in a somewhat mixed metaphor, describes the swarms of Irish missionaries as spreading over foreign nations like an inundation of the sea.[2] Similar statements might be quoted from other writers of that period,[3] which prove beyond question the numbers, the zeal, and the learning of the Irish missionaries, who left their native land during this period to preach and teach on the Continent of Europe.

Montalembert[4] truly says that there was in the Irish monasteries an intellectual development altogether unknown in the Egyptian laura, which rivalled that of the greatest of the Monastic Schools of Gaul. Music was held in high honour; caligraphy and miniature painting were cultivated with so much ardour and success, that types of beauty were created which modern art does not disdain to study and to imitate. Virgil was copied, and Ovid was explained in those schools. Greek literature was most successfully cultivated, as the works of Scotus Erigena clearly prove; and no branch of knowledge was neglected which could tend in any way to adorn religion, or illustrate the saving truths of faith.



ST. MATTHEW.
Illuminated page from the 'Book of Kells,' Seventh Century.

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[1] 'Quid Hiberniam memorem, contempto pelagi discrimine, paene totam cum grege philosophorum ad litora nostra migrantem.'—*Praefatio ad Actus S. Germani.*

[2] 'In exteras etiam nationes, quasi inundatione facta, illa se sanctorum examina effuderunt.'—S. Bernardi, *Vita S. Malachiae*, c. iii.

[3] For instance, in *S. Sulgeni Vita*, it is said that he 'Exemplo patrum, commotus amore legendi ivit ad Hibernos sophia mirabili claros.' And Camden, a thorough scholar, but no great friend of Ireland, says 'Anglosaxones in Hiberniam tanquam ad bonarum litterarum mercaturam undique confluxerunt; unde de viris sanctissimis in nostris scriptoribus legitur—"Amandatus est ad disciplinam in Hiberniam"—'He went on retreat for learning and holiness to Ireland.'

[4] *Les Moines d'Occident*, vol. ii., p. 489.

The culture of the Irish monasteries, though originally derived from Continental sources, was developed on purely national lines. The seed came from France and Italy ; but the growth was an Irish growth, springing from the kindly Irish soil, and maturing in the bland and genial air of Ireland. Bishop Forbes of Brechin, a very competent scholar, has, from his point of view, given eloquent expression to the growth of this monastic culture in the early Church of Ireland :—

> 'The attitude of the Celtic Church towards the West of Europe is a very interesting point in ecclesiastical history. Separated by the sea, by distance, by race, by politics, from the great centres of Christian civilization, Ireland developed her own line of Christian thought, and her own form of Christian polity, as evidenced in the tribal, as opposed to the diocesan, episcopate. Nor was this influence confined to their native land. The Irish missionaries spread over Europe, from Iceland to Tarentum, carrying with them their own learning, and, to some extent, their own rites, sometimes well received, more often the objects of national jealousy to the people amongst whom they sojourned, formed an important element in the civilization of the West.'[1]

This is, perhaps, a more striking than accurate way of stating, what is an undoubted fact, that our early Irish Church and our early Schools grew up racy of the soil of Ireland, and most zealous to preserve the traditions of their sainted forefathers. Still, they never, even for one moment, forgot the injunction of him who was, under God, the author and founder of their faith. 'If any [difficult] questions arise in this island,' said St. Patrick, 'let them be referred to the Apostolic See.'[2] The recognition of the Apostolic supremacy is more formally expressed in the *Book of Armagh*, in what is known as the Canon of Patrick, Auxilius, Secundinus, and Benignus. If any difficult case arose amongst the tribes (or nations) of the Scots, it was first to be referred to the see of Patrick, the Archbishop of the Scots, for decision ; 'but if the aforesaid case cannot easily be settled by the sages of Armagh, we have decreed that it must be sent to the Chair of the Apostle Peter, which has authority over the city of Rome.'[3] We know, too, when a serious dispute did arise regarding the Easter Question, it was, in obedience to this very canon, formally referred for decision to the See of Rome. And when that decision was brought back by the prelates deputed to carry the case to Rome, it was received in the Synod of Magh Lene 'humbly and without hesitation,' in accordance with the principles and practice of the Saints and Fathers of the Irish Church, whose names are quoted by the writer.

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[1] Preface to *The Calendars of Scottish Saints*, p. xiii.

[2] *Haddon and Stubbs*, vol. ii., part ii., p. 332.

[3] 'Si vero in illa (Cathedra Patricii) cum suis sapientibus facile sanari non poterit causa praedictae negotionis ad sedem Apostolicam decrevimus esse mittendam ; id est, ad Petri Apostoli Cathedram, auctoritatem Romae Urbis habentem.'—See *Stokes*, p. 356, vol. ii.

But it may be asked: What was the educational programme in those schools? What evidence have we of the literary work which they accomplished? The simplest answer is to point to the scholars whom they produced, and to such fragments of their writings as have come down to our own times. One of the most remarkable features of our early Irish schools was their success in the cultivation of the Greek language; and of that fact the existing writings of Erigena afford the most ample and convincing proof. We can point to Virgilius, Abbot of Aghaboe, and afterwards Archbishop of Salzburg, who, both as a theologian and astronomer, was amongst the most remarkable men of his time. The extant letters of Pope Zachary[1] clearly prove that Virgilius set St. Boniface right on the question of re-baptizing heretics in certain cases; and that he taught abroad, what he had learned at home, the sphericity of the earth, and the possible existence of antipodes, which was regarded as a dangerous error by most of his contemporaries. We can point to the singular geographical knowledge shown in Dicuil's treatise, *De Mensura Orbis Terrarum*. He was probably a scholar of Clonmacnoise. We can point to Dungal of Pavia, who was amongst the foremost men of his time, as a logician, a theologian, and a controversialist, and whose letters to Charles the Great, still extant, *De Duplici Solis Eclipsi*[2] (810), prove him to have been, for the time, a most accomplished astronomer. We can point to Adamnan's Latin *Life of St. Columba*, which is recognised by all competent critics to be one of the best specimens of biography produced by that age, and which has proved not only interesting, but almost invaluable to our own. We can point to the varied culture of the great Columbanus—a pupil of the school of Bangor, the ascetic, the preacher, and the poet—whose Latin verses, as well as his other writings still extant, show his familiarity with the literature and versification of the Latin language, and prove also that he was not unacquainted with Greek. We can point to Cummian Fada, Bishop of Clonfert, the author of that celebrated *Epistle on the Pascal Question*, which gives evidence of profound and varied learning in Scripture, in ecclesiastical history, and in the knowledge of the different cycles in use at different times and places throughout the Church.

[1] Migne's *Patrologie*, p. 943.

[2] See *Patrol.*, No. 105, p. 454.

In all these cases we do not rely on vague traditions or uncertain rumours; but we point to the works, or the fragments of the works, of those eminent scholars which are still extant, and which conclusively prove the depth and variety of the learning, both sacred and profane, that was taught in the old Monastic Schools of Ireland.[1]

Those were Christian Schools in the truest and highest sense of the word. The cultivation of Divine wisdom was their main purpose, to which everything else was secondary and subservient. But, on the other hand, no branch of knowledge was neglected that could serve to elucidate the sacred writings, and bring home to simple minds the great principles of Christian morality. It was for this they cultivated the study of the Greek and Latin Classics, of history, of geography, of astronomy, of philosophy, as well as of the Christian apologists and moralists. We have also extant evidence that many of them were skilled in composing Latin verse in various metres; and if 'our own Sedulius,' as he is called by Dicuil, in the ninth century, was indeed an Irishman, then Ireland can claim the honour of having produced the Christian Virgil, whose eminent merits as a poet have been recognised by scholars all over the world.

RUINS AT CLONMACNOISE.
From a Water-colour by G. Petrie, P.R.H.A., in the National Gallery, Dublin.

It is, perhaps, to be regretted that during this period no attempt was made to establish one great central school which might have been the nucleus of a future University. Clonmacnoise was the nearest approach to such a literary centre; but, owing to the absence of political unity in the government of the country, there was no centripetal force to keep the opposing elements together. Later on, as we shall see, such an attempt was made, and probably would have been successful, had not the Anglo-Norman invasion once more let loose all the warring elements of society. At a later period Lismore became the great academy of the South of Ireland; and after the decline of Bangor, Armagh, in spite of many calamities, continued to be the great School of the North.

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[1] See this subject fully treated by the writer in *Ireland's Ancient Schools and Scholars.*

During this period there was no such thing as regular endowments and collegiate buildings on an imposing scale. Both masters and students are called 'saints' in our old books; and, although not always faultless, they deserved the name. It was a period of high thinking, but of poor living. The students lived on their wits—one of them, like Ciaran, would bring a cow to the college, which was milked for the common good; another would procure a sack of oats, sometimes from his friends, sometimes by purchase, sometimes by questing from the good people round about. And then they fished in the river, or gathered fruit, or snared wild birds or other game. But flesh meat of every kind was a rarity amongst them. Their ordinary food was bread or stirabout with milk, and sometimes a little butter. When domestic supplies ran short the students went out to quest in their turn, and the good people of the neighbourhood, rich or poor, never failed to share with the poor scholars.

As for lodging, they were easily accommodated. When a new pupil came, he chose a suitable spot on the esker or meadow near his master's oratory and cell. There, with the assistance of his fellow-students, he built his little sheeling of wood, or sods, or stones, according to the supply of either material at hand; then gathering a heap of rushes or dried ferns, he spread a skin or rug over them, and slept far sounder than people now do on the luxurious couches of their palaces. When the scholar had mastered all that one professor could teach him, instead of going to another class hall, he sought out some other master, and lived exactly as he had done before; but always in pursuit of higher sanctity and deeper wisdom. That such was the ordinary manner of life of the scholars during the golden age of Irish learning, is quite evident from various incidental references in the *Lives of the Saints*, to which we cannot now refer in detail.

II.—THE DANISH PERIOD.

It is the Danish wars, however, that must be held responsible for the first decline of learning in the Ancient Schools of Ireland. Not a single one of those institutions escaped their ravages. Several were burned and pillaged, not once or twice, but many times in succession, and both students and professors were grievously molested, banished, or slain. Again and again the survivors returned to the old familiar haunts, and again and again they had to endure the same remorseless destiny. The Round Towers were then built close to the church and monastery, to be at once places of refuge and watch-towers, from which to descry the approach of the hated foe. No buildings could possibly be designed more admirably suited to effect this purpose, and under their protecting shadow both masters and pupils were enabled once more to pursue with comparative safety, during the tenth and eleventh centuries, their old beloved studies.

It is this, and this alone, that explains how any schools could have survived, and how any scholars could have been able to study and to write, during these disastrous years. For, although the torch of science burned dimly during the Danish wars, we must not imagine that it was entirely extinguished; the contrary we know to be the fact. Cormac MacCullinan flourished during the worst period of the Danish invasions, for he was born in A.D. 835. Maelmura of Fahan and Flann MacLonan, two celebrated Gaelic poets, were amongst his contemporaries; and the Four Masters give the names of many celebrated scholars, who wrote and taught in the old monastic schools, during the same period. The eleventh century likewise produced many distinguished scholars, although probably the evil effects of the Danish wars were felt then even more than in the preceding century; for not only had the scholars trained during the earlier years of the ninth century all disappeared, but their pupils had also gone to their rest. Both the secular and regular clergy were yet trained in such of the old schools as still survived, especially at Armagh, Lismore, and Clonmacnoise. The chief Leinster seminary appears to have been that at Glendalough. But discipline was everywhere relaxed; rival monasteries often met each other in bloody conflicts; learning was neglected in the schools, and their endowments were appropriated by the *erenaghs*, who, in many cases, were laymen, so that those whose office was to be the stewards and custodians of the monastic estates, too often became their plunderers. To give their occupation a more plausible appearance, they called themselves abbots and bishops, but were, in reality, married men, without orders, though not without learning. They maintained ecclesiastics to perform the sacerdotal and episcopal functions, but kept the abbey lands and see lands for themselves and for their children. That this was the real state of the case, we have the unexceptionable testimony of St. Bernard, Abbot of Clairvaux, in his *Life of St. Malachy*. 'He was,' as Professor Stokes has truly said, 'an independent witness, and at the same time a most competent one, because he was the intimate friend and associate of St. Malachy of Armagh, and heard from his own mouth those particulars about the state of Armagh and of Ireland at large, which we find in that work.'[1] No one, therefore, can call his testimony in question, when he describes the eight men who held the see lands of Armagh before St. Celsus, by hereditary succession, as '*viri uxorati et absque ordinibus, literati tamen.*'[2] They were, as he expressly says, abbots and bishops only in name. It is to this scandalous state of things that St. Bernard attributes the universal relaxation of ecclesiastical discipline, the weakening of authority, and the decline of religion throughout the entire country.

Then God raised up two great and wise reformers in St. Celsus and St. Malachy, and their reformation began in the School. St. Malachy's father[3] was a lay professor, or lecturer, in the School of Armagh; but the School of Armagh under such prelates as we have described above, though a great seat of learning, can hardly have been remarkable as a seminary of virtue. Now Malachy, while still a mere boy, had the good fortune to attach himself, as a personal disciple, to the learned and holy Imar O'Hagan, who then dwelt as a recluse close to the monastic school. Under his guidance Malachy made equal progress in learning and in virtue up to the time when he was ordained by Celsus, at what was then the early age of twenty-five.

But Lismore, at this time, was the most celebrated seminary in Ireland, for it had for its rector the holy Bishop Malchus, a truly learned man, full of years and virtues. It is chiefly to the training which he received in this seminary, under the blessed Malchus, that we must attribute the marvellous reformation in morals, discipline, and learning, which St. Malachy was enabled to effect, not only in Down and Armagh, but throughout all Ireland. Once begun under such holy auspices, the good work steadily progressed. This was especially shown in the lives of the great Bishops who succeeded Malachy, in the disciplinary enactments of the synods of the twelfth century, in the impulse given to sacred learning, and in the development of ecclesiastical art, in all its branches, but especially in architecture.

It is true, indeed, that the influence of the Cistercian Order, then recently introduced into Ireland, was largely felt in the same direction. But it is to Malachy we owe the introduction of the Cistercians; and, therefore, to him indirectly is due all the good work which they accomplished throughout Ireland. There was observable, also, a growing tendency to political unity throughout the country, due very largely to the same wise and centralizing influence ; for the spiritual power of a great Primate, whose jurisdiction was felt and acknowledged by all in every part of the country, would naturally tend to consolidate the provincial kingdoms into one great monarchy. The tendency to union, and to the efficiency that results from union, was shown in a very marked way in the effort made by Roderick O'Connor and the Primate Gelasius, to establish at Armagh a University, or *Studium Generale*, as Colgan calls it, for the education of the studious youth both of Erin and Alba.[1]

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[1] *Celtic Church*, page 338.

[2] *Vita S. Malachiae*, c. x.

[3] The author of the *Triumphalia S. Crucis* truly says that 'a blessed day dawned on Ireland when it saw the birth of Malachy O'Morgair.'

Already, in A.D. 1162, a Council, held at Clane, in the Co. Kildare, had enacted that no person should be allowed to teach divinity in any other school in Ireland, who had not first graduated at Armagh.[2] We can infer, also, from an entry in *The Four Masters*, that Florence O'Gorman, the head of the School of Armagh, had some visitorial power over all the other theological seminaries, for he is described as 'head moderator of Armagh, and of all the schools in Ireland, a man well skilled in divinity and deeply learned in all the sciences.' He must have really been a most accomplished scholar, for he had travelled for twenty-one years in France and England, and at the time of his death, in 1174, he had been ruler of the Schools of Armagh for about twenty years. It was in favour of this learned scholar and the School of Armagh, that King Roderick bound himself, and his successors after him, to give 'ten cows every year to the Professor of Armagh, to instruct the youths of Erin and Alba in learning.' Such was the first attempt to establish a National University in Ireland ; and it was made in 1169, *the very year the Norman adventurers first landed at Bannow Bay.* A few years later, De Courcy, De Burgo, and De Lacy swooped down on the north, and amid the blackness of its desolated schools, they extinguished the lamp of Celtic learning in the blood of the slaughtered scholars of Armagh.

Then a new era opened—an era of perpetual strife and bloodshed between the 'English of the Pale' and the 'Irish Enemy.' It was not a time favourable to the due education of the clergy, nor to the progress of the nation in any shape or form. Yet it was not without its own learning—a learning, too, sometimes cultivated with ardour and success. It may be called the period of the *New Monastic Schools*—that is, the schools annexed to the Convents of the Mendicant Orders, then recently introduced into Ireland. The documents illustrating the literary history of this period are few and meagre ; and it is with difficulty we can ascertain how the secular clergy were trained for the mission, especially in the remoter parts of the country. The system was, no doubt, to some extent, the same both within and without the Pale, for the Mendicant Orders were not bound by the limitations of the Pale or its sanguinary and jealous laws. But the most flourishing of the new Convent Schools were within the cities and walled towns, to which free admission was by no means granted when the students came from the territories of the 'Irish Enemy.'

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[1] See *Four Masters*, A.D. 1169. This was the first attempt of the kind ever made in Ireland.

[2] In the twelfth century it was ordained, at Paris, that no one could teach theology without a license. Hence the *Licentiatus*, or Licentiate.

III.—THE NEW MONASTIC SCHOOLS.

In trying to realize the state of clerical education in Ireland during the Anglo-Norman period, that is, from Henry II. to Henry VIII., it is well to bear in mind that this was the period during which the great European universities like Paris, Oxford, and Bologna, were formally organized as universities, and attained moreover their greatest celebrity. The twelfth century, especially, was the period of university evolution, during which the *Studium Generale* of earlier days became a University, with all the characteristic features that mark such institutions down to our own days. The most remarkable feature of this new development was the granting of degrees in the various faculties, but especially in Theology, which was universally recognised as the most important of all. There was first the Baccalaureate, so called from the wand, or *bacillum*—a kind of school-rod, which the student received from the Chancellor, and which signified his fitness to act as a sort of usher, or assistant teacher. After a year's experience in this capacity, if found to be duly qualified, he received the Licentiate—that is, the license, or formal authority, to open a school on his own account. But before he could become a Doctor—which was the highest grade—it was necessary, first, that he should have proved his capacity as teacher by actual work ; and secondly, that he should have maintained, with credit, a public disputation against all comers, to show his fitness not only to teach sound doctrine, but also to refute the gainsayers.

The new religious orders, both Dominican and Franciscan, but especially the former, at once fell in with this new university system. Their object was to teach and to preach in the school as well as in the pulpit ; and hence, before all things, they must be learned men. They were required to study 'by night and by day, at home and abroad.' No one could be professed as a cleric except he was *litteratus*, to the extent at least of knowing Latin well. It was also ordained that in every convent where there were 'juvenes,' or younger members, there should be a school, and one or more teachers, to instruct them in the *trivium* and the *quadrivium;* that is, music, logic, rhetoric, grammar, mathematics, astronomy, and geometry. In all their literary exercises they were required to make use of the Latin language. When the novices were well grounded in these branches of knowledge in the conventual school, they were sent to the provincial college to study philosophy and theology. Then, having passed through the courses of the provincial college, the most promising students were sent to graduate in Oxford, Paris, Bologna, or Montpellier, where each order had its own convent, and some of its most distinguished members in the university chairs.

It cannot be denied that this was an excellent system, and there is no doubt that this system was in operation in Ireland, at least to some extent, during the Anglo-Norman period, in the convents of the Dominican Order especially, both within and without the Pale.[1]

It must be remembered also, that lectures both in the conventual and provincial schools, as well as in the universities, were open to all comers. Lodging and maintenance were not provided except for the temporary guests ; but the lecture-hall of a monastic school was never closed against the poor scholar, no matter who he was, or where he came from, so long as he conducted himself properly. It was in this way that the secular clergy were mostly recruited. There was hardly any part of Ireland where there was not a convent school, in which any promising lad from the neighbourhood might learn the rudiments of the Latin language, and, moreover, make some progress in the *trivium* and *quadrivium.* Then the Bishop took him up, and sent him to one of the provincial colleges, or, perhaps, to the university, where he learned his philosophy and theology ; and so, if he had a good character, he came to be ordained. It was not a very perfect system, but it was the growth of the times, and had some advantages to counterbalance its many serious defects. In some cases, too, there were cathedral colleges for the training of the clergy under the immediate inspection of the Bishop. For the most part, however, even in those cases, the professors were members of the regular clergy, who themselves had enjoyed the advantage of a university training in some of the world-famous universities of the time. This will help to explain—what otherwise it is not easy to understand—why so many thousand students, from all parts of Europe, crowded to the more celebrated universities on the Continent and in England. It was that they might graduate—that they might have authority to teach; and then, crowned with their literary laurels, return to their college, or convent, or school, or parish, as licentiates or doctors in theology, qualified to teach, and authorized to teach.

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[1] The superior education received at this time by the Regulars of the Mendicant Orders explains why so many of them were chosen to be bishops and professors in colleges.

This is not an imaginary outline; it can be shown that such was the state of things even in Ireland during all the confusion of the wars of the Pale. In A.D. 1314, Berengarius de Landorra,[1] the General of the Friars Preachers, addressed a letter from the General Chapter held in London, to all the priors, sub-priors, and brethren in Ireland, granting them the privilege of keeping two students of the Irish province, free of all charge, at Oxford, two at Cambridge, three (instead of two as heretofore) at Paris, and two in London. Moreover, they were invited to send other students, at their own expense apparently,[2] to other houses of general studies in different parts of Europe, and especially to certain houses in England, where young men of talent might be thoroughly trained in the higher philosophical studies. In this way qualified teachers, themselves trained in the first schools of Europe, might be procured to conduct the schools in the various houses of the order in Ireland.

Still, it does not appear that during the thirteenth century any attempt was made to establish a regular *Studium Generale* in Ireland. The first attempt was made by John de Lech, Archbishop of Dublin, who obtained a Bull from Clement V., on the 13th of July, 1311, authorizing him to establish a regular 'University for Scholars' in Dublin.[3] But, as that prelate died before anything could be accomplished, the project was not realized.[4]

The next attempt was made by the Archbishop Alexander de Bicknor, in 1320. It is a remarkable fact that this prelate was prebendary of Maynooth at the time of his elevation to the see of Dublin. De Bicknor's diploma, which is given in Ware and De Burgo, seems to imply that the University was already in existence, in connection with the Cathedral of St. Patrick, doubtless by virtue of the Bull of Clement V., given nine years previously. For in the very first sentence, he grants, with the consent of the Chaplain of St. Patrick's, to the 'Masters and Scholars of our University of Dublin,' that the Masters, *actu regentes*, of the aforesaid University shall have the power of electing a Chancellor, being a Doctor in theology or in canon law.[1] He reserves also to himself and his successors the right of selecting a Regent in theology, whether secular or regular, to deliver lectures on the sacred page in the Cathedral Church of St. Patrick. This clause shows the connection of the religious orders with the University, and that the professorships in theology and Scripture were open both to the seculars and to the regulars. We are also told that, in order to give *éclat* to the new University, two Dominicans, William de Hardite and Edward of Caermarthen, and one Franciscan, Henry Cogry, were admitted to the doctorate in theology. At the same time, William Roddiart, Dean of St. Patrick's, was elected Chancellor. De Hardite[2] himself subsequently admitted several learned ecclesiastics to the same supreme degree.

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[1] See *Hibernia Dominicana*, cap. iii., p. 49.

[2] 'Secundum ratam terrae vestrae.'

[3] Ware's *Antiquities*, ch. xv.

[4] See Monk Mason's *History of St. Patrick's Cathedral*, p. 100.

This University, although not formally dissolved, appears to have languished by slow degrees into a state of decay, mainly for want of some adequate endowment for its maintenance. The Cathedral, as Stanihurst tells us, was amply endowed 'with notable livings and diverse fat benefices,' but it does not appear that any of them were bestowed on the masters or professors of the University. The only endowment of which we hear anything was that given by Lionel, Duke of Clarence, then Lord Lieutenant, who, in 1364, gave an acre of land, at Stachallane, and ten marks, chargeable on the advowson of the church, to endow a chair of theology in favour of a learned Augustinian lecturer.

The next, and apparently the most successful, effort to establish the *Studium Generale* in Dublin was made by the Dominicans, about the year A.D. 1428; and it is satisfactory to find that they were cordially supported by the other religious orders of the city.

It appears, at this period, that the Dominicans of St. Saviour's Convent kept a school at Usher's Island, which was greatly frequented by students in the faculties of philosophy and theology. It was very appropriately called the Academy of St. Thomas, but was not conveniently situated, for both masters and students found great difficulty in reaching the seminary when 'the famous river called the Liffie' bore down the freshets from the Wicklow Mountains. So the friars built a noble stone bridge of four arches, the first across the Liffey, to connect Usher's Island with the northern suburbs. They also put a holy-water stoup in the wall for the foot-passengers, and kept a boy to collect the pence payable for animals and vehicles of every kind that crossed the bridge.

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[1] 'Nos, Alexander de Bicknore, permissione divina Dublinensis Archiepiscopus, volumus, concedimus, et ordinamus de consensu et assensu capitulorum nostrorum S. Trinitatis et S. Patricii, Dublin. magistris et scholaribus Universitatis Nostrae Dublin. quod magistri actu regentes dictae Universitatis possint eligere Cancellarium Doctorem in sacra pagina, seu jure canonico,' &c.

[2] It will be observed that most of the names are Anglo-Norman.

In the year 1465 an attempt was made to found a University in Drogheda, which was endowed, so far as the Parliament of the Pale could do it, with all the rights and privileges of the University of Oxford. This Parliament was presided over by Thomas, Earl of Desmond, as Deputy for the Viceroy, George, Duke of Clarence, brother of Edward IV.

Desmond, we are told, was himself an accomplished scholar, well learned in Latin, English, and Gaelic lore. Quite recently he had got large grants of land from the King, in the County Meath, in consideration of his loyal services in many a bloody fray, to the cause of the 'White Rose' of England. It is highly probable that Desmond intended to endow the new University with one or more of the six fertile manors which he possessed in Meath, and he therefore wished to have it located in Drogheda, near his own estates in the royal county. But this noble purpose was marred by his own premature fall, and the new University, like many another, soon failed for want of some permanent endowment. The Desmond was attainted, less than two years after he presided in the Parliament of the Pale; his estates were confiscated; and he himself was beheaded in February, 1467, in the very town of Drogheda, where he had ruled with unlimited sway. With him disappeared the University which he had founded, at least so far as an Act of Parliament could effect his purpose.

It is a remarkable fact that the only two Irish nobles who attempted to establish a University College in Ireland were the heads of the two great branches of the Geraldines—one this Thomas, eighth Earl of Desmond; the other, the 'brave and handsome Gerald,' ninth Earl of Kildare, who was, as we shall

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[1] See Ware's *Antiquities*, ch. xv., and *Hibernia Dominicana*, ch. ix., p. 190.

[2] See Gilbert's *Viceroys*, p. 378.

presently see, the first to found a College at Maynooth. Like his cousin of Desmond, he was an accomplished scholar, and his library contained, what must have been a very precious collection at the time, thirty-one Latin, thirty-seven French, twenty-two English, and eighteen Irish books.[1] Both these noblemen died—the one on the scaffold, the other of a broken heart, in the Tower of London—the victims of English jealousy of the power and popularity of the well-beloved Geraldines; and, in both cases, their fall proved fatal to the noble projects which they entertained for the development of higher education in Ireland. They were, moreover, famed not only as warriors and scholars, but as pious and devoted children of the Church. Thomas of Desmond, at his own expense, in 1464, founded and endowed the collegiate church of Youghal; and the Earl of Kildare, besides founding Maynooth College, was open-handed to all the clergy, and at what times soever he travelled the country 'such as were of his chapel would be sure to accompany him,' for 'he was addicted to the serving of God.'[2]

In 1475 the four Mendicant Orders—Dominicans, Franciscans, Augustinians, and Carmelites—sent a joint petition to Pope Sixtus IV., asking for the re-establishment of a University in Dublin. This petition would go to show that, partly from the troubles of the times, and partly from want of funds, De Bicknor's University had practically disappeared. The Pope acceded to this request, and in that year issued a Bull, creating, in favour of the Mendicant Orders, a University for instruction in theology and all the other liberal arts appertaining thereto, granting them full power to confer degrees with all the other rights and privileges of a University, in as full and ample a manner as they were possessed by the old and famous University of Oxford.[3] So that if the capital of the Pale did not become also a great University city, it was not the fault of the Popes, or of the Mendicant Orders.

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[1] The list of his horses, furniture, plate, and books is contained in a MS. now in the British Museum.

[2] Holinshed.

[3] There are some interesting passages in this Bull, which throw much light on the state of education at the time. 'Petitio continebat quod in dicta Insula, mari Oceano circumdata, cujus incolae praedicatione Verbi Dei plurimum indigere dignoscuntur, nullum viget Studium Generale in quo Magistri et Doctores, et Scholares proficere possint; et licet in civitatibus et villis muris munitis in dicta Insula consistentibus, quae guerris persaepe affliguntur, multitudo praefatorum quatuor Ordinum Professorum, propter eorum exemplarem vitam et Verbi Dei praedicationem admittantur, tamen scholares, et studere volentes, de facili in illis non recipiuntur; quodque in dicta Insula reperiuntur quam plures dictorum Ordinum Professores Magistri, et Baccalaurei in Theologia, et Artibus sufficienter instructi; et quam plures scholares ad hujusmodi scientias bene dispositi, qui in eis proficere cupiunt et quorum ingenium de die in diem decrescere et torpere cernuntur . . . eo quia eis tutus non patet accessus ad aliquod Studium Generale,' &c.—*Hibernia Dominicana*, ch. ix., p. 193.

But what, it may be asked, was the provision made for the education of the secular clergy outside the bounds of the Pale during this period? It is to be feared that it was very imperfect and inadequate; and it may be assumed as certain, that whatever education they received, they got in the New Monastic Schools attached to the convents of the Mendicant Orders. It is highly probable that half the parishes in Ireland were 'appropriate' to the convents of these orders at the time, and were served by the friars. The other half, in the remoter districts, were in the hands of secular priests, who got whatever knowledge of Latin and Theology they possessed in the nearest monastic school. They were eager to learn, but they had no better opportunities. The words of the Bull of Sixtus IV. clearly point to this state of things. 'Instruction in the word of God was greatly needed' in many parts of the country. The 'mere Irish' students would not be readily admitted to the better schools within the cities and walled towns, although 'most eager and apt to learn.' The Mendicants, however, were readily admitted as preachers and men of exemplary life; but not the Irish students generally. So their minds grew torpid for want of training, not because there was any lack of competent professors both in arts and theology, who had themselves been trained in universities, but because they had at home no *Studium Generale* to which they could resort, and the danger and expense prevented them from crossing the sea to English or French universities.

This goes to show that a mere Irishman, except he was a friar, had small chance of being admitted to lectures or degrees in Dublin, or in any other of the walled towns of the Pale,[1] even if the schools were authorized to grant them. But it also shows that the Mendicant Orders were really anxious for the education of all their countrymen, both within and without the Pale, and were disposed to grant them all the facilities which it was in their power to bestow.

Hence, we are inclined to think, that the secular clerics, as well as the regulars, were, as a rule, trained in the principal Convent Schools both within and without the Pale.

The Old Monastic Schools had practically disappeared during this period. We find little or no reference made to them, or to their lectures, or scribes, or scholars, from the thirteenth to the sixteenth century. The *erenaghs*, in many cases, got possession of the lands, and thought only of their own families. If the Bishop or the Abbot held them still, he was unable to maintain the school on account of the constant wars of the period. Hence it is, that during these centuries we find most of the Bishops were members of religious communities—because, no doubt, the training of the secular clergy was often very defective. On the other hand, when those Bishops wanted priests for missionary work they would experience no difficulty whatsoever in procuring candidates with a modicum of knowledge amongst the members of their own orders or the classical scholars of their own schools. We cannot say much for their learning; but, at the worst, they were better than many of those that St. Patrick found it necessary to ordain when he first preached the Gospel in Ireland.

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[1] Edward III., however, authorized the admission both of English and Irish students to De Bicknor's University.

It is difficult to say what monasteries were most fruitful in giving priests to the secular mission. All our annals would need to be carefully examined in order to answer the question. In the west, we think, the Abbey of Cong[1] was the most famous and the most fruitful. Clonmacnoise had fallen away from its ancient glory; but still it was a great school for the education of the clergy, both secular and regular.

During the thirteenth and fourteenth centuries, the Dominican Order in Ireland provided a great number of distinguished ecclesiastics, especially in the cities of the South, many of whom subsequently became Bishops and Archbishops. They were, no doubt, to some extent, educated at home, but we suspect most of them graduated either in Paris or in Oxford.[2] But the Cistercian and Augustinian Abbeys of the West still followed their old traditions. They knew little of the new universities. They had produced many holy and learned men, who were educated in their own cloisters during the thirteenth and the first half of the fourteenth century, and they were by no means disposed to look for degrees either in Oxford or Paris. The abbeys of Boyle, of Assaroe, and of Corcomroe appear to have been the chief schools, where the priests and prelates of the surrounding districts were educated. Mention is repeatedly made in *The Four Masters* of the Grey Friars, who were elected to the bishoprics in the south and west of Ireland especially.[3]

Canon Law and the Roman Civil Law were certainly taught in some of those Monastic Schools,[1] and a knowledge of it was very highly prized at the time. Historians, brehons, physicians, and poets also kept their own schools during this period, and taught their own pupils in the old Gaelic tongue, as their predecessors had done from time immemorial.[2] Many of the youths thus trained in the Gaelic learning afterwards went to the Monastic Schools to study Latin and Theology, and were then ordained by the Bishops on the recommendation of the abbot or prior of the monastery. These professional teachers had in most cases certain lands assigned for the maintenance of themselves and their pupils by the native chieftains; and very often we find the honourable term *magister* prefixed to their names, even in the Gaelic tongue.[3]

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[1] The O'Duffys, of Cong Abbey, were the most influential and accomplished ecclesiastics in the West of Ireland, during the twelfth and thirteenth centuries.

[2] See *Hibernia Dominica*, p. 60.

[3] See under date of 1302, 1306, 1307, and 1319.

During the fourteenth and fifteenth centuries, the Bishops and higher clergy were more commonly chosen from the Franciscan and Dominican Orders than from the Cistercians and Augustinians. The former went more amongst the people; they began to be better known as preachers and confessors, and they had more of the new learning than the older houses. The custom, too, became common of giving the monks the parochial charge of a considerable district around their convents; and in this way, directly or indirectly, they exercised great influence over the people, and the schools in their principal convents were much frequented both by clerics and laymen.

De Burgo gives a list of eighteen Irish Archbishops and sixty-five Bishops that belonged to the Dominican Order, and were, for the most part, trained by their own professors and in their own schools. Many of them, at one time or another, had occupied university chairs with the highest distinction. There can be no doubt that quite as large, or even a larger, number of Irish prelates were chosen from the Franciscan houses; for of the former there were forty-three convents, but of the latter there were no less than sixty-five houses in Ireland.[4] The Cistercians had forty-two flourishing abbeys, many of which were within the Pale, and therefore much less national in character and sympathy than the convents of the Mendicants. But they also, both within and without the Pale, gave many eminent prelates to the Church, and exercised a powerful influence on the education of the clergy.

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[1] See *Four Masters*, 1322, 1328, and 1340.

[2] See *Four Masters*, 1322 and 1323.

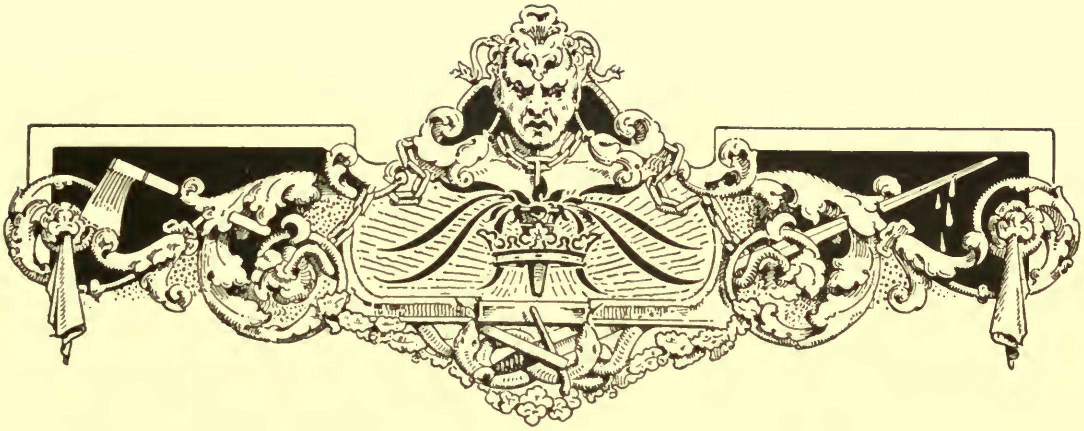
[3] See *Four Masters*, 1337.

[4] See *Hib. Dom.*, p. 743.

The Carmelites had twenty-five houses, and they too were greatly given to domestic education. They had schools in their convents, not only for the education of their own novices, but also excellent grammar schools for the boys of the towns in which they dwelt. It is remarkable that there is a house of this Order in Loughrea which was never effectively suppressed, and has never been closed. Moreover, until within the last few years, they always kept a classical school for the Catholic boys of the town.

THE CRUCIFIXION.

Early Irish Chased Metal Work.



CHAPTER II.

ECCLESIASTICAL EDUCATION IN IRELAND DURING THE PERIOD OF THE PENAL LAWS.

'Liber erat scriptus intus et foris; et scriptae erant in eo lamentationes, et carmen, et vae.'—Ezechiel, c. 2.

DURING the period of the Penal Laws there was no voice of wailing that was not heard, there was no shape of sorrow that was not to be seen in unhappy Ireland. The book of her history during that period is written within and without; and the burden of the story is lamentation, and mourning, and woe. It is well for us to remember these things. They are written for our learning, and are designed to teach us the best of all lessons—that of patient endurance for conscience' sake. The day may come when we shall need this lesson once again, and then the memory of what our fathers suffered for the Catholic faith and for Catholic education will be, as it were, a cordial to strengthen weak hearts to fight that battle over again, no matter who may be the foe, or what may be the consequences.

The record of the Penal Laws against Catholic Education in Ireland will serve to show two things in the clearest light: first, that there was no device of wicked ingenuity left untried to rob the people of their faith, and of all the learning that is based on faith; and secondly, that no nation has ever exhibited greater self-sacrifice, and more heroic devotion for the preservation of their faith, and of the learning that is purified and elevated by faith.

I.—THE PENAL LAWS OF THE SIXTEENTH CENTURY.

The Penal Laws of the sixteenth century against Catholic Education are not numerous, but they are very comprehensive. The first of these was the Irish Supremacy Act, passed in the Parliament of 1537. George Browne, the apostate Augustinian friar from England, who had been intruded by Henry VIII. into the see of Dublin, meeting with strong opposition from the clergy in his efforts to introduce the king's 'ecclesiastical policy,' advised the king to convene a Parliament to facilitate that object. It met in Dublin, in May, 1536. It was merely a Parliament of the Pale, without a single representative of Celtic Ireland either in the Upper or the Lower House.[1] Still, to weaken the influence of the clergy, who were opposed to the royal policy, it was resolved, we can hardly say enacted, to deny the clerical Proctors, who usually sat in the Lower House, both voice and vote in that assembly.

It was then proclaimed, that 'anyone who shall, by writing, printing, preaching, or *teaching*, or by any deed or act, hold, or maintain, or defend the authority, jurisdiction, or power of the Bishop of Rome or of his See, their aiders, abettors, concealers, or counsellors being thereof lawfully convicted, shall incur the penalties ordained by the Statute of *Praemunire*.'[2] This section, of course, rendered it highly penal for any Catholic priest or schoolmaster to teach the catechism either from the pulpit or in the school, for this could not be possibly done without contravening the express provisions of the Statute.

It was, moreover, provided,[3] that the archbishops and bishops, on their visitations, should make the most diligent inquiries regarding all religious persons suspected of transgressing the Statute; and all such transgressors were to be committed to the next public gaol of the shire, if not bailed out on sufficient bail, to appear before the King's Council; and, if there found guilty, they were to suffer such penalties as are expressed in the said Statute (of *Praemunire*).

Moreover, all officials, both ecclesiastical and civil, were required to take an oath, utterly abjuring the Pope's Supremacy, and accepting, reputing, and taking instead the King's Majesty as 'to be the only Supreme Head on earth of the Church of England and of Ireland.'

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[1] See Dr. Ball's *Reformed Church in Ireland*, p. 19.

[2] That is, loss of goods and outlawry, so that the accused might be slain with impunity (16 Rich. II.). The word is a corruption of *praemonere*, the first word of the Statute.

[3] Section 4.

And it was further enacted,[1] that 'every religious person, at the time of his or her profession or entry into religion, and every other ecclesiastical person at the time of his taking orders, and *every other person who shall be promoted to any degree of learning in any university* within this land, at the time of his promotion or preferment, shall make said oath before the Chancellor or Commissary of such university. The eighth section provided that anyone, lawfully commanded and obstinately refusing to take the oath, shall be deemed 'guilty of high treason, and suffer the pains of death and other penalties as in cases of high treason.'[2]

MAYNOOTH CASTLE, FROM THE NORTH EAST

It is quite obvious that this terrible Statute, if rigidly enforced, would be equally destructive of Catholic monks, Catholic priests, Catholic schools, and Catholic colleges of every kind.

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[1] Section 7.

[2] 28th Henry VIII., ch. xiii., *Irish Statutes*.

The second Act of Henry's so-called Irish Parliament, designed to be fatal to the Catholic faith and teaching of the Irish people, was the 'Act for the Suppression of Abbeys.' It was enacted that 'His Majesty shall have to himself, and to his heirs for ever, the monasteries and religious houses of Bective,' &c., of which a long list is given, including all the chief houses of the Pale; and 'the King's Highness shall have, and enjoy to his own proper use, all such ornaments, jewels, goods, chattels, and (even) debts, which belong in any way to any of the chief governors of the said monasteries.' Thus, with one fell swoop, the royal harpy carried off every kind of property, real and personal, belonging to all the great abbeys of the Pale. We cannot much regret it; for these were the houses in which 'no mere Irishman' would be admitted to his profession; so mere Irishmen can hardly regret their fall. His highness, however, 'of his most excellent charity'—save the mark—allowed to the abbots of these monasteries a small pittance to support them in the world, 'if they lived there religiously during the rest of their lives.'

By the 33rd Henry VIII. (1542) this Act was extended 'to Kilmainham, and all other religious houses,' without exception; the property of which, it was declared, all belonged to the king. So the work was now complete. Wherever the royal authority reached, the monks were expelled, their lands and chattels were all seized for the use of the crown, or the favourites of the crown; their churches went to ruin, and all their schools were closed. This was, perhaps, the worst of all the penal enactments against Catholic education in Ireland. To close and rob the monasteries was to close and rob the Catholic schools of Ireland—the sanctuaries of learning, the guest-houses of the stranger, the hospitals, and houses of the sick and of the poor.

The Four Masters have given a most graphic description of Henry's doings :—

> 'A heresy and a new error [sprang up] in England, through pride, vain-glory, avarice and lust, and through many strange sciences, so that the men of England went into opposition to the Pope and to Rome. They at the same time adopted various opinions, and [among others] the old law of Moses, in imitation of the Jewish people; and they styled the King the Chief Head of the Church of God in his own kingdom. New laws and statutes were enacted by the King and Council [Parliament] according to their own will. They destroyed the Orders to whom worldly possessions were allowed, namely, the Monks, Canons, Nuns, Brethren of the Cross, and the four poor Orders, *i.e.*, the Orders of the Minors, Preachers, Carmelites, and Augustinians; and the lordships and livings of all these were taken up for the king. They broke down the monasteries, and

sold their roofs and bells, so that from Arran of the Saints to the Iccian Sea there was not one monastery that was not broken and shattered, with the exception of a few in Ireland, of which the English took no notice or heed. They afterwards burned the images, shrines, and relics of the saints of Ireland and England; they likewise burned the celebrated image of [the Blessed Virgin] Mary at Trim, which used to perform wonders and miracles, which used to heal the blind, the deaf, and the crippled, and persons affected with all kinds of diseases; and [they also burned] the staff of Jesus, which was in Dublin, performing miracles from the time of St. Patrick down to that time, and had been in the hands of Christ while He was among men. They also appointed archbishops and sub-bishops for themselves; and, though great was the persecution of the Roman emperors against the Church, scarcely had there ever come so great a persecution from Rome as this; so that it is impossible to narrate or tell its description, unless it should be narrated by one who saw it.'[1]

No monastery was spared that Henry could touch; wherever the hand of the lustful spoiler reached, he remorselessly desolated them all:—

'Holy house of ivied gables,
  That wert once the country's pride,
Houseless now in weary wandering
  Roam your inmates far and wide.

Refectory cold and empty,
  Dormitory bleak and bare,
Where are now your pious uses,
  Simple bed and frugal fare?

Gone your abbot, rule, and order,
  Broken down your altar stones;
Nought I see beneath your shelter,
  Save a heap of clayey bones.'[2]

This ruthless spoliation was in a special way disastrous to Catholic Education in Ireland. In fact, at the time there were no other schools in the country, if we except some few survivals of the old Celtic schools of law and history, which, in the wilder and remoter districts, continued to exist, down to the time of Cromwell's devastation. 'There were,' as Dr. Ball candidly admits, 'then (in Ireland) neither educational nor charitable institutions; these (monastic) associations supplied their place, and were the inns, hospitals, and colleges of the age.'[3]

The Penal Statutes of Henry VIII. against the Church were all repealed in the reign of Queen Mary; but she found it impossible to restore the monasteries or the monastic schools. Their possessions had passed to other hands, and it would be neither politic nor possible to recover them. The Pope, at the request of the joint Sovereigns, authorized Cardinal Pole to deal with those who held ecclesiastical property both in England and Ireland by dispensation, 'taking away all matter of trouble and danger, which, by reason of any general council or decree ecclesiastical, might touch the possessors of such goods and lands.'

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[1] A.D. 1537.

[2] Ferguson.

[3] *Reformed Church in Ireland*, p. 75.

But Elizabeth, in the so-called Parliament of 1560,[1] repealed these Acts of Philip and Mary, and restored what is known as 'the Act of Appeals,' and 'the Act of Faculties'—the former of which prohibited appeals of every kind to Rome, as the latter forbade any application for faculties or other jurisdiction to the Bishop of Rome, or to any foreign authority whatsoever. 'All manner of spiritual jurisdiction' was denied to the Pope, and was, thenceforward, to be exercised by the Queen, her heirs, successors, and delegates within the realm of Ireland.[2] A new oath of supremacy was introduced, declaring the Queen to be not 'the Head of the Church on earth,' but 'the only Supreme Governor of this realm, and of all other her Highness's dominions as well in spiritual things as in temporal.'

The seventh section required all officials, both ecclesiastical and civil, to make that declaration on oath; and in case of refusal they became 'Recusants,' and as such were incapable of holding any office under the Crown, either spiritual or temporal. The tenth section also required this Oath of Supremacy from all 'suing livery out of the Queen's hands, *or taking orders*, or *promoted to any degree in any university*.'

The twelfth section, furthermore, provided that anyone who, by writing, printing, *teaching*, express words, deed, or act, shall advisedly and maliciously maintain and defend the authority of any foreign prince or prelate (and their abettors) 'shall, for the first offence, forfeit all his goods and chattels, real and personal; and if they do not amount to the value of £20, he shall suffer imprisonment for one whole year, without bail, and lose all his benefices and dignities; for the second he shall incur the penalty of *Praemunire;* and for the third he shall suffer the penalty of death, as in cases of high treason.'

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[1] The towns and counties of the Pale, and the walled cities outside the Pale, were represented in this Parliament; but the 'mere Irish' were still entirely unrepresented; and, of course, gave no sanction of any kind to those Acts.

[2] Sections 5 and 6.

Both Elizabeth and her defenders asserted that in Ireland Catholics were not punished on account of their religion, but only for high treason.[1] This Statute, which was enforced hundreds of times with its worst penalties, shows that the statement is utterly false. All that it was necessary to do was to tender the Oath of Supremacy, and to prove that the 'Recusant,' by his refusal, maintained, in some way, the authority of the Pope; then, if contumacious, he became liable to the extremest penalties, for the Statute made the persistent public profession of his religion to be treason in a Catholic.

It is obvious also that no Catholic could lawfully graduate in any university at home, or receive holy orders, or hold any benefice at home, without denying his faith. Hence it is that, during the reign of Elizabeth, all those Catholics who wished to receive a university education, or take holy orders with safety, found it necessary to go beyond the sea, at least from those parts of Ireland where the Queen's power extended. If any of them were caught returning from the Continent, they were at once seized, imprisoned, tortured, or hanged for treasonable practices, as spies of Spain or of the Pope.

A still more iniquitous edict was issued by Elizabeth in 1591, which was specially directed against all priests educated abroad, who might be detected either in England or Ireland. For many years the Acts of Supremacy and Uniformity had been enforced in all those parts of the country, subject to the Queen's power; but now she went much further, and issued a commission of inquiry to hunt up all priests, seminarists, and other 'vagabond' clerics from beyond the sea, who were to be subjected to examination as spies and traitors. All those who harboured them were likewise declared liable to fine and imprisonment, and were frequently punished with death, as accomplices in their treason.

A great deal has been written, from different points of view, regarding Elizabeth and her doings in Ireland. Mr. Froude[2] makes the extraordinary statement, which he contradicts elsewhere, 'that the Queen's meaning towards Ireland was nothing but good; that she detested persecution; and was, like her father, scrupulously anxious to protect the Irish owners in possession of their estates.'

Lecky,[3] however, a far higher authority, admits that in the wars with O'Neill, Desmond, and Tyrone, 'the suppression of the native race was carried on with a ferocity which surpassed that of Alva in the Netherlands, and was hardly exceeded by any page in the blood-stained annals of the Turks;' that 'it was a war of extermination;' 'that the slaughter of Irishmen was looked upon literally as the slaughter of wild beasts;' and that in parts of Ireland 'the whole population was skilfully and steadily starved to death.' He thinks, however, that it was not a war of races, nor yet a war of religion, although both Desmond and Tyrone made 'liberty of conscience' their rallying-cry; but that it was mainly a land war—on the one side, to grab, on the other side, to hold the fertile plains of Ireland.

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[1] Legally, by implication, their religion was high treason.

[2] *English in Ireland*, ch. i., p. 52.

[3] Lecky, vol. ii., ch. vi., pp. 99-103.

In this we cannot agree with Lecky. It was mainly and primarily a religious war. If Elizabeth granted the Irish full toleration, they would be content; but that she, the bastard daughter of Henry VIII., who broke her coronation oath, and was excommunicated by the Pope for perjury and cruelty—that she, without a shadow of title to the obedience of the Irish septs, should wage a cruel war against them and their religion—that is what roused them, not to rebellion, but to action.

In those Catholic times 'whatever education existed in the country was derived from the religious houses,' as Dr. Ball candidly confesses. The religious houses were now despoiled and suppressed; and the interests both of the Church and of society, says the same writer, 'demanded that for the work of education, heretofore conducted by the religious orders, schools and colleges should have been provided.' But nothing of the kind was done. The suppression of the monasteries and monastic schools was purely and simply a work of spoliation, injurious to religion, and disastrous to the interests of education in every form.

An attempt was made by the Pope to remedy this evil, but, unhappily, without success. That attempt, however, was a noble one, and is well worth recording.

On the 31st of May, 1564, that is, in the sixth year of the reign of Queen Elizabeth, Pius IV.[1] issued a Bull authorizing the establishment of a University, or *Studium Generale*, in Ireland after the model of the Paris or Louvain University. In the preamble of this document, the Pope first sets forth the great advantages to be derived from such an institution, both by the clergy and laity, and then complains that, although in most other countries such universities have been established, 'hardly anything worthy of mention in that direction appears to have been accomplished in Ireland.'[1] They had no university at home, he says, nor yet had they the means of pursuing their studies in foreign universities and obtaining academical degrees. 'So that in the whole of Ireland, with the exception of one or two, no one has been regularly admitted to the Doctorate of Theology; in Canon Law, none at all, it is said; and even the Baccalaureate in Theology has not been obtained by more than six or eight.[2] Thus it has come to pass that, except what they learn as boys (in their Catechism classes), scarcely any theology is taught in Ireland, where it is specially needed on account of the diffusion of the heretical and schismatical doctrines there in vogue.' Then the Pope blames the bishops for neglecting to correct this state of things in the past; and, as it was unlikely that they would of themselves do better in the future, he resolved to apply an efficacious remedy, especially as the Council of Trent, confirmed by himself, had recently ordained that no persons were to be promoted to ecclesiastical dignities, except those who had graduated in Theology and Canon Law. His remedy was very simple and efficacious, if it only could be carried out. It was to apply the revenues of the suppressed monasteries, now occupied by laymen and diverted to profane uses, for the establishment and endowment of the great Catholic University, which His Holiness had in contemplation. He authorized the newly-appointed Primate, Richard Creagh, and David Woulfe to carry out this project, and invested them and their nominees with the largest powers to realize the property in question, whether occupied by lawful or unlawful possessors, and apply it to the endowment of a University, with all the necessary colleges and faculties, such as exists either in Paris or Louvain.

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[1] See *Spicilegium Ossoriense*, vol. i., p. 32. The Pope is there said, by mistake, to be Pius V. He was not Pope in 1564.

It was surely a noble project, worthy of the great Pontiff from whom it originated; but Pius was soon destined to learn by experience that neither Pope nor Bishops, then or in the past, were really blameworthy for the deplorable condition of education in Ireland.

Dr. Creagh was consecrated in the Papal Chapel in Rome, and received his pallium on the 12th of May, 1564. With the best intentions, no doubt, he succeeded in getting this Bull, authorizing him to take possession of the revenues of the suppressed monasteries, and apply them to the foundation of a great University in Ireland. He landed in Drogheda towards the close of the same year; but scarcely had he descended from the altar, after saying his first Mass in his diocese, when he was arrested and committed to the Tower of London, in January, 1565. Twice he succeeded in escaping—first from London, and then from Dublin; and twice the heroic prelate was recaptured, and kept a close prisoner in London for nearly twenty years. Of these he passed eight in irons, until he died a martyr's death—poisoned, it is said, in the Tower, about the year 1585, for the exact time cannot be ascertained. So ended the third attempt to establish a University for the education of the Catholic youth of Ireland.

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[1] 'Nihil fere omnino hac in re hactenus relatione dignum actum esse apparet.'

[2] 'In universa Hibernia nulli ut creditur ad Sacr. Theol. praeter unum aut alterum, et ad Jurisprudentiae Doctoratus forsan nullus, ad Baccalaureatus autem in ipsa theologia gradus non plures quam sex aut octo promotae reperiantur et, exceptis iis quae pueri discunt, nihil quod ad theologiam spectet in ipsa Hibernia doceatur.' This information the Pope got, doubtless, from Woulfe and Creagh.

It is clear enough from this Bull of the Pope, as well as from many other sources, that the state of Catholic Education in Ireland was very unsatisfactory during the whole of the sixteenth century. It is to be feared that even before the suppression of the monasteries by Henry VIII., the means of educating the clergy were imperfect and inadequate, and that the secular clergy were even in a worse condition than the regulars. This, no doubt, arose chiefly from the perpetual warfare between the 'English pale' and the 'Irish enemy,' as well as from the wretched strife between the Irish chieftains themselves. There was no central authority to enforce obedience to any law, and in such a state of things it was impossible that the bishops could unite together and succeed in establishing either a national or a provincial college. Even if it were established, it would probably be burned within six months by the Lord Deputy, if not by some rebellious Anglo-Norman lord, or Celtic chieftain.[1] Every bishop tried, as best he could, to educate the clergy of his own diocese; and as the bishop was, himself, generally a member of some religious community, he naturally had recourse to the houses and schools of his own order, to supply his diocese with a working priesthood. Few of them could go to Paris, or to Rome, or to Louvain. They had very few books at home, and these were mostly in manuscript, or, if printed, they had to be imported from the Continent. There was no printing-press in Ireland at all at the time—certainly none for any works written in the Irish character. There may be some truth, therefore, in the statement of the Pope, founded on information which he probably got from Dr. Creagh, the Primate, that many of the clergy in Ireland knew little more theology than what they had learned as boys.

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[1] Shane O'Neil burned Armagh Cathedral just at this very time, because he did not think Dr. Creagh was zealous in supporting him. See *Spicil. Ossor.*, vol. i., p. 47.

But, whatever was the state of things before the suppression of the monasteries, it became far worse afterwards. Fairly good schools were annexed to all the larger monasteries, especially in the towns, and, as we have seen, men of some university standing were frequently teachers in those schools. But now, schools, monks, and monasteries were all proscribed together, and the prospects of Catholic education in Ireland for the future were very gloomy, if not hopeless.

It was, so far as we can judge, St. Ignatius who first realized the magnitude of this danger, and the disastrous consequences that must result, both in Ireland and England, for want of an educated priesthood ; and he at once took steps to remedy the evil. He had already founded the German College in Rome, to train young men to combat the German Reformers in defence of the faith. He now offered to procure places in that college, or elsewhere, for eleven youths, both from England and Ireland, and he succeeded in finding several whom he inspired with all his own divine energy and ardour in defence of the Catholic faith. To teach them abroad, and then send them to fight at home—to fight and, if necessary, to die for God and the Pope—that was his purpose.

One of the first and most distinguished of that gallant band was Father David Woulfe, whom the Pope had associated with Primate Creagh, in the vain attempt to found a University and grammar schools in Ireland. Like Creagh, he belonged to the city of Limerick, where his family held at that time a distinguished position. He was, between the years 1541 and 1557, received into the Society of Jesus, by its holy founder, St. Ignatius, and was inspired with all his saintly zeal.

In 1560, Cardinal Morone, the Protector of Ireland, seeing that Elizabeth had thrown off the mask, and was bent, if possible, on destroying the Catholic faith, both in England and Ireland, resolved to send over Father Woulfe to counteract her purposes, and confirm the Irish in the faith. It was a difficult and dangerous task; but the Jesuit never for a moment flinched. Leaving Rome in August, he landed in Cork, after a prolonged journey and stormy voyage, in the beginning of 1561. He had plenary powers from the Pope, with special instructions to visit the provincial princes, and confirm them in the faith ; to recommend suitable candidates for the vacant sees, to found schools, and, so far as practicable, to re-establish monasteries, hospitals, and other charitable institutions. In conjunction with the Primate, he was specially commissioned, as we have seen, to found a great University, on the model of Paris or Louvain.

But the spies of Burleigh were very soon on his track, and both Father Woulfe and the Primate were captured and imprisoned, the latter for the second time, in Dublin Castle, in 1567. The state of their filthy dungeon was so horrible, that when Leverous, Bishop of Kildare, visited Father Woulfe, he was unable to remain for any length of time in his cell, on account of the intolerable stench of the place. The Primate, Leverous says, was also kept in an underground, dark, and horrible prison, where no one was allowed to see him, except his keeper. His body was full of sores, and even the teeth had fallen out of his mouth.

Woulfe escaped in 1572, and made his way to Spain; but, undeterred by his sufferings, he returned again to Ireland, and probably more than once, to continue his work. The project, however, of founding a University and establishing grammar schools he found to be impracticable; although we may be sure he gave such aid as was in his power to keep the classical schools open, in what were yet the Catholic towns of Limerick, Galway, Cork, and Kilkenny. In Waterford, especially, if we may judge from the number of students who went from that city to the Continent, during the closing years of the sixteenth and the beginning of the seventeenth century, there must have been one or more excellent classical schools.

It was, doubtless, with Father Woulfe's sanction that two Irish Jesuits, trained in Rome, settled down, at this time, in Youghal, to teach a grammar school, as well as to instruct and comfort the people by their example and exhortations. These were Father Robert Rochfort and Father Charles Leae. The former was not only a teacher, but a most zealous missionary through all parts of the south of Ireland. The Government spies were ever on his track, and most anxious to secure him; but he succeeded in baffling their efforts. We know, however, from the State Papers, that no less than half a dozen of persons, in all, were at various times and places hanged, drawn, and quartered, either for bringing over Father Rochfort from the Continent, or for 'harbouring him,' and thus enabling him to escape the pursuit of his enemies in Ireland.

His associate in teaching the school at Youghal was Charles Leae, a native of Cloyne, the son of a doctor, in whose family the profession of medicine was hereditary. He was a most accomplished scholar, for even before he entered the Society in Rome, in 1570, he had studied first at Paris, then at the University of Oxford (during the reign of Queen Mary), and afterwards he studied logic and philosophy for three years in Cologne, where he took his degree as 'Master in the Philosophical Faculty.' If there were many other schools like the Jesuit School of Youghal, during the reign of Elizabeth, in the Catholic towns of Ireland, we may cease to wonder at the crowds of learned youths that flocked to the Continental colleges during the later blood-stained years of her terrible reign. She tried hard, as she said, 'to dissolve the spell of Rome;' but the children of St. Ignatius, 'trained in supreme veneration for the Holy See,' kept weaving the fascinating spell, so that neither by force nor fraud could the English Queen succeed in dissolving it.

Another famous classical school was opened in Galway by Archbishop Skerrit, in which, according to Lynch,[1] that prelate himself taught reading, grammar—that is, the Latin language—and Christian doctrine. Skerrit, an alumnus of the Jesuit College in Rome, was promoted in 1580, while still young, to the archiepiscopal dignity.[2] When he came to Galway, acting in the spirit of St. Ignatius and Dr. Creagh, he resolved to open a school, of which he was himself the chief teacher, for the education of his clergy and the youth of the old Catholic families of Galway, to one of which he himself belonged. But the priest-hunters were soon on his track, and in 1583 he was forced to fly to Spain, where he died shortly after.

Of all the classical schools in Ireland during the reign of Queen Elizabeth, the most celebrated was that conducted by Dr. Peter White, in the City of Kilkenny. White was a member of the famous family of that name in Clonmel—English-Irish—as Count O'Sullivan Beare called them; but Catholic to the back-bone, and most ardent lovers, not only of their faith, but also of their native land. There was, perhaps, no family in Ireland at the time that produced so many ecclesiastics distinguished for holiness and learning.

From White's school, as Stanihurst tells us, 'as from a Trojan horse, issued men of distinguished ability and learning—the Whites, Comerfords,

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[1] *Alithinologia.*

[2] See Brady's *Episcopal Succession.*

Walshs, Waddings, Dormers, Shees, Butlers, Stronges, and Lombards.'[1] He was, indeed, 'a famous lettered man;' and skilful too, for his method was 'to frame the education according to the scholar's vein'—bridling him if he were too free, spurring him if he were dull, rewarding him if he were ambitious, and flogging him if all else failed—so that 'in the realme of Ireland was no grammar school so good; in England, I am well assured, none better.'[2] And, says Stanihurst, with tender gratitude, 'since I was one of his crew . . . I acknowledge myself so much bound and beholden to him and his, that, for his sake, I reverence the meanest stone cemented in the walls of that famous school.'[3] Not without good reason,. then, was he called the 'prince of school masters,' for his labours were invaluable in the service of the Church, and of his native land. No man was better qualified to teach the *Litterae Humaniores*, as he had been a Fellow of Oriel College, Oxford, and one of the first scholars on that ancient foundation.

In Limerick, Richard Creagh, afterwards Primate, whilst still a young priest, labouring in his native city, taught a classical school, in which he was aided by no less a personage than Leverous, the deprived Bishop of Kildare, and the saviour of the heir of the Geraldines. Dr. Kelly, of Maynooth, says, in reference to this academy:—'A very humble occupation this may appear now, but it was then felt to be the great duty of the priest, as Ireland had then none of those institutions which once had made her illustrious; the towns bowed down by the spirit of provincial colonists, had neither schools nor colleges; the native Irish princes were either too poor or too insecure to establish them; the Government resisted, moreover, every such attempt; and the hierarchy, divided in itself, and, for the most part, at the beck of the Government, had not (in the past) provided for the education of the people.'[4]

II.—THE PENAL LAWS OF THE SEVENTEENTH CENTURY.

Many of the Penal Laws of the seventeenth century were more directly aimed at Catholic education, and, in some respects, were even more atrocious than those of the sixteenth century.

When James I. came to the throne, in 1603, the Catholics were filled with high hopes. The son of the martyred Mary Stuart, with the blood of Ireland's ancient kings flowing in his veins, the legitimate heir, moreover, to the throne of England and of Ireland, could not, they thought, but allow the Catholics at least to enjoy toleration. His agents, too, had privately been promising great things to the citizens of Dublin and to the Lords of the Pale, if only James could once secure the reins of power. He did secure them, to the satisfaction of all classes of his subjects, and with the country in a state of tranquillity. But the Catholics soon found that the Stuarts were too selfish to be faithful to their promises, and that the royal pedant was the least kingly and the most faithless of them all.

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[1] See Father Hogan's *Distinguished Irishmen*, p. 72.

[2] Stanihurst *de Rebus in Hibernia Gestis*, p. 25.

[3] *Description of Ireland.*

[4] See *Dissertations*, p. 376.

The King's proclamation, dated for Ireland, the 6th of July, 1605, gave the unhappy Catholics a rude awakening. James distinctly told them that they had been 'much abused by the untrue report that he proposed giving toleration to his subjects in that Kingdom (of Ireland) contrary to the Statutes therein enacted, and to that uniformity of religion constantly professed by him.' He declared, furthermore, that 'it was his will and command, that all Jesuits, seminary priests, and other priests, ordained by any authority from Rome, should, before the 10th of December next (1605), depart out of the Kingdom of Ireland, and they must not return, upon pain of his high displeasure, and such further penalties as may be justly inflicted upon them by the laws and statutes of that realm;' and upon the like pain he forbids his subjects 'to receive or relieve any such Jesuit, seminary priest, or other priest who, after the 10th day of December, shall remain in that realm, or return to the same, or any part thereof.'

The Act of Uniformity also, which enforced attendance at the Protestant service, was to be strictly carried out, especially in the towns; and, as a fact, heavy pecuniary fines, which partly went to support Trinity College, were inflicted on the 'recusants.'

It is said that it was Lord Bacon, who first counselled James to adopt the policy of educating the Catholic wards as Protestants. He saw, clearly enough, that the Irish could not be coerced into embracing Protestantism; and therefore he resolved to rob them by stealth of the faith which he could not destroy by force. He proposed to gain his end by three principal means of action; and James adopted them all. The first was not, indeed, new—it was to plant the rest of the country, as he had planted the North, with English and Protestant settlers; because part of the planters' agreement was that 'they should not suffer any labourer who would not take the Oath of Supremacy to dwell upon their lands.' The second was to establish proselytizing schools throughout the country, of which Trinity College was to be the chief. The third was the establishment of the so-called Court of Wards, of which the main object was to secure that the heirs of the old Catholic families, both Celtic and Norman, should be trained up in 'English civility and in the Protestant religion.' This diabolical system of stealing away the faith of the young gentlemen of Ireland is certainly due to the evil ingenuity of Lord Bacon. We have always thought that King James was, in some respects, a greater enemy to the Catholic religion in Ireland than either Elizabeth or Oliver Cromwell, and that his system, if pursued, was far more likely to be successful than that of the usurper. It would have been, not merely a more 'happy,' but a more 'efficacious' way of 'weeding out Popery,' as Bacon said, 'than the temporal sword.'[1]

Elizabeth had already established 'free schools' in various parts of the country for the express purpose of proselytizing the Catholic youth of Ireland, who could be induced to frequent them. By the 12th Eliz., ch. 1, 'a free school' was to be established in every diocese; the nomination of the teachers in the dioceses of Armagh, Dublin, Kildare, and Meath—that is, within the Pale—was assigned to their respective bishops; but outside the Pale, the nomination was reserved to the Deputy. No fees were to be charged, and the salary of the masters was to be provided by a tax levied on the ordinary, and on the clergy of the diocese. This clause was, however, the cause of their failure. The ordinary and his clergy were far too greedy of temporal goods to contribute anything they could avoid giving for the maintenance of the 'free schools,' and so the project, though ordained by an Act of Parliament, does not appear to have been successful in its operation.

The Court of Wards, however, with Trinity College to help it, was a far more dangerous institution. 'No grant of wardship was to be made to any recusant.' The wards—when not sent to England for their education[2]—'were to be brought up in learning in the College near Dublin'—that is, of course, in

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[1] 'Now, as my opinion is, time will open and facilitate things for the reformation of religion there (in Ireland), and not shut up or lock out the same. For, first *the plantations going on*, and being principally of Protestants, cannot but unite the other party in time. And his Majesty's care in placing good bishops and good divines, *in amplifying the College there*, and *looking to the education of Wards*, and such like, as they are the most natural means, so they are like to be the most effectual and happy for the weeding out of popery, without using the temporal sword.'—Bacon's *Advice to Sir George Villiers.*

[2] List of the noblemen's sons to be brought into England for their education:—The Lord Barry's grandchild, thirteen years old; the Lord Gormanstown's eldest son, ten years old; the Lord Coursie's two sons; the Lord of Delvin's son and heir, eighteen years old; the Lord of Dunboyne's grandchild, thirteen years old; the Lord of Cahyr's nephew, which is son unto his brother, Thomas Butler; the Lord Power, himself, fifteen years old; the Lord of Birmingham's grandchild, fourteen years old—to be brought up at the Free School in Dublin. It was James's villainous purpose to steal away their Catholic faith from these poor boys. In several cases he succeeded.—*O'Rorke*, p. 59.

Trinity College; 'and no ward was to be allowed to marry a recusant,' that is, a Catholic.

These 'natives' in Trinity College had various privileges not enjoyed by their associates.[1] Even in 1613, twenty out of sixty-five students are so denominated. They spoke Irish, and were mostly, we are told, 'of the mean sort.' They were required to attend Irish prayers; but it is admitted by Marsh that most of the 'natives,' trained in the College, turned Papists once more in the reign of James II. 'This proves,' says the ingenious author of the first chapter in the *Book of Trinity College*, that they had Irish mothers.[2] No doubt, many of them had, and Irish fathers, too. What it really proves is, that when the kidnapped youths went home to their native mountains, and to their Catholic friends, they were ready to become Papists once more, in spite of their nurture in Trinity College.

It is highly honourable to the confederate Catholics, assembled at Kilkenny in 1642, that, in the midst of so many distracting cares, the cause of education was not forgotten. They made an honest effort to promote the establishment of a real national college in Ireland; and the attempt shows what they might have accomplished, if power had continued in their hands.

The following is one of the decrees adopted by the General Assembly, on the 24th October in that year, for the better government of the Kingdom:—

> 'To the end that good learning, for a long time banished out of this country, may take hould of her ancient lustre, there shall be a universitie created for the study of the lawe, in such place of the Kingdom as to the supreme Counsel shall seem most convenient; and the colleges for learning and sciences shall be maintained upon the public chardges in such numbers and forms through all the provinces as the Metropolitans shall think best fitt.'[3]

It was a noble conception, which it has been often sought to realize, but has not yet been realized in Ireland; because our rulers persist in doing it, not as the Irish people, but as English statesmen, would have it done. The project, however, of the Supreme Council was stifled almost at its birth, when the fiery sword of Cromwell flashed over the land, and Catholic schools were entirely destroyed throughout the country.

During Cromwell's usurpation in Ireland the state of things for the Catholics, and especially for the priests, was less insidious, but more bloody. When Oliver had finally triumphed, his way of dealing with the Papists was simple and remorseless. The swordsmen, amounting to more than 30,000, were nearly all allowed to depart for Spain and Portugal. The widows, girls, and orphans of the swordsmen, and of those who had been slain in the wars, were almost all sold to the merchants of Bristol, and were then transported to Barbadoes, to work in the sugar plantations.

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[1] See *State Papers*, 1619-1625, p. 391; *Calendar*, p. 83; *O'Rorke*, p. 59.

[2] See the *Book of Trinity College*, p. 22.

[3] See *Spicil. Ossor.*, vol. ii., p. 14.

The Catholic gentry, except those who had showed 'constant good affection,' were to be transplanted beyond the Shannon, that is, to Connaught and to Clare; and, after the 1st of May, 1654, they dare not re-cross the river under the penalty of death. Labourers and their children were allowed to remain, if they were ready to become Protestants.

As for that 'burthensome beast the priest,' he was, like the wolves and the Tories, to be hunted to death. A reward of £10 was set on his head. In all cases of surrender, when terms were granted to others, the priests were excepted. On the 6th of January, 1652, the dreadful English Statute of Elizabeth was extended to Ireland, which declared all Roman Catholic priests to be guilty of high treason, and their relievers felons. Some of them, when discovered, escaped with banishment, especially if not convicted of 'setting up the Mass.' But those who were convicted of 'setting up the Mass,' or of returning to the country from foreign parts, were, in very many cases, remorselessly hanged, and otherwise tortured and mutilated. The faithful people never betrayed them; but the informer and the priest-hunter were often on their track, and delivered them up to 'justice.' Yet, it was the fidelity and the sufferings of the priests during those years of sanguinary persecution, that more than everything else endeared them to the hearts of the Irish people.

It was during those dreadful years that the surviving remnants of the Irish monasteries were destroyed. All the Catholic schools, having anything of a public character, were closed, and only very few bishops were to be found in the country during Cromwell's awful domination. The best account we have seen, in short space, of the woful state of the country during this period, is contained in the Jesuit Letter sent from Ireland to the General in 1654.[1] The writer, amongst other interesting things, describes an attempt of one of their fathers, P. J. Forde, to teach a school. In the midst of a vast morass, where there was a spot of firm ground, he built himself a hut. There a very considerable number of scholars gathered round him, whom he housed in bothies, built of boughs and reeds—*in mapalibus circumquaque extractis*—and there he trained them carefully, not only in learning, but also in virtue. As might be expected, supplies were scarce—they were often, he says, in want even of the necessaries of life; but the pupils, like their master, bore their privations not only bravely, but cheerfully. It is surely a beautiful and instructive lesson, to contemplate that colony of scholars housed in the midst of a shaking bog, where not even the spies of Cromwell could follow them, half-famished and half-starved, yet glorying in the privations they had to endure in acquiring learning and religion at the peril of their lives.

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[1] See *Spicil. Ossor.*, vol. i., p. 407.

In a subsequent letter, in 1562, after narrating the awful state of the country, the same writer says, that the brave students in the Irish Colleges abroad did not shrink from any danger. Seeing that the need was now greater than ever, that the corn was white for the reaping, they came in even greater numbers than before to do their duty. And yet, at that time, 'the greater part of the priests slept in caverns and holes in the mountains, or in the woods, or in the most out-of-the-way hiding-places, lest they might bring ruin on those who would receive them; nay, very often they were compelled to sleep for a great part of the winter without a roof to cover them, sheltered only by the bushes and the brakes.'[1] These are the words of an eye-witness, who, doubtless, often had to do it himself.

Oliverius Plunkett. Archi Episcopus. Armachanus

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[1] *Spicil. Ossor.*, vol. i., p. 431.

The edicts of Cromwell and his agents in Ireland can hardly be called laws; but whatever they were, they included the following enactments regarding Catholic education. We translate them from De Burgo's manuscript:[1]—

> (1) No scholar of the Irish nation—that is, no Catholic—was permitted to teach the art of reading, writing, or arithmetic.
>
> (2) No one of the same Irish nation—that is, the Catholics—was allowed to send his sons beyond seas to any seminaries, for the purpose of study or learning, under penalty of confiscation of all his goods, and forfeiting such rights as he possessed amongst the vassals of that nation.
>
> (3) No one, whose parents were born in Ireland, was to be admitted as apprentice to any art, profession, or business, in any town or place of public market.
>
> (4) All Irish boys, of fourteen years or upwards, were to be devoted to the service of the commonwealth, by land and sea; that by their own blood they might atone for the English blood shed by their countrymen.
>
> (5) Anyone who aided, abetted, or received any person claiming jurisdiction from the Roman See, or adhering to its doctrine, was to be held guilty of treason.
>
> (6) No one of any condition was to be allowed after three years to live in Ireland who did not abjure the Catholic faith, and all dependence on the Roman See. All boys were to be educated in the Protestant religion, and compelled to receive the Sacrament, &c.

It is clear that 'nisi breviati fuissent dies illi non fieret salva omnis caro.' But God in His mercy shortened them for a while.

During the reign of Charles II., and of James II., the Catholics enjoyed some degree of toleration. Several exiled Bishops returned to their sees; many priests were ordained, both at home and abroad, for the Irish mission; and some Catholic schools were re-opened. But the martyrdom of Oliver Plunkett, with all its attendant barbarity, shows what a fierce and savage anti-Catholic spirit still existed both in Ireland and England.

III.—PENAL LAWS OF THE EIGHTEENTH CENTURY.

During the reign of William and Mary, the 'Penal Code,' properly and technically so called, was first devised, which afterwards was brought to perfection under Anne. It is far more minute and elaborate in its provisions than any set

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[1] See *Spicil. Ossor.*, vol. iii., p. 223.

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of the preceding Penal enactments. In the matter of Irish Catholic education, too, it strives to proscribe it in every shape and form, both at home and abroad.

The first of the Limerick Articles, agreed to on October 3rd, 1691, is as follows:—'The Roman Catholics of this Kingdom shall enjoy such privileges, in the exercise of their religion, as are consistent with the laws of Ireland, or as they did enjoy in the reign of King Charles II.; and their Majesties (as soon as their affairs will permit them to summon a Parliament in this Kingdom) will endeavour to secure the said Roman Catholics such further security in that particular as may preserve them from any disturbance on account of their religion.'

How that most solemn engagement was kept, the subsequent enactments of the Irish Parliaments will help to show. We, of course, can only give very few of them, relating especially to the clergy and to education.

In the Parliament which met on the 19th of August, 1695 (7th William III.), was passed *An Act to restrain Foreign Education*, which provided that:—

> I.—'No one of his Majesty's subjects of this realm of Ireland shall go, or send any one beyond the seas, to be trained up in any abbey, nunnery, popish university, college, or school, or house of jesuits or priests; or send money towards the support or maintenance of any person already gone or sent; and any such person going or sending shall be for ever disabled to bring any action of law, or prosecute any suit, or to be guardian or executor to anyone, and incapable of any legacy or deed of gift, or to bear any office within the realm, and shall forfeit all his goods and chattels, and his lands, tenements, hereditaments, and freehold estate therein, during his life.'
>
> II.—'If the person sent shall, within six months of his return, take the oath of allegiance [which no Catholic could take], he shall be restored to his future rents, &c., losing, however, all his past rents and profits.'
>
> III.—'No one of the popish religion shall publicly teach school, or instruct youths in learning in private houses, except only the children, or others, under the guardianship of such private house or family, under a penalty of £20, and three months' imprisonment for every such offence.[1]

So much for Catholic education in this Parliament, which took no note of the Articles of Limerick.

Then, by 9th of William III., ch. 1:—

> I.—'All popish archbishops, bishops, vicars-general, deans, jesuits, friars, and all regular popish clergy, and all papists exercising ecclesiastical jurisdiction are ordered to depart out of the Kingdom before the 1st of May, 1698; and if any of them shall be,

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[1] Provision was also made for reviving the public schools, that is, the proselytizing schools of Henry VIII and Elizabeth.

at any time after that date, within the Kingdom, he shall suffer imprisonment, without bail; and shall then be transported beyond the seas; and if any person so transported shall return again into this Kingdom, he shall be guilty of high treason, and shall, for his offence, be adjudged a traitor, and shall suffer loss and forfeit, as in the case of high treason.'

II.—'Every such popish archbishop, &c., shall before May, 1698, repair to the city of Dublin, Cork, Kinsale, Youghal, Waterford, Wexford, Galway, or Carrickfergus, and there remain until there shall be a conveniency of shipping for their transportation to some place beyond the sea,' &c.

III.—This section forbids any of the above-mentioned ecclesiastics, after the 29th of December to come into the Kingdom, under pain of twelve months' imprisonment, and subsequent transportation, as above; and if, having been thus transported, anyone should return again into the Kingdom, he shall be guilty of high treason, and suffer accordingly.

IV.—'Anyone, after the 1st of May, 1698, who shall knowingly relieve, conceal, or entertain, any such popish archbishop, bishop, &c., hereby required to depart out of the Kingdom aforesaid, or that after the 29th December, 1697, shall come into this Kingdom, contrary to this Act, shall for the first offence forfeit twenty pounds; for the second, double that sum; and if he shall offend a third time he shall forfeit all his lands and tenements, of freehold and inheritance, during his life, and also all his goods and chattels; one moiety whereof to his Majesty, the other moiety to such person as shall inform, so as that such moiety shall not exceed the sum of one hundred pounds, the surplus which shall remain to his Majesty.'

Chapter II. of this Act confirms '*so much of them* (*the Articles of Limerick*), *as may consist with the safety and welfare of your Majesty's subjects of this Kingdom*,' but no more. This Act was, therefore, in view of the Acts lately passed, a virtual repudiation of the very first of the Limerick Articles—a repudiation which has justly branded both the King and the Parliament with a stigma of indelible infamy.

The 2nd of Anne, ch. 6, is an Act to *Prevent the further growth of popery*. Amongst other things, it enacts, I.—'That any Protestant becoming a papist, and any person seducing a Protestant to become a papist, shall both incur the penalties of *Praemunire*;' and, II.—'That any one, being a papist, or professing the popish religion, who, after the 24th March, 1703, shall send or cause, or willingly suffer to be sent, any child under the age of twenty-one years, into France, or any other parts beyond the seas, without the special license of her Majesty, or of her Chief Governor of this Kingdom and four of her Privy Council, he so sending such child, shall incur the penalties provided by the 7th William III., ch. iv.' That is, for the first offence, he should be fined £20; for the second, double that sum; for the third, he should forfeit all his lands and tenements, both of freehold and inheritance, with all his goods and chattels, for life.

It will be observed, that this savage Statute was aimed at all Catholic parents who would venture to send their sons abroad, either for a clerical or lay education.

iii.—'That the children of Popish parents, who shall embrace the Protestant religion, or are desirous to be educated in it, may not, through fear of being disinherited by them, be withheld from professing it,' it was provided that the Court of Chancery might make an order for the maintenance of such a child at the expense of the parents, and for the future provision of the child after the decease of the parents; and, if the said child was the eldest son and heir, the parent became merely a tenant for life; and all the real estate in fee-tail, or fee-simple, became vested in the eldest son being a Protestant. It is probable that in no other nation, pretending to be civilized, was such a law made, with the express purpose first of seducing the child to deny his faith, and then to rob his parents and the other members of his family. It is a Statute intrinsically immoral and unjust; less cruel, perhaps, but more wicked than any other in the Penal Code.

The next Section (iv.) is also a highly penal one against Catholic education. 'No person of the Popish religion shall become a guardian, or have the custody of *any* child under 21 years of age, but the same (child), when the person entitled to the guardianship of such child is a papist, shall be disposed of by the Court of Chancery to some near relation, such being a Protestant, who is required to use his utmost care to bring up such child in the Protestant religion till the age of twenty-one.' Likewise, if either father or mother was a Protestant, the Court was to make a similar order for the education of the child in the Protestant religion. And any person, being a papist, who shall take a part in the guardianship of *any* such child shall, upon conviction, forfeit the sum of £500—to be given to the Blue Coat Hospital in Dublin, which was a seminary designed for the education of the poor kidnapped Catholic children.

By the 8th of Anne, chapter 3, section xii.—'Everyone who is or shall be converted from the Popish to the Protestant religion, and shall hold any employment, office, or place of profit from her Majesty, or be a member of either House of Parliament, or barrister-at-law, attorney, or solicitor, or officer in the Courts of Law, shall cause all his children, under the age of fourteen, at the time of such conversion, to be educated in the Protestant religion, and for default thereof, such employment shall be declared void, members of Parliament incapable to sit, and lawyers incapable to practise in the Courts.'

Section xvi. enacted that—

> 'Whatever person of the Popish religion shall *publicly* teach school, or instruct youth in learning in *any private house*, within this realm, or be entertained to instruct youth, as usher, or assistant, by any Protestant schoolmaster, he shall be esteemed a popish regular clergyman, and prosecuted as such, . . . and no person, after November 1st, 1709, shall be qualified to teach or keep such a school publicly, or instruct youth in any private house, or as usher, or assistant to any Protestant schoolmaster, who shall not first, at the next general assizes or quarter sessions of the place where he resides, take the oath of abjuration, under a penalty of £10; and any person entertaining a teacher, not qualified, or a tutor, or usher, shall forfeit £10 for every such offence—a moiety to go to the informer'!!

Such was the law of the land in Ireland, until the closing years of the eighteenth century—and yet the papists are reproached with their ignorance, and the faults and errors that result from ignorance. Is it any wonder that Burke described the legislation, of which this is merely a specimen in one department, 'as a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of men'?[1]

Section xx. provided that 'any person after the 1st September, 1709, who shall *discover* any archbishop, bishop, dean, Jesuit, friar, monk, exercising ecclesiastical jurisdiction, or any secular popish clergyman, not legally registered, or any Popish schoolmaster, or any papist instructing youths, in private houses, as tutor or usher, shall receive as a reward £50, on conviction of the higher ecclesiastics; and £20 for every regular and secular clergyman, not registered; and £10 for every schoolmaster, tutor, or usher, to be levied on the Popish inhabitants of the county where such clergyman did officiate, or where such schoolmaster did most commonly reside.'

This Statute was designed not only to encourage informers, but to make it the interest of all the people to banish both the Catholic priest and Catholic teacher from the country.

Lecky, from authentic documents, gives us a sketch of the working of those laws. Many of the bishops lived on the Continent, and only from time to time visited their dioceses: others lived under assumed names, in some obscure farmhouse, among the mountains. Dr. Thadeus Keogh, of Clonfert, who ordained more priests in the reign of Charles II. and James II. than perhaps any other prelate in Ireland, lived in a cabin within an almost impassable bog—as we know of our own knowledge—not far from Kilconnell. At ordinations, several persons, besides the Bishop, imposed hands on the young priest, so that no spy could swear, for certain, who it was that ordained him. For the same reason a curtain was sometimes drawn between the priest celebrating Mass and the congregation, that his features might not be distinctly seen. The registered priests were in the worst plight, for their names and addresses, and very often their persons, were well known to the agents of the Government; and they were now called upon to take the abjuration oath, which the Church pronounced to be unlawful. The recusants were obliged to fly from their homes and conceal themselves. Many, even of the registered clergy, fled the country, and took refuge in Spain and Portugal. In 1712, some informer reported that the popish Dean of Armagh was in the neighbourhood of that city. He turned out to be Brian M'Guirk, an old bed-ridden man of ninety, half a simpleton, fed like a child, and living on charity. But he was carried off to jail; and there the poor old man died on the 13th of February, before he could be brought to trial at the assizes. This single incident shows the spirit in which the laws were executed.

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[1] Letter to Langrishe.

In the County Sligo, where the Cromwellians were strong, many papists were compelled to answer, on oath, when, where, and from whom they last heard Mass; and whether they knew of any Catholic bishops, friars, or schools. Sometime they admitted that they heard Mass from some wandering friar; but he was far away before the satellites of the government could clutch him.

The poor friars were, indeed, everywhere. No laws and no penalties could deter them. We are told of one, named Burke, from Connaught, who appeared in Kerry, just like John the Baptist, 'bare-headed, bare-footed, and a staff in his hand,' calling upon the people to forsake their vices, and lead a godly life. He had a catechism, which he read and expounded for the people in Irish—and then he scourged himself until the blood would run down his back. This incident helps to show us how the friars tried to keep the faith alive in the hearts of the people.

There was at the same time a famous priest-hunter, named Edward Tyrrell, whom the Lord Chancellor pronounced to be 'a great rogue.' He gave information against several priests in various parts of the country, and even against magistrates for remissness in discharge of their duty; but in May, 1713, his infamous career was prematurely cut short by the rope, for he was hanged in Dublin for having, amongst his other achievements, married three wives. Such were the villains at whose mercy the poor priests were placed by the Government.

But there were other dangers besides the Penal Laws against Catholic education. The *Charter Schools* were founded by Marsh, Bishop of Cloyne, who was strongly supported by Boulter, the Primate, about the year 1732. According to the programme set forth by both prelates, 'these schools were intended to rescue the souls of thousands of poor children from the dangers of popish superstition and idolatry, and their bodies from the miseries of idleness and beggary.' The society proposed to the parents, at a time of extreme poverty, to take charge of the poor half-starved Catholic children, between the age of six and ten, to feed, clothe, and lodge them gratis, and to give them, besides, a good education, with industrial training—and, when the training was over, to apprentice the boys, and provide situations for the girls—all, of course, on the condition that they were to be reared as Protestants. It was a tempting bait, a terrible temptation to a poor Catholic parent, to see the child placed, in a time of famine, between danger of starvation on the one hand, and loss of faith on the other.[1] Parliament, too, came to help the promoters; and, between 1745 and 1767, no less than £112,200 was voted for the maintenance of the Charter Schools.[2] Still most of them were mere Do-the-Boys Halls, and utterly failed in their purpose.

Besides the Charter Schools, there were the Royal Free Schools, founded by James I., for the education of youth in 'learning and *religion*,' and endowed by large tracts of the confiscated lands of Ulster.

Then, there were the Erasmus Smith Schools for the poor children of his tenants, who were to be brought up 'in the fear of God and good literature; to speak the English tongue, and for other good ends.' But the poor parents would not send their children because of 'the prayers, catechism, and exposition,' which they were required to learn. We have them in existence still, as empty of Catholics as ever.

Then, there was the Blue Coat Hospital, founded by Charles II.; and the Foundling Hospital; and Ormonde's Classical Seminaries; and Bishop Foy's

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[1] 'But a Papist would suffer any loss rather than send his child to one of these schools.'—Campbell's *Philos. Tour*, p. 271.

[2] See Lecky, vol. ii., p. 201.

School in Waterford; and many similar establishments—all founded with the main purpose of trying to pervert the Catholic children from their ancestral faith. 'It is deserving of notice, that most of the endowments, from 1733 to 1781, had for their object the bringing over to the Protestant religion the children of the poor, and preserving them in the same by apprenticing them to Protestants.'[1]

Poor Catholic children! if they could not be flogged from Popery, they might, perhaps, be allured to Protestantism; but the bribe and the lash were equally unavailing. The Royal Schools, and the Charter Schools, and the Erasmus Smith Schools all continued to be empty of Papists.

Perhaps the most dangerous of all was Orde's scheme. This system never, fortunately, came into operation. It was proposed by Mr. Orde, in the Session of 1787, and the Lord Lieutenant spoke of it approvingly in his speech at the opening of Parliament in 1788. Dr. Troy consulted his suffragans on the proposals of the government; but, it appears, the Catholic prelates, without hesitation, declared that it was impossible for them to accept the scheme in any shape or form.

CLOISTER: ST. PATRICK'S.

From the letter of Dr. Caufield, of Ferns, to Dr. Troy, we can learn the nature of the scheme and the objections of the prelates.[2] They were to get parish, diocesan, and provincial schools, with a real National College also, for the

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[1] See Dean West's *Abridgement of the Endowed Schools' Commission*, pp. 18 and 19.

[2] *Spicil. Ossor.*, vol. iii., p. 411.

Catholics; but no Catholics were to be admitted as teachers or masters in any of the schools! This, of course, settled their fate, so far as Catholics were concerned. The government might open them, and endow them, and even bribe or try to compel Catholic children to attend them. But they failed to fill such schools in the past, and they could not hope to fill them in the future. The Bishops, however, feared they might forbid Catholics to go to any other schools; although that scheme too had been tried, and tried in vain. As for a hall in Trinity College for the education of Catholics, the Bishops very justly declared that it was 'the most dangerous to virtue and religion of any site in the kingdom, or, perhaps, anywhere else.' They would have nothing to do with it; and they were right.

Lecky has described the general effects of the Penal Code in one or two pregnant sentences:—

> 'The simple profession of the Catholic faith excluded a man from every form of political and municipal power; from all the learned professions, except medicine; from almost every means of acquiring wealth, knowledge, dignity, or influence. It subjected him, at the same time, to unjust and oppressive taxation, deprived him of the right of bequeathing his property and managing his family as he pleased; enabled any Protestant who was at enmity with him to injure and annoy him in a hundred ways, and reduced him, in a word, to a condition but little superior to that of absolute serfdom.'[1]

Such is a description of the Code by a non-Catholic writer, who is, perhaps, better acquainted than any other living man with the history of the British Empire in the eighteenth century.

Dr. Ball, the ex-Chancellor, a man of well-balanced and impartial mind, admits that the 'Penal Code reduced the Roman Catholic part of the people to the lowest point of depression that can be conceived capable of co-existing with their being recognised as a portion of the community.'[2] As a matter of fact, they were not so recognised, for they were habitually spoken of by the highest officials, even in the Houses of Parliament, as 'the common enemy.'[3]

But how, it may be asked, did it come to pass, in the face of all this terrible coercion, and, even more dangerous proselytism and bribery, that both Catholic priests and Catholic people were able to subsist, and even multiply, in Ireland during the eighteenth century? Why is it that every device was tried in vain—

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[1] Vol. ii., p. 199.

[2] *The Reformed Church*, ch. xi., p. 164.

[3] Lecky, *loco cit.*

that bribery could not seduce them, that gaols could not hold them, that the sword did not slay them—nay rather, that they gathered new strength from the very wounds that were meant to be fatal?

‘Durus ut ilex tonsa bipennibus
Nigrae feraci frondis in Algido,
Per damna, per caedes, ab ipso
Ducit opes animumque ferro.’

In the first place, we must recognise it as manifestly the work or God. But God makes use of human means to effect His purposes, and the chief means of preserving the faith in Ireland, during the whole period of the Penal Laws, were, undoubtedly, the Irish colleges established on the Continent for the education of the Irish priesthood. Of these we shall speak in the next chapter.

Then, again, the ‘hedge schools,’ during the eighteenth century, were a powerful means of preserving the knowledge and love of their holy faith alive in the hearts of the poor persecuted Catholics. The terrible Penal enactments forbade priest, or schoolmaster, or usher, or tutor, to teach any boys publicly, or privately, even in their own houses. It imposed severe fines on anyone who would transgress this law in the least—not merely on the priest or schoolmaster, who taught the children, but also on the householder who gave them shelter; on the magistrate who neglected to punish them; on the neighbours who did not discover them; and, worst of all, it gave half the sum to the wretched informer who denounced them to the authorities. One means still was left of evading the law—and the magistrates were, as a rule, ready enough to connive at its evasion—that was, to gather the boys under the shelter of a hedge, and teach the school there. It was not then a metaphorical expression; the ‘hedge school’ was a reality in the literal sense of the world. It had, indeed, many advantages. No householder could be fined for accommodating and hiding the master; he did not teach either publicly or privately in any house in the legal sense. Then, again, the boys had their eyes wide open, and if any danger appeared, they quietly dispersed, master and all, and assembled next day in some equally convenient and more retired spot. The poor teacher shifted his lodgings from week to week, or from day to day, and so the lamp of learning was kept dimly burning in the ‘Island of Saints and Scholars.’ The name of the hedge school is a name of honour, and proves for all time, that the children of Ireland love knowledge with the same deep and passionate love, which, in olden days, made Ireland the School of all the West.[1]

There were several classical schools also taught, more or less by stealth, even during the worst years of the seventeenth century. Dr. Betagh, we know, had an excellent school in Dublin ; and Dr. Egan, of Tuam, says, in a letter to Dr. Troy, dated the 19th of February, 1788 :—'Latin schools are totally on the decline in this province, and so much so, that in some time we will hardly get proper candidates for ordination.'[2]

This statement goes to show that, notwithstanding all the Penal Laws, Latin Schools, though on the decline, were by no means extinct in the Province of Connaught during the eighteenth century. It shows, also, that the 'candidate for ordination,' after going through a Latin course in the classical school, presented himself, with his testimonial letters, to the bishop of the diocese ; and if he were found to be a youth of good conduct, and of good parts, with such a fair knowledge of the Latin language as would enable him to understand the liturgical books of the Church, he was at once ordained, and sent to the Continent—most generally to Paris—to pursue his theological studies. The system was not quite satisfactory, but it was the best that could be adopted at the time, for, in this way, many poor students, who would have been otherwise quite unable to live in France, were enabled to subsist by their Masses, their chaplaincies, or other ecclesiastical offices.

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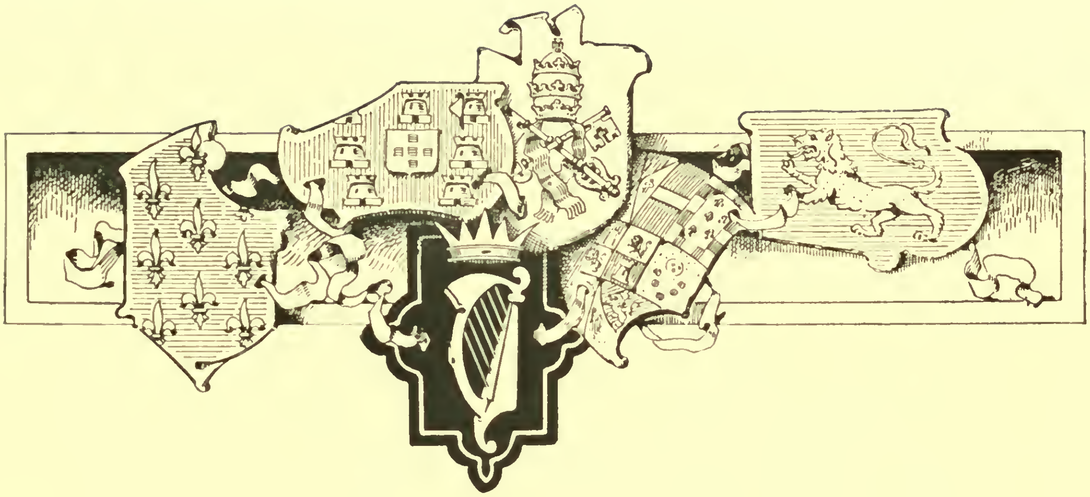
[1] 'The passion for knowledge amongst the Irish poor is extremely strong, and the zeal with which they maintained their hedge schools, under the pressure of abject poverty, and in the face of the prohibitions of the Penal Code, is one of the most honourable features in their history.'—Lecky, vol. ii., p. 202.

'The Managers of the Charter Schools complained, in 1769, that a great number of schools were dispersed in many parts of the Kingdom, under the tuition of popish masters, contrary to the *sense* of several Acts of Parliaments. The *hedge* school was neither a public school nor a school in private houses, but under a hedge, easily gathered and easily scattered. The teachers were neither schoolmasters, tutors, nor ushers.'—*Loco cit.*, p. 200.

[2] *Spicil. Ossor.*, vol. iii., p. 410.



CHAPTER III.

IRISH COLLEGES ABROAD DURING THE PENAL TIMES.

'In omnem terram exivit sonus eorum.'

IT was the motto inscribed on the banner of the Irish Ultonian Regiment in the service of Spain—the fame of their achievements had spread through many lands. In another sense, it might well be inscribed as the motto of the Irish students, driven to seek their education in the Irish Colleges of the Continent, during the Penal times. The story of their zeal, their learning, and their sufferings was borne through every country in Europe.

These Irish Colleges abroad were, as we have said, the salvation of the faith in Ireland; and Irishmen, for all time, owe a debt of gratitude to their founders and patrons—and, before all others, to the kings of Spain, especially to Philip II. and Philip III. The history of these colleges is very interesting, and highly edifying, from a religious, a literary, and a patriotic point of view. Everyone connected with them—the founders, the superiors, the students—were all animated with a lofty spirit of devotion to the cause of God and their country. In them, the scholar's ardour, and the priestly zeal, were lighted up with the glow of the most passionate love for Ireland. Their high resolve, in evil days, to devote their lives to the work of God in Ireland, in spite of danger and persecution, is like a light from heaven gleaming over a dark and dreary waste of waters.

Would that we could afford space to give the record in detail, for it is a touching and beautiful story—to show how the King of Spain wrote, with his own hand, to his high officials, bidding them have a care that the poor Irish students should want for nothing, and should be provided—every one of them—when returning home, with £10 as a viaticum for his journey; how his pious Queen, likewise, wrote, herself, to the Pope, asking him to found a college for the Irish students in his own City of Rome; how the Pope granted permission to the Spanish fishermen to ply their fishing on Sundays and festivals, the proceeds to go to the same holy purpose, and how the poor fishermen of Spain never failed to do it; how the Irish merchants of Cadiz, Seville, Lisbon, and other cities, agreed to put a tax on every cask of wine which they shipped, for the benefit of the Irish colleges; how the good citizens of Seville, likewise, taxed themselves for the same holy purpose; how the swordsmen of the Irish Brigade—the exiles from Kinsale and Limerick and Galway—turned aside from the revel and the wine shop, to give the surplus of their hard-earned pay to Father Conry, or Father White, or Father Archer, for the poor students from dear old Ireland; how many an old professor in the colleges of France and Flanders, once himself a student like them, would close the old tomes that he loved, to read some woful letter, or see some poor way-worn boy, who brought the latest news from Ireland; and, when the tale was done, with softening eyes, he would fervently thank God, who spared his life long enough to earn a little more, which he hoarded up like a miser, that he might be enabled to found another burse for the exiled students of that beloved land that he never hoped to see again.

A student setting out for the Continent had many perils to meet, and great difficulties to overcome. The sea-ports were filled with spies of the Government, on the look-out for the informer's reward—half the fine inflicted on conviction.

Here is a specimen of one of the Vice-regal proclamations of those days:—

'By the Lord Deputy and Council; Mountjoy, 10th March, 1602:—We straightly charge, in Her Majesty's name, that no merchant nor merchants, Maister nor Owner of any Ship, Barque, Pickard, or other Bottom whatsoever, nor Mariner, nor other person nor persons whatsoever, not first licensed thereunto by the Lord Deputy, . . . doe or shall trafick, trade, or take his or their voyage from any Port, Town, Haven, or Creek. And such licensed merchant shall take his or their Corporall Oath, and enter into a recognizance in a convenient summe to Her Majesty, that he . . . shall not carry nor transport, nor suffer to be transported nor carried, with himself, by his means, procurement, consent, nor knowledge, any letters, messages, massing or other seditious books, or libels, or passengers whatsoever, but such . . . as he shall produce and make known to the Lord Deputy . . . and he shall keep one orderly booke of his proceedings therein. And any merchant who does not observe this, shall have his ship and goods confiscated and forfeited to Her Majesty, and their bodies to be imprisoned during the Queen's pleasure.'

This proclamation, like many others, was aimed at students, priests, and friars; but, like the others, it was powerless to prevent them crossing and recrossing the sea at the call of duty.

A common way of evading the law was to take shipping as an apprentice or merchant's clerk, going to look after his employer's business in some foreign sea-port. If closely questioned, the youth produced his 'letters patent' addressed to some merchant of Seville, Cadiz, or Lisbon, or it might be of Rouen, Nantes, or Bordeaux, commending the bearer to the foreign house, as the representative of his Irish master in Dublin, Cork, Galway, or Waterford. Another plan, for the hardy lads from the seaboard, was to ship as sailors, and work their passage across. More commonly still, the student, or newly-ordained priest, was run across in a smuggler, or in a fishing hooker from some of the many creeks on the southern and western coasts. They slipped out generally after dusk, and next morning were far away from sight of land.

But although the worst was over when the sea was crossed, the poor lads often found themselves in a sad plight in the port where they landed—oftentimes without money, without friends, without the least knowledge of the foreign tongue to make known their wants. Then some friendly Jesuit picked them up rambling about the docks; or some Irish soldier of the Brigade took care of a friendless boy whom he chanced to meet, and brought him to a place of safety; or some charitable merchant led him home to his own family, until arrangements could be made to transfer him to one of the Irish colleges there, or in some other city. We know, from existing records, that such incidents were of constant occurrence.

To the great Jesuit Order is certainly due the merit, if not of founding, at least of procuring the foundation, of the earlier Irish colleges on the Continent. It was, as we have seen, the idea of St. Ignatius himself; and, in carrying it out, he was warmly seconded, not only by the members of his own order, but also by the Popes, by the kings of Spain, and, at a later period, by the French kings, as well as by the Irish prelates, both at home and abroad.

Even before 1593, when Elizabeth's new university was founded in Dublin, there was a considerable exodus of students to the Continent; but the number was vastly increased just at that time from two causes—first, because the Catholic youths, trained by the Jesuits, would not go to the new college in Dublin, even when their parents wished or permitted it; and, secondly, because it was felt by all thinking Catholics that, except missionaries could be found who would be able to hold their own against the scholars of the new university in Dublin, great danger would result to the Catholic Church in Ireland, for Trinity College was especially designed to combat Catholicism, and propagate the new religion.

I.—THE IRISH COLLEGES OF THE PENINSULA.

Where, then, were the Catholic youths to be trained in learning and virtue for the desperate battle of the faith that was now clearly impending?

It was an anxious question, for, although these youths now went to the Continent in crowds, most of them had no means to maintain themselves abroad, and there was yet no Irish college to receive them. These poor scholars, exiled from their native land, and dispersed everywhere, as they said, like the Jews of old, presented a petition to the Holy See, in which they set forth their lamentable plight in very pathetic language:—

> 'Our country [they say] was once a school of religion and learning, to which very many foreigners came, and from which many Irishmen went forth to propagate the light of the Gospel and of learning in other lands. This glory gradually faded before the frequent and ferocious attacks of our invaders, and also through the intestine feuds of our own native princes. When the English came, whilst abolishing some trifling abuses, they abolished also education in Ireland. They sought to make the Irish ignorant, that they might the more readily compel them to be slaves. Within the last two or three years especially, they have opened a college in Dublin,[1] in order that our Catholic youth may be instructed therein by heretics from England . . . and it is much to be feared that heresy, with such machinery and appliances, may attract Irishmen to itself, especially

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[1] This shows the date of the petition to be 1595 or 1596.

if they be deprived of teachers competent to instruct them in the Catholic faith. The fear of this danger creates sadness and sorrow in our hearts, and in the hearts of all thinking Irishmen, since we see that competent teachers are wanting to us at home.'

This petition sketched the situation with great exactness, and we can hardly doubt that it was drawn up by some of the Irish Jesuit Fathers, who knew the country well, and who realized all the perils of the case. This we infer from the fact that they asked the Holy Father to give them Irish Jesuits to educate their youth. It could not be done at home; so it must be done abroad; and it was done, mainly through the exertions of some of these Irish Jesuits themselves; but not without the efficacious help of the King of Spain, and the blessing of the Holy Father.

This great work was accomplished in Spain, chiefly through the combined efforts of two Irish Jesuits, whose names should never be forgotten in their native land; that is, Father John Howling and Father Thomas White, the joint founders of the Colleges both of Lisbon and of Salamanca.

Father Howling was a Wexford man, born in 1542, just at the time when Henry VIII. was closing all the monastic schools, and when St. Ignatius sent over his first missionary fathers to preach and teach in Ireland. He joined the Jesuits in 1583, if not earlier, for we find him at Alcala de Henares in 1577, in which city there were at the time several Irish students; and later on he came to Lisbon, where he stood by the death-bed of Nicholas Skerrit, Archbishop of Tuam, himself, as will be recollected, the teacher of a school in Galway. In 1589 Howling wrote to Propaganda that most valuable and interesting account of the Irish martyrs, up to date, which has been published by Cardinal Moran, in the third volume of the *Spicilegium Ossoriense*.

In the very last paragraph of this most important document, Father Howling says, that 'many' [Irish Catholics flying from the persecution] 'have betaken themselves beyond the sea, without even waiting to bid farewell to their friends, most of them priests, but also many of them mere boys of thirteen or fourteen years of age, who preferred to pass amongst Catholics, with purity of faith, a very poor life, destitute of any certain means of subsistence, rather than live amongst their friends at home, with danger to their faith, but with every reasonable want abundantly satisfied.'[1]

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[1] Vol. iii., p. 109:—Verba haec sunt, 'Multi et in transmarinas partes, et insalutatis amicis, se receperunt praesertim sacerdotes, pueri et aliqui tredecim vel quatuordecim annorum, elegentes potius, absque ulla certa humana sustentatione, inter Catholicos cum puritate fidei Catholicae pauperculam vitam, quam inter suos parentes et amicos cum omnibus suis commoditatibus corporalibus versari.'

Such were the youths, many of them of tender age, flying from persecution at home to some inviolate asylum of Catholic faith, whom Father Howling and Father White undertook, with God's blessing, to shelter, to support, and to teach.

Lisbon being a much-frequented seaport, the Irish exiles, from every quarter, were gathered there like the wild geese in winter, flying from the snow storms of their native north. New-comers might be seen any day, when an Irish ship had lately arrived, crowding the quays, vaguely conscious that they were amongst friends, but destitute of everything, like many an Irish emigrant or our own time on the quays of New York, not knowing where to go, and with this special disadvantage, that they were unable to make known their wants in a strange tongue. They knew no one to whom to apply for shelter and assistance. Who would not pity those poor young priests ordained to meet the wants of the Irish mission, but with little or no theology; nothing in this world, indeed, but their breviaries in their hands; and then, the gallant boys of thirteen or fourteen, homeless poor scholars, weary of the sea, hungry and tired, seeking a friendly

MAYNOOTH COLLEGE CHAPEL, SOUTH WEST VIEW.

home, but finding none? These were the wanderers and castaways that Father Howling often saw land on the quays of Lisbon, and for whom he resolved at any cost and at any labour to provide a home.

He found two faithful friends to help him in this good work, a Portuguese Jesuit, called Pedro Fonseca, 'a man of great intellect, prudence, and piety,' and a countryman and religious brother of his own, Father Thomas White.

They went amongst the opulent citizens of Lisbon; they begged and borrowed; they got a suitable house, on easy terms, which they repaired and enlarged; and Father Fonseca enrolled a confraternity of noble citizens, who undertook to maintain, at their own expense, the exiled scholars of Ireland.

So it came to pass that on the Feast of St. Bridget, February 1st, 1593, the very year in which Trinity College was founded, 'The College for Irish Students, under the invocation of St. Patrick, was founded in the city of Lisbon.'[1] Albert, Archduke of Austria, then Viceroy of Portugal, was one of the principal patrons of the new college. Father Thomas White seems to have been its first Rector. Father Howling himself was Bursar and Professor, and Father Fonseca appears to have been a kind of Dean in the new institution. A little later on, the celebrated Father Stephen White, S.J., then a mere youth, left Trinity College,[2] and was enrolled amongst the students of St. Patrick's College of Lisbon, on which he shed immortal renown by his writings and by his labours.

Just at the same time, and in a somewhat similar way, was founded the Irish College of Salamanca, the most famous of all the Irish Colleges in the Peninsula.

Father Thomas White, the founder of the Irish College of Salamanca, was a native of Clonmel, where he was born in 1556, of a family that is said to have given more eminent ecclesiastics to the Church than any other in Ireland.[3] He was, it seems, educated in the famous school of Dr. Peter White, in Kilkenny, who was, probably, his uncle, from whose seminary he appears to have made his way to the royal city of Valladolid in Spain, where we find him engaged in teaching, about the year 1582.

Philip II. was born in Valladolid, and so it became the favourite residence both of himself and his successor Philip III. At this time it was a city of palaces, colleges, and churches, having also an ancient University, founded so far back as 1346, which is still one of the most celebrated in Spain.

[1] 'Collegio de Estudiantes Irlandezes sob invocaçaon de San Patricio en Lisboa.'

[2] He was one of the first three scholars of T. C. D.

[3] Lynch's *Alithinologiae Supplementum.*

As Valladolid was at this time the royal residence of the great Philip, it was crowded by Irish refugees of every class—nobles, soldiers, priests, and students—who were nearly all dependent on the bounty of the King. Some of them, however, were reduced to great straits; and we are told especially that 'many poor scholars of that [the Irish] nation were in great misery in Valladolid, having no means to continue their studies, nor language to make known their need.' It was then that Father White became the saviour and protector of the half-starved Irish scholars. He gave them, we are told, 'all his own private commodity for their support;' he gathered them together under one roof; and he begged from the nobles and citizens the means of maintaining them in the city. Still, they were in a very precarious position; so he resolved on a bold stroke. Gathering all the poor boys together, he took them in a body to the royal palace of San Lorenzo, and asked to see the King. They were admitted to an audience, at which White explained the situation, and begged the King to found a college for the poor exiles of Erin, banished from their homes by the savage laws of Queen Elizabeth. Such an appeal could not be resisted. The King granted their request, and gave orders to have a college prepared for their reception at Salamanca, and endowed from the royal revenues.

This Irish College of Salamanca was, according to Primate Lombard, the first college established for the Irish Catholics on the Continent, and, certainly, became the most famous of all the Irish colleges in the Peninsula. It came to be known as the 'Royal College of the Irish Nobles,' for such was its official title.[1]

The great University of Salamanca was always recognised as one of the first, not only in Spain, but in Europe. In the fourteenth century it had, it is said, fourteen thousand students enrolled on its books; and the most distinguished theologians of the Catholic Church belonged to its theological faculty. It is enough to mention the names of Suarez, the two Sotos, Maldonatus, Herrera, the famous Dominican Tostado, Bishop of Avila, and a host of others, who still hold a front rank amongst the great writers and teachers of the Church. There were twenty-five churches, and twenty-five monasteries, and twenty-five colleges in the city, most of which have since disappeared. One of the greatest of these was the Jesuit College, founded in 1614, a portion of which was, after the expulsion of that order, in 1767, given to the students of the Irish College. The other wing is now, we believe, the diocesan seminary.

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[1] 'El Real Colegio de Nobles Irlandeses.'

In the letter of King Philip to the Rector and Cloister of the University, which is dated the 15th of August, 1592, he says that he will allow the Irish youths, who are now going from Valladolid to Salamanca, for advancement in learning, a good annual stipend for their maintenance. He also charges the rulers of the University to look upon them as highly recommended, and not allow them to be ill-treated in any way, but to aid and favour them in every possible respect, 'so that as they have left their own country, and all they possessed in it, for the service of God our Lord, and for the preservation of the Catholic faith; and as they make profession of returning to preach in that country, and to suffer martyrdom, if necessary, they may get, in your University, the reception which they have reason to expect. I am certain you will do this, and become their benefactors, so that with your subscription and that of the city, to the authorities of which I am also writing, they may be able to pursue their studies with content and freedom, and thereby attain the end they have in view.—*I, the King.*'

A house had already been prepared for their reception. The Jesuit Fathers, White, Archer, and Conway, undertook its management; and thus, in the year 1592, or the beginning of 1593, the Salamanca College was opened for the reception of the exiled Irish students in that great university city, just two hundred years before Maynooth was founded.

The Rectorship of the College was nominally vested in the Superior of the Jesuits of Salamanca, for it was placed in his hands by express command of the King, at the request of his nobles, so that the Irish Fathers were, probably, Vice-Rectors, one at least being always in the College, whilst the others were absent, from various causes, either in Portugal, in Spain, or in Ireland.

Father Conway was most generally in charge, during the early years of the College, for Father White went to Lisbon to look after the Irish College in that city; and Father Archer returned to Ireland, in 1596, to promote the interests of the College there, as well as for other reasons also. He certainly seems to have been deeply involved in the plans of the Confederate chieftains of the North, who, in concert with the King of Spain, were then preparing for a final effort to overthrow the tyranny of Elizabeth in Ireland. Father Conway became afterwards, in 1619, Rector of the Irish College of Seville, by special command of the King.

Father James Archer was a Kilkenny man, born in 1550, and, like so many other of the great scholars of the time, he was educated in the school of Dr. Peter White. He entered the Society, at Rome, in 1581; but shortly afterwards came to Ireland, and became the trusted friend and counsellor of the insurgent chiefs, who were fighting a desperate campaign in defence of their religious freedom against the forces of the Queen. This connection brought him into trouble, more than once, with his superiors; but Archer was always able to vindicate his own conduct, to the satisfaction of the Father-General, and that was all he cared for.

He laboured hard for the success of the new Irish College in Salamanca, which he wished to be the rival and bulwark for the Irish against the new College founded by the Queen in Dublin. This led him to try and bring as many students as he could to Salamanca, where they would be under his own guidance and inspiration. So he took away eleven more in 1605 from Valladolid, and brought them to his own College in Salamanca. His partiality for Salamanca aroused much jealousy, especially as Father White and Father Archer were supposed to be too favourable to their own countrymen from the South of Ireland, and to have refused admission to equally deserving young men from the North of Ireland.

Florence Conry, especially, afterwards Archbishop of Tuam, of the Franciscan Order, made formal complaint to the King, and to the exiled Chieftains of the North. The result was that O'Donnell laid a statement of these grievances before his Majesty, and asked to have them redressed.

In this document[1] he complains that Father White, the Superior of Salamanca, bears no affection for the youths from Connaught and Ulster, and will not admit them to his College, 'though it is maintained by the alms of your Majesty, and other prelates, and persons of title in this realm.' He keeps all, or most of the free places for youths from the 'schismatical' provinces of the South, who obey the Queen, and, being rich merchants' sons, can afford to pay for their education, and would, in truth, 'were it not for saving,' be sent to study at Oxford; whereas, the students of the North were the sons of gentlemen, who lost all in fighting for their religion and for the King against the English Queen, and, therefore, have no means to pay for their education. Wherefore, both O'Donnell and O'Neill besought the King to ordain that half the free places in

[1] See *Irish Eccl. Record*, May, 1874, p. 363, for this document in full.

the College be given to students from the North, and that White be removed from office, and a Spanish Rector appointed in his stead.

Some unworthy insinuations are made in this petition against the Jesuit Fathers from the South of Ireland, which they, however, completely answered. But, on the other hand, it is to be feared that Father White had little sympathy with the students from the North; that he did not give them fair play; and admitted, in preference, Catholic youths, of Anglo-Norman blood, from the South of Ireland, whose loyalty, however, certainly did not in aught weaken the strength and ardour of their Catholicity. Hence, we find Florence Conry also complaining of 'the strong bias which Father White manifested in favour of his native Province of Munster, through which the great majority of the students admitted were Munstermen;' and there can hardly be any doubt that it was Conry who drew up the petition, presented to the King, in the name of O'Neill and O'Donnell. Even Father Fitzsimon, himself a convert and a citizen of Dublin, admits that Archer was too partial to Salamanca, and sought too eagerly to draw off students from other houses, and attract them to that College. It is not stated, however, that he was unduly partial to the Munstermen.

We cannot here further pursue the history of the great College of Salamanca, to which Ireland owes so much. Fuller information may be obtained in the pages of the *Irish Ecclesiastical Record*, from the learned papers of Dr. M'Donald, who was President of Salamanca. The College remained, except for a short interval, under the management of the Jesuit Fathers, until their final expulsion from Spain, in 1767. It then passed under the government of Vice-Rectors, two of whom governed the College from 1762 to 1768. Dr. Bermingham was next appointed Rector and Visitor of the College by Charles III. To Dr. Bermingham succeeded Dr. Curtis (afterwards Primate of Ireland), who was Rector of the College for the unprecedentedly long period of thirty-six years. Under the government of Dr. Curtis, from 1781 to 1817, the College reached the zenith of its fame. Within five years after his appointment there were on the College books names that afterwards became illustrious—Dr. Murray of Dublin, Dr. Laffan of Cashel, Dr. Kelly of Tuam, and a little later, perhaps, Dr. Everard, President of Maynooth, and afterwards Archbishop of Cashel. Thus it was that, including Dr. Curtis himself, the four Metropolitans of the Irish Church were, at the same time, pursuing their studies in the halls of Salamanca.

From 1592 to 1792 several of the Irish Colleges in Spain were aggregated to Salamanca. One of the first of these was the Irish College of Seville, which deserves special mention here, if it were only to show what Irish students, and Irish professors also, had to endure from time to time for the sake of preserving the Catholic faith in Ireland.

The Irish College of Seville was, it appears, founded in 1612.[1] The beautiful Moorish city, like another Troy, flanked by many towers, and approached by many gates, was also at this period, as it is still, the great emporium of home and foreign trade for the fertile province of Andalusia. The Golden Tower on the river's bank took its name from the fact that American barks, laden with the golden plunder of many conquered lands, stored therein their precious freights. Merchants from every country in Europe might be met in its streets, and a babel of many tongues was buzzing on its quays.

We must remember, too, that when the poor students from Ireland sought to pass to the Continent, they had no choice either of a ship or of a port. They were glad to get a passage in any vessel for any port, especially in the friendly harbours of Spain. No merchantman dare carry them openly—they generally embarked as merchants' clerks, or apprentices sent out to carry on the Irish trade in foreign warehouses, both in France and Spain. That Irish trade was far more brisk in the seventeenth century than it is in the nineteenth ; and so it came to pass that hardly a single ship from the ports of Erin landed in the estuary of the Guadalquiver, that did not carry out one or more youths destined for the Irish mission, who, it was hoped, would find a home in the hospitable colleges of Spain.

Many of these poor boys perished, martyrs of the faith, almost in as high a sense as Polycarp or Ignatius, during a terrible pestilence, which had decimated the City of Seville a few years before their College was founded. Some effort was made after this to gather the poor houseless students together, but not with much success, until 1612, when the Archbishop of Capua, then Nuncio in Spain, pitying their destitute condition, made an effort to collect alms, and found a house of refuge for the *junta*, that is, the body of Irish students scattered through Seville. This charitable effort was successful. A college was founded for the friendless Irish boys. All who had the indispensable preliminary training were admitted free—and were maintained for seven years, three of which were given to the study of philosophy, and four to theology; then they were to return home to preach, and, if necessary, to die, for the faith. They were all required to take a solemn oath to that effect.[1]

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[1] See *Irish Eccl. Record*, July, 1872, p. 465.

Things, however, continued to be in an unsatisfactory state, until about the year 1619, when Theobald Stapleton, a young priest from Lisbon College, set out for Seville, and with the help and protection of the Duke of Braganza, resolved to establish the Irish College in that city, on a more secure basis than that on which it was then founded. 'In a short time a goodly number of his fellow-country students gathered round him. He took a house, and sought food for them, neglecting his own studies, that they might prosecute theirs with greater freedom, and be able to give a good account of themselves (in the schools). For their spiritual direction he procured a priest from the College of Salamanca, called James Carney, who did them great service for a considerable time,' until he returned home to Ireland.[2]

Still there were many difficulties to be overcome by the rulers of the new College. The Bishop would not recognise them as students at all, nor grant them the important privileges of students; amongst which was that of wearing the ecclesiastical dress, 'because they had neither house, nor rents, nor fixed alms.' However, the poor Irish scholars were not deterred even by the coldness of the Bishop; they went round to the numerous convents of the city, and got as much as was necessary to support themselves. Still 'they suffered great afflictions and privations;' and their protector, the good Father Theobald, was often in danger of his life. But a greater glory was in store for him than to fall by the hands of some ignoble assassin in Seville. He returned home to his beloved Ireland to preach the Gospel; and one day, when administering Holy Communion, he was stabbed with a dagger in the breast, and so from the field of danger passed to his reward. 'He was the proto-martyr of the College of Seville, which afterwards became prolific of martyrs,' in the cause of Ireland.

During the first period of its history, from 1612 to 1619, the College was under the direction of secular priests, who appear to have gravely neglected their spiritual charge. Rumours of the deplorable state of things in the Irish community in Seville were carried to Lisbon, to Salamanca, and even to Rome. The consequence was that the King commanded the Jesuits to take charge of Seville, as they had already done of Salamanca with such marked success. In August, 1619, the Jesuits entered on their task, when Father Richard Conway, the experienced Vice-Rector of Salamanca, took possession of the College in the name of the Society. At that time there were no more than half-a-dozen of students in the house.

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[1] See the oath in the *Irish Eccl. Record*, July, 1872.

[2] See *Irish Eccl. Record*, July, 1872, p. 469.

When Father Conway took an inventory of the goods of the College he found that almost everything of any value had been carried off—'even the donkey that was employed to carry in the water.' He could find neither beds, books, nor tables; and in the shape of provisions he could only find a small quantity of wheat, barely sufficient to last for a month, and, besides, many heavy debts due by the College. He tells us there were in all eighteen persons in the house, superiors, students, and servants. Still, with the help of God, he managed to 'lift the place out of the mud;' and in a very short time 'they were enabled to send every year two missioners to Ireland.'

MAYNOOTH COLLEGE LIBRARY—DR. RUSSELL'S COLLECTION.

It was to help this struggling College of Seville that the Holy Father, Pope Paul V., granted permission to the fishermen of the province to fish on six Sundays or festivals every year for the benefit of the College, a most valuable privilege; and the Irish merchants of Cadiz and Seville undertook to pay a certain percentage, for the benefit of the College, on every pipe of wine which they exported to Ireland or England.[1]

The College continued to be governed by the Jesuits until 1768, the year after their expulsion, when King Charles III. ordered it to be aggregated to the College of Salamanca.

Dominick Lynch, whose name betokens that he came from the 'Citie of the Tribes,' was a student of Seville, and subsequently became Professor of Divinity in its University. He afterwards came to Paris, where literary honours were showered upon him. He became Principal of the College of Navarre, Regius Professor of Philosophy and Hebrew; and, finally, Rector of the world-famed University of Paris.

There were Irish Colleges, on a smaller scale, founded in Madrid, Alcala, and Santiago; but we cannot now detail their history at length.

The Irish College of Madrid[2] was founded, in 1629, by Theobald Stapleton, the same zealous priest to whom the Irish College of Seville owed its origin. Don Dermitio O'Brien, its second Rector, assigned to the College his own house in the city. The municipality, too, and other charitable citizens of Madrid, made considerable grants to the infant College, which was thus enabled to maintain from ten to twenty Irish students. But as these means of maintenance were of a rather precarious character, the Archbishop of Toledo thought it more judicious to make use of the College as a hospice for the reception of Irish students, who used to come from all their colleges in Spain to the capital to seek the viaticum of £10 sterling, assigned to them by the bounty of the King, to enable them to effect their passage home to Ireland.

We gather from a letter of Dr. James Lynch, of Tuam, to Propaganda, in 1677,[3] that the Archbishop was then an exile at Madrid, and that complete ruin threatened the Irish College there when he arrived; but through his exertions its chapel was rebuilt, and the whole house repaired. He was, moreover, commissioned by the Archbishop of Toledo to reform the entire establishment, which might prove very useful to the afflicted Irish nation. He was also, in virtue of the same commission, labouring in setting things right in the Irish College of Complutum (Alcala), which, at the time, had thirty free places, and greatly needed some kind of reformation. The students generally spoke amongst themselves, not the English, but the Irish language.

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[1] The soldiers of the Brigade in Seville saved their pay to assist the students. Captain French, even after he went to the Indies, remitted money to the College every year. Still, they were often hard up. In 1631 Father Thomas O'Brien, the Rector, could find no linen in the College; the beds were without sheets, and even the priests had often to go without shirts.

[2] See *Irish Eccl. Record*, Sept., 1873, p. 544.

[3] See *Spicil. Ossor.*, vol. ii., p. 250.

After many vicissitudes, the revenues of this ancient foundation have been partly absorbed by the Corporation of Madrid, and partly diverted into the pockets of certain private citizens, who were accountable for their due administration. The Rector of Salamanca is, we believe, endeavouring to trace those misappropriated revenues, and call the possessors to account for them. His praiseworthy efforts deserve success, and we earnestly hope he will be able to succeed in once more recovering these revenues for the benefit of poor Irish students, to which sacred purpose they were originally devoted by the pious benefactors. The task, however, is a difficult one, for Madrid of the nineteenth century has not the living spirit of faith which animated the citizens of Madrid in the seventeenth century.

There were Irish Colleges also at Santiago and Alcala, to which we cannot now refer in detail.

II.—THE IRISH COLLEGES IN FLANDERS.

The Irish Colleges in the Peninsula were the earliest founded for the education of priests for the Irish mission. We owe them chiefly to the munificence of the kings of Spain, in the first instance; and, secondly, to the zeal and vigilance of the Jesuit Fathers, who, up to the time of their suppression, had the management of the Peninsular colleges almost entirely in their own hands.

In the Low Countries, however, although the same royal munificence of the House of Spain endowed several colleges, we find that they were no longer under the control of the Jesuits, but rather of the Irish Mendicant Orders; and, although the latter could not be more zealous than the Jesuits, they were certainly more national—perhaps we ought to say, more Celtic—in their methods, aims, and aspirations.

We find grave complaint was made of the action of some of the Jesuit Fathers in the Spanish colleges, as if they favoured the Southern or Anglo-Norman element in choosing the students for the free places in the Peninsular colleges. No charge of the kind, however, could be brought against the founders of St. Anthony's and the other Louvain colleges. They were Irish of the Irish; and if they had a preference at all, it was for the pure Celtic blood of the North and West. Above all, they loved the old ancestral tongue of Erin ; and in the cultivation of its literature they won immortal glory, which will subsist, at least in Ireland, when the names of the Spanish colleges will be forgotten.

The name of Louvain brings to the mind of every Irish scholar many dear and holy memories. Nowhere else, either at home or abroad, did any sons of Ireland labour with more unselfish and devoted love to preserve the faith and learning of their native land. Scarcely a trace of the Irish Schools of Louvain now remains in that famous university city. The storms of war and revolution have swept them completely away. But the memory of the Irish Scholars of Louvain will long be cherished in Ireland. Many and many a generation will pass away ere the mists of time can obscure the halo of literary glory which surrounds the name of St. Anthony's of Louvain.

It was only fitting that, in the days of persecution, Irishmen should find a home in Belgium ; for Irish saints of old had their share in the conversion of the Belgic tribes to Christianity ; and Irish martyrs shed their blood to sanctify its soil. But the debt of gratitude was amply repaid by Belgium. During the time of the Penal Laws, Irishmen of every grade, princes and prelates, warriors and scholars, were received by Belgium with the warmest welcome, and the most generous hospitality. They were raised, in many instances, to high positions of honour and emolument. They became professors in her schools, dignitaries in her churches, officers in her armies. They laboured hard and honourably in the land of their adoption, and gave the savings of their lives to found bursaries for the education of their fellow-countrymen in the friendly colleges of Belgium.

There had been, for many centuries, an old and famous University in Louvain, dating back to the year 1425,[1] when it received its first charter from Pope Martin V. During the sixteenth century it became one of the largest and most celebrated in Europe, second to Paris alone, and numbering no less than fifty affiliated colleges. Louvain was, in fact, a city of colleges, richly endowed, and crowded with students from every country in Europe. The Rector Magnificus ruled over the University almost with the rank and power of a sovereign, while great princes and noble ladies attended the lectures of its famous professors. Irishmen, too, had found their way to Louvain, even before any Irish College was established there. Peter Lombard, afterwards Primate of Ireland, and a member of the famous Congregation De Auxiliis, was *Primus* in its School of Arts so

[1] That was about the time that the old Castle of Maynooth, in its present form, was re-built.

early as 1575. He graduated in Louvain, and subsequently became Provost of the Cathedral Church of Cambrai, before he was called to Rome, and raised to the See of Armagh. The martyred Archbishop O'Hurley was also amongst its distinguished *alumni*. He had studied there for fifteen years before he went to teach Canon Law in Rheims. Richard Creagh, the much-enduring Primate, also studied theology at Louvain; and Shinnich, a Cork man, became Rector Magnificus of the University. Many other distinguished Irishmen were educated at Louvain before the end of the sixteenth century, to whose names we cannot now refer in detail.

PETER LOMBARD.

Miniature in National Portrait Gallery, Dublin, after original at Louvain.

There were three Irish Colleges in Louvain, each of which did its own good work for Ireland; that is —the Collegium Pastorale, the Franciscan Convent and College of St. Anthony, and the Dominican Convent and College of the Holy Cross.

The Collegium Pastorale Hibernorum was, as its name implies, a College expressly founded for the education of secular priests for the Irish mission. It owes its origin to the zeal of Eugene Mathew,[1] Archbishop of Dublin, who prevailed upon Pope Urban VIII. to found this College, in order to provide for the urgent wants of the Irish Church in the day of her desolation. It was founded in 1624, in a house purchased for the purpose, in the Rue des Orphelins. Nicholas Aylmer, a distinguished scholar of Louvain, was appointed its first President. Pope Urban VIII. was himself one of its greatest benefactors. Propaganda gave an annual grant; and this example inspired others to endow the College liberally for the education of the poor Irish students. A list of these foundations was published, by order of Joseph II., in 1785, which shows that very considerable sums were invested by various benefactors from Dr. Mathew's

[1] His Irish name was Eber M'Mahon.

first burse, in 1624, down to J. Kent's foundation of 7,007 florins, so late as 1781. The whole sum amounted to 73,217 florins. Several of these burses are now enjoyed by students in Maynooth College, who are chosen in accordance with the express directions of the pious founders.

This Irish Pastoral College of Louvain produced many distinguished men, who rank high amongst the historical celebrities of the Irish Church. Primate Edmund O'Reilly, an illustrious confessor of the faith, was President of the Pastoral College, before his promotion. Nicholas French, the learned historian, 'a man of elocution, behaviour, prudence, and integrity,' also came from the Pastoral College, first to be parish priest of Wexford, and afterwards to be Bishop of Ferns. But he was driven from his see in Cromwell's time, and once more returned to Louvain, where he become, it appears, President of the Irish College, and afterwards Coadjutor to the Bishop of Ghent, in which city he died, in 1678. Another most distinguished scholar of Louvain, Thomas Stapleton, who had been ten times elected Rector Magnificus of the University, pronounced his funeral oration. Stapleton was a native of Fethard, but lived all his life in Louvain, and died in the Pastoral College. He left all the savings of his noble life to found seven burses for Irish students in the Pastoral College. Thus it was that the Pastoral College continued to produce some of the first scholars of the age, and also continued to send a number of priests every year to do the work of God in Ireland, down to the final suppression of the University itself, by the French, in 1797. In the year 1806, the Irish College was transformed into a Freemason's lodge, and their first banquet was celebrated in the old chapel of the College.[1] However, they also disappeared from the place in 1835, and the buildings have since been converted into private houses.

The Irish Convent and College of St. Anthony of Padua, in Louvain, has left even a still more illustrious record in the great works which its *alumni* accomplished for Ireland. The names of Colgan, Ward, and O'Clery will be amongst the very latest to fade from the bright galaxy of our Irish worthies ; and the monastic school to which they belonged may well take a first place on the roll of the famous Schools of Ireland, for Irish it was in every respect, though located in a foreign city, just as Iona was an Irish island in Scottish seas.

The Convent of St. Anthony has met a better fate than the Irish Pastoral

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[1] See Treacy's *Irish Scholars of the Penal Days*, p. 147, a work from which we have derived much information about Louvain.

College of Louvain. It has passed into the hands of the Brothers of Charity, who know how to appreciate the holiness and learning of the men whose bones are mouldering in the cloisters beneath their feet. By the pious care of Dr. James Ryan, of the diocese of Cashel, the inscriptions on the slabs and mural monuments have been faithfully restored, and the pavement slabs have been taken up and inserted in the walls, thus securing them against further injury or defacement. It is to be regretted, however, that no suitable monument of any kind has yet been erected to commemorate the immortal names of the hagiologists of St. Anthony's. They are written, however, in the most honoured page of their country's history, from which they will not soon be effaced; and even if the page were to perish, their names for many an age would be cherished in the faithful memory of all their countrymen, who love dearly the literary fame of the long-descended Gael.

The foundation of St. Anthony's of Louvain, for the Irish Franciscans of the Strict Observance, is mainly due to Florence Conry, Archbishop of Tuam. Conry, or Conroy, as he is oftener called, was a native of Galway, and at an early age joined the Franciscan brotherhood. He acquired great fame as a theologian, both in Flanders and in Spain; and won special distinction by a very remarkable defence of the Immaculate Conception of the Blessed Virgin, which was always a favourite doctrine of the Franciscans. His theological renown, as the champion of the Immaculate Conception, brought him under the notice of Philip II., by whom Conry was always held in the highest esteem. He was held in equal esteem by Philip's son and successor, Philip III., who gave him effective assistance in carrying out his most cherished project of establishing a house of his Order in Louvain, for the benefit of his exiled countrymen. In the wall of the plain oblong chapel, still used by the Brothers of Charity, there is a slab inserted on the Gospel side of the altar, over the remains of Florence Conroy, which testifies that the College was founded at his instance, by Philip III., in the year of our Lord, 1606. This, however, was probably the date of the royal edict directing its foundation, for another slab, on the western wall of the entrance hall, commemorates the laying of the foundation-stone of the Church, by the Serene Princes Albert and Isabella, on the 7th of May, 1617.[1] Many of the brotherhood were, however, already in residence in their Convent of Louvain, although their Church was not yet founded.

St. Anthony's soon became a hospice for the Irish Franciscans, a noviciate for training the younger members of the Order, a theological seminary for their students, and, above all, a school where the Irish language, Irish history, and Irish literature were cultivated with loving assiduity and signal success. The Franciscan motto was *Doctrina et Sanctitate;* and no house of the Order ever bore it with better grace than St. Anthony's of Louvain—except, perhaps, that dear old Convent of the Order, down by the sea-shore at Donegal—where the Four Masters compiled their immortal work—whose fame can never die.

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[1] See introduction to Dr. French's *Works*, p. 57.

First—at least in point of time—amongst its famous Irish scholars was Father Hugh Ward, of the Co. Donegal, who had studied at Salamanca. In Paris he conceived the project of compiling the lives of the Saints of Ireland from the abundant materials which he saw in the public libraries in that city and elsewhere. He was sent to the new Convent of Louvain as professor of Theology, and afterwards became its guardian. Father Patrick Fleming,[1] a scion of the noble house of Slane, encouraged and aided Ward in collecting materials to carry out his cherished project. But death from dropsy interrupted his labours in November, 1635.[2]

JOHN COLGAN.

After a copy of fresco at S. Isidore's, Rome (National Portrait Gallery, Dublin).

Colgan, another Donegal man, from the remotest district of old Inishowen, took up the task left unfinished by Ward, and with the help of Michael O'Clery, of Mooney, and of other inmates of St. Anthony's, succeeded, not indeed in completing it, but in leaving behind him a monument of learning, ingenuity, and research, to which Irish scholars will be indebted for all time.[3]

Michael O'Clery, the Chief of the Four Masters, 'a poor lay brother of St. Anthony's,' needs no eulogy from us. His is, surely, one of the illustrious names that his countrymen will not willingly let die. Father Mooney, the author of the *History of the Irish Franciscan Monasteries* (so well rendered into English by Father Meehan), Father Brendan O'Connor, Father Bonaventure O'Doherty, and Father O'Sheerin also gave effective assistance to Colgan in his labours. Such a band of Irish scholars, so learned, so zealous, so devoted to their work, was never found before, and might never be found again in the same house, at least beyond the seas. It was, moreover, truly providential that in Colgan they had a man so admirably qualified to direct their labours and utilize their help. The sacred and profane history of Ireland would have been half a blank, and priceless materials would have been lost for ever, were it not for the ceaseless labour of that noble band of self-denying men, who were gathered together in the blessed brotherhood of St. Anthony's of Louvain. Unfortunately, however, some of the Colgan manuscripts have been scattered abroad, and no trace can now be found of treatises almost completed, but never published by him. It was not labour nor learning that was wanting in Louvain, but money to publish those priceless literary treasures. Even the two volumes that we have would, probably, never have seen the light, except for the generous munificence of two Irish prelates—Hugh O'Reilly, the Primate, and Thomas Fleming, Archbishop of Dublin.

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[1] The learned author of the *Collectanea Sacra.*

[2] He published a learned *Life of St. Rumoldus.*

[3] Only the three first months of the *Acta Sanctorum* was published. But the *Trias Thaumaturga* is complete. The whole work, however, was designed to include six folio volumes like the two actually published.

In the same unselfish spirit the founders of Louvain—Conry, Hussey, M'Caughwell, and others—procured (how we know not) a fount of Irish type, and printed several little treatises[1] of instruction and devotion for the benefit of their fellow-countrymen at home. It was a blessed thought, and heaven alone can tell how much these Irish books, printed at Louvain and circulated amongst the persecuted Catholics in Ireland, served to strengthen the people in their faith, and to console them in their sufferings. Such instruction, given in the old beloved tongue of their forefathers, went straight to their hearts, giving them light and strength and hope, when the road was darkest, and the storm was wildest. Irishmen cannot be held free from the charge of gross ingratitude, if they ever come to forget the men who sleep in the cloisters of St. Anthony's of Louvain.

The Irish Dominicans had also a College and Convent of their own in Louvain, which produced many great men and devoted labourers for the Irish mission. They first established themselves at Louvain, about the year 1608, just when Conroy was labouring so hard to found his own convent for the Franciscans.

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[1] In 1608 Hussey published a small Catechism in the Irish language and character; a second edition appeared at Antwerp, in 1611.

In 1616 Conry published his *Mirror of Devotion;* and about the same time M'Caughwell published his *Mirror of Penitence;* and Gearnon published in 1645 his beautiful *Paradise of the Soul.*

Afterwards they removed to a place called Mont-Caesar, the old Castrum-Caesaris, where they lived for many years. Finally, they removed to a building in what is still known as the 'Rue des Dominicains Irlandais.' The little church of their convent still exists, and contains a mural tablet to the memory of Florence O'Sullivan, '*vir eximius et amplissimus*,' who was President of the Irish College, and official of the Archdiocese of Mechlin, with many other titles too long to mention here. The Dominican Convent on Mont-Caesar was procured by a Galway man, Richard Bermingham, of Athenry Convent, and had for its first Rector another Galway man, Father Oliver Burke. The celebrated Father O'Daly, better known as *Dominicus a Rosario*, was Divinity Lecturer in this Convent. The Donegal influence seems to have predominated in St. Anthony's ; but the Galway men were, apparently, the masters in the Louvain Dominican Convent of the Holy Cross.[1]

THOMAS FLEMING

After a copy of fresco at S. Isidore's, Rome (National Portrait Gallery, Dublin).

HUGH M'CAUGHWELL.

After a copy of fresco at S. Isidore's, Rome (National Portrait Gallery, Dublin).

There is a list sent to Propaganda by the Nuncio at Brussels, in 1675, which contains the names and destination of thirty-three Dominicans, who went from their College-Convent in Louvain to work on the Irish mission. Five were ex-professors, two were masters in Sacred

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[1] There were twelve fathers in the Convent in 1627. See their names in the *Spicil. Ossor.*, vol. i., p. 161. *Dominicus a Rosario* was *praeses.*

Theology, three are described as *predicatores generales*, the remainder as 'preachers and confessors.'[1] The Dominicans appear to have had at the time more than twenty different convents in Ireland, most of which have since disappeared. In 1627 there were thirty-eight Dominican Convents in Ireland, but the Fathers had been expelled from many of them. In fact, they existed only in name, but the fugitive friars still described themselves by the name of the beloved convents in which they were professed. In the West and South of Ireland, however, the convents still had a goodly number of actual residents.

The Irish College of Lisle is set down in the list of Foreign Colleges printed in the Appendix, as having one master and eight scholars. Cardinal Moran has published a letter[2] which tells us all that we need know about Lisle. It is highly interesting, and hence we give an abstract of the document, which is addressed by the Vicar-General of Tournay to the Archbishop of Dublin (Dr. Fitzsimon), and dated 7th of March, 1764.

The Vicar-General says that he was deputed to write to the Archbishop an account of certain difficulties regarding the Irish College of Lisle (*Collegium Hiberno-Insulense*), in the diocese of Tournay.

The College was founded for the education of youths from the province of Leinster. The Irish Capuchins of the town of Bar sur Aube (Barrensis ad Albulam), in Champagne, claimed the right of nominating the President; but the temporalities of the College were managed by a committee of four Procurators or Protectors, two of whom were named by the Bishop of Tournay, and two by the magistrates of Lisle.

Quite recently, the *prefectura* of the College became vacant, whereupon the Capuchins, as usual, named a priest as President; but the Protectors rejected him, as unfit, on the ground that he was entirely ignorant of the Irish language, and therefore incapable of giving instruction to the boys and youths under his care, in accordance with the intention of the founder, which was that the young men should be so trained as to be fit to fulfil the duties of missionaries in Ireland. And this is further confirmed by the fact that the students of the College, for two days in the week, were required, even under a penalty, to speak Irish, although for the rest of the time they might use either Latin or French (but not English).

On the other hand, the Capuchins maintained that the Irish language was wholly unnecessary for doing missionary work in Leinster; that the English tongue was quite enough; and various proofs were given in support of the allegations on either side.

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[1] See the list in *Spicil. Ossor.*, vol. i., p. 156.

[2] *Spicil. Ossor.*, p. 275.

The Vicariate of Tournay, being unable to settle the question, appealed to the Archbishop of Dublin to give them authentic information on the main point at issue; namely, how far there was need of a knowledge of the Irish language for doing missionary work in the province of Leinster.

The reply of the Archbishop is not given; but we are disposed to think that, at the time, except in the mountains of Wicklow, little Irish was spoken in the four dioceses of the province of Dublin.

It is interesting to observe, that the very year in which this letter was written (1764) Sir James Caldwell, during a debate in the Irish House of Commons, made a speech in which he said that there was scarcely a Popish family in Ireland who had not some relative who was either a priest, or enlisted in a foreign army, or engaged in trade in France or Spain; and that their children were all taught Latin in the hedge schools, which were scattered throughout the southern parts of the kingdom, in order to qualify for foreign service.[1] Caldwell, who was an able man, but a great bigot, opposed the smallest relaxation of the Penal Code—even the poor privilege of acquiring any interest in real property. But his writings and speeches go to prove, that the Continent was for Ireland in the eighteenth century—what America became in the nineteenth—the home and the refuge of the persecuted Irish, where they were welcomed, and taught, and fed, and sheltered, and enabled not only to grow powerful and rich themselves, but to help, in various ways, their down-trodden and impoverished kinsmen at home. In fact, the Irish Catholics were seriously thinking of leaving Ireland *en masse* in 1778, and migrating to Spain, which they always loved as the ancient home of their Milesian forefathers.[2] But Providence ordained it otherwise.

III.—THE IRISH COLLEGES IN FRANCE.

Belgium did much for Ireland during the years of persecution, but France did still more, especially during the greater part of the eighteenth century. It is certain, that about three-fourths of the priests who laboured on the Irish mission, came from colleges in France, and especially from the Irish colleges of Paris.

For centuries, the University of Paris held, by universal consent, the first place amongst all the great schools of Christendom. It may be said, that in the

[1] See Lecky, vol. iv., p. 471.

[2] So Hervey wrote.

beginning it owed, if not its origin, at least its celebrity, to Irishmen, for the University grew out of the Royal or Palatine School of Paris, founded by Charlemagne. Irish scholars were amongst its first and most illustrious teachers—men like Dungal and Scotus Erigena, who excelled all their contemporaries in the depth and variety of their learning. Dungal appears to have been for some time a professor, and Scotus Erigena was certainly rector of the Palace School during the reign of Charles the Bald.

The University of Paris was always strong in its theological faculty, which is known to history as the celebrated Sorbonne.[1] The Sorbonne has a special interest for us in connection with Maynooth, because during the first period of its history, the college chiefly derived its dogmatic theology through Dr. Delahogue, from the fountains of the Sorbonne. In saying this, we do not mean to assert that Dr. Delahogue taught in Maynooth the Gallicanism of the Sorbonne; but we mean that, as he himself had been a Student and a Fellow of the Sorbonne, such theology as he taught in Maynooth was, in its origin, Sorbonne theology, although on certain burning questions connected with the Four Articles of 1682, he undoubtedly tempered his teaching so as to suit the more orthodox views of the Irish prelates and the Irish clergy. This statement we hope to be able to establish conclusively hereafter.

In order to show the number of students educated in the various Irish colleges abroad, during the eighteenth century, we reprint in the Appendix a Parliamentary Paper issued in 1808, which purports to give the number of the students, of free places, and of the staff in the various Irish colleges on the Continent before the French Revolution. The Return is signed by Dr. Dunn, Secretary to the Board of Trustees, at the time. It may be fairly assumed, we think, that this Return represents the maximum numbers in the Irish Continental colleges before the Revolution. It was the object of the trustees to secure a larger grant for a greater number of students in Maynooth at the time; and they petitioned Parliament to make provision for at least four hundred students, seeing that a smaller number would be wholly inadequate to supply the needs of the Irish mission, and that even a larger number was usually educated on the Continent for that purpose before the Revolution. In order to secure official information on these points, the Government, amongst other returns, called for a Return of the Foreign Colleges, with the number of students which they maintained—at least the Trustees supplied that information with the other returns asked for by the Government.[1]

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[1] The Sorbonne, in the old times, lodged and fed its staff. Its lectures were open *gratis* to all comers; no fees were charged, except in graduating, and then only a small sum.

We must remember, however, that the members of the College Staff at the time had nearly all been educated in those foreign colleges, and therefore could give, and no doubt did give, accurate information as to the facts which were within their own personal knowledge.

We know, besides, that in Dr. Troy's original memorial to the Government in 1794, it is distinctly asserted that 'four hundred persons were constantly maintained and educated therein (that is, in foreign colleges), for the ministry of the Roman Catholic religion in Ireland.' The average number would probably be between four hundred and four hundred and seventy-eight (the number in the Return).

We find a number of Irish clerical students forming themselves into a community, in Paris, under the direction of Father John Lee, so early as the year 1578. Their house was known as 'The Seminary of Irish Clerics,' and was located at first in the College of Montaigue, and afterwards in the College of Navarre. But neither of these was an Irish College, properly so called; that is, an independent establishment under Irish government. Afterwards they acquired, through the generosity of President de Lescalopier, a more commodious residence in the Faubourg St. Germain, and there they continued until the year 1667; that is, some ninety years after their first establishment in Paris.

At this time the building in the Faubourg St. Germain appears to have been too small for the accommodation of the priests and students whom Cromwell's savage cruelties had driven over in crowds to Paris, as well as to other parts of the Continent. Thereupon, two zealous Irish priests, Father Malachy Kelly and Father M'Ginn, petitioned the Government to grant them the old College of the Lombards, which had been founded so far back as 1330, for Italian students, in the French capital. This application was granted, and although the buildings were much dilapidated, they were soon put into repair, and thus became the well-known Irish College of the Lombards—the Italians having given it a name, but the Irishmen a population.

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[1] The following is the Chief Secretary's letter:—

'Dublin Castle, *5th January, 1808.*

'My Lords and Gentlemen,

'With a view to ascertain the grounds on which application was made to Parliament in the late sessions for an increase of the grant to the College of Maynooth, and whether any exist, to require extension of the establishment at Maynooth, and to justify the continuance of the additional grant from Parliament, I have been directed to request that you will send answers to the enclosed queries.

'I have the honour to be, &c.,

(Signed), 'ARTHUR WELLESLEY.

'Trustees of the Royal College of St. Patrick, Maynooth.'

It appears that during the troubles connected with Jansenism, in Paris, some calumnious tongues insinuated, both there and in Rome, that the Clergy of the Irish Congregation in Paris were inclined to favour the opinions of the Jansenists. The Irishmen thought it well to send a formal repudiation of that charge to the Propaganda, which is signed by thirty-eight priests, and some theological students, not yet ordained; it was countersigned by Petrus Corcagiensis et Cloynensis, Epũs., and by Patritius Clogherensis, Epũs., that is, Dr. Creagh and Dr. Tyrrell.

In this document they describe themselves as masters, licentiates, and bachelors in theology, as masters in arts, and also as students, who have been foully traduced, as favouring Jansenism, which, like every other error condemned by the Holy See, and especially the Five Propositions of Jansenius, they have always repudiated, and always will repudiate. And at the same time they remind the Propaganda that it was on account of their devotion to the Catholic faith, and their fidelity to the Holy See, that they, like so many more of their countrymen, were 'patriis sedibus pulsos ac temporalibus bonis spoliatos, literis ac virtutibus acquirendis cum magno labore ac pauperie in externis regionibus tam in hac S. Facultate Parisiensi, quam in aliis Universitatibus intentos.'[1]

It was a telling argument, which could not be gainsaid by the tongue of calumny. Charles M'Guire, 'secundus assistens Congregationis Hibernorum,' signed first; then Daniel Hurly, priest, of Cork, 'theologus et scriba, Congregationis Hibernorum;' the third is simply Edward Butler, 'priest, of Cashel, and licentiate of theology,' &c.

There is an existing record of large sums paid by the Holy See for the maintenance of the Irish students in Paris, for the single year 1698–99; and the gross total amounts to no less than 27,364 livres.[2] It is an interesting account, not only because it shows how generously the Holy See assisted our exiled countrymen in every way, but also because it gives us glimpses of how the exiled Irish clergy were living in Paris at the time. We cannot, of course, reproduce the list here, but there are a few items worth noting.

The College of the Lombards got 1,000 livres 'for young priests, recently arrived from Ireland, to pursue their studies.' The Irish community (*Congregatio*

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[1] See *Spicil. Ossor.*, vol. ii., p. 219.

[2] See *Spicil. Ossor.*, vol. ii., p. 347.

Hibernorum), quite different from the 'Lombards,' got 500 livres for the maintenance of ten scholars, lately arrived, and destined for the ecclesiastical state. Forty other Irish scholars got 1,341 livres for their maintenance; and 5,000 livres were assigned for the maintenance of Irish Regulars, expelled from the Irish mission, in the houses of their Order in Paris. Besides these sums, one hundred and eighteen Dominicans got 4,294 livres (tournoises); two hundred and eleven Franciscans got 8,429 livres; twenty-six Augustinians got 1,634 livres; and smaller sums were granted to the Religious of other Orders.

These sums are certified as paid by His Holiness to the various recipients named, 'from the beginning of last August (1698) to the 17th January, 1699,' to the Regulars, students, and others, banished for their faith from Ireland, during the recent persecution (of William and Mary), to which we have referred before.

The Lombard College was close to that already occupied by the Irish Congregation, so that both practically formed one college down to the year 1776, when the present college in the Rue des Irlandais was built for the accommodation of what was then a very large community, numbering about one hundred and sixty—of whom no less than a hundred were already ordained priests—that is, young men who had been ordained at home, and were then sent to Paris to complete their philosophical and theological studies in its famous schools. Most of these young men were able to obtain chaplaincies, with the obligation of merely saying Mass every day; others were able to get small *honoraria* for their Masses from their countrymen in Paris, as well as from the clergy of the city, who all sympathized with the poor students from Ireland. In this way they were enabled to complete their studies without further expense to their friends. The College was closed, and the students scattered, during the Terror; although it is said that the little chapel of the Irish College was the very last place where the Holy Sacrifice continued to be offered during the bloody years of that terrible time.

If the Lombard College, and the community of the Rue Cheval Vert, had one hundred and sixty or one hundred and eighty students, most of whom had been already ordained priests, they could send about thirty of them every year to labour on the Irish mission. So we can hardly doubt that during the eighteenth century between twenty and thirty priests must have been sent to Ireland every year, on an average, from that College alone. It is not easy, therefore, to exaggerate how much Ireland owes to the Irish College of the Lombards and its neighbouring house.

Edmund Burke visited the College in 1782, when Dr. Kelly was President. It appeared to him to be 'a good place of education, under excellent orders and regulations, and under the government of a very prudent and learned man, the late Dr. Kelly.' The College at that time had an income of more than £1,000 a-year, the greater part of which had arisen from the legacies and benefactions of persons educated at the College, who had obtained promotions in France, from the emoluments of which they made this grateful return. Burke refers to one endowment in particular, of 10,000 livres, 'as it is recorded on the donor's monument in the chapel.' This chapel was used as a store-house in 1840, but has, it appears, since been restored.[1]

The Lombard College produced many distinguished men, whose literary labours have done honour to their native country.

In the matter of Irish historical research, the fame of the scholars of St. Anthony's of Louvain has eclipsed all their rivals. Still, the Irish College of Paris has had, in this department also, her own illustrious sons. Thomas Messingham, the learned and painstaking author of the *Florilegium*, now so rare and valuable, was Rector of the Irish College, Paris. Michael Moore, a native of Dublin, was another student of the Irish College, who rose to be Rector of the University of Paris, and President of the College of Navarre, after having been previously Professor of Philosophy, Greek, and Hebrew. Clement XI. regarded him as one of the first scholars of his time, and was most anxious to place his nephew under his tuition. Dr. Moore died in 1726, leaving 'his only possessions,' which were his books, to the Irish College.

Malachi O'Queely, Archbishop of Tuam; Geoffry Keating, the historian; as well as Macgeoghan and O'Halloran, are all names known to fame; and they were all students of the Irish College, Paris. In later times, Dr. O'Higgins,[2] Professor of Dogmatic Theology in Maynooth (of whom more hereafter); Archdeacon Hamilton of Dublin, Dean Gaffney of Maynooth, Dr. Maguire, Bishop of Derry, and Dr. Kirby of the Irish College, Rome, and, though last, certainly not least, Dr. Croke, Archbishop of Cashel, and Dr. Gillooly, Bishop of Elphin, were all connected with the Irish College, Paris. It has, truly, been the nursing mother of many learned and illustrious churchmen, whose names will live in Irish literary history for many an age to come.

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[1] See Treacy's *Irish Scholars of the Penal Days*, p. 136.

[2] Dr. O'Higgins, like many other Irish students, was educated at the Picpus College, but afterwards became Professor of Philosophy in the Irish College, which was quite a distinct establishment from Picpus.

It is hardly necessary to say that the Irish College of Paris is still flourishing under the direction of the Fathers of the Congregation of the Mission, who so wisely govern it at present.

The Irish College of Douay, founded about 1594, continued to flourish down to the French Revolution, and sent many hard-working and learned priests to Ireland. Amongst them was Patrick O'Naghten, Bishop of Killaloe, a Connaught man, probably from South Roscommon, who had been President of Douay for sixteen years. He gave all his worldly goods to his dear Alma Mater, and his donations were so large, that he came to be regarded as its second founder. He was appointed to Killaloe in 1752.[1]

Pont-a-Mousson, in Lorraine, was also a great literary centre, whose university produced many distinguished Irish scholars.

One of the students of Pont-a-Mousson, whose name should never be forgotten in any record of the Penal Days, was the celebrated Jesuit, Dr. Thomas Betagh, who had a famous classical school at Skinner-row in Dublin. For forty years he laboured in the metropolis—teaching, preaching, catechizing, and hearing confessions, until his death, in 1811. The whole city mourned his loss as the common teacher and father of all. He was a beautiful type of the scholars of the Penal Days—the great and good men who kept the faith in Ireland; and, at the same time, he was a kind of precursor, who closed the old epoch, and lived to witness, in his own person, the advent of a happier, but scarcely more glorious, era.

DR. BETAGH.

From an Engraving in Clongowes Wood College.

Of the other Irish colleges in France, we can only give the names of a few. Bordeaux was a college that did good service to the Irish Church in evil days. It owed its origin to forty Irish priests, who were exiled for the faith in the last and worst years of the reign of Queen Elizabeth. They landed at Bordeaux about the year 1600. The Archbishop assigned them the Church of St. Eutropius, of which the casual revenues afforded them a precarious support. In 1654, Anne of Austria, mother of Louis the XIV., endowed a college for them, and thus enabled them to live in community.[1]

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[1] See Brady's *Episcopal Succession* (Killaloe).

We know that there were also many establishments, like those of Nantes, Toulouse, Antwerp, Cologne, and Montpellier, where Irish students were educated for the Irish mission. But we cannot now stay to give an account of them separately, as their history, however interesting, would occupy too much of the space required for other topics.

IV.—THE IRISH COLLEGES OF ROME.

Rome, the Mother and Mistress of all the Churches, ever gave its most cordial welcome, and its highest learning, to the exiled students of the Irish race. The Popes and the Propaganda were always ready to aid in establishing and endowing colleges for them in every country in Europe—in Louvain, in Paris, in Seville, in Salamanca, and in many other places also. Not being in immediate connection by sea with our Irish ports, so many Irish students did not crowd to the Eternal City as to other great educational centres on the Continent, which were nearer the sea. Individual students, it is true, constantly found their way to Rome, and distinguished Irish scholars from other colleges were invited there by their religious superiors, or the ecclesiastical authorities ; and so we find that great scholars, like Peter Lombard and Luke Wadding, were always held in the highest honour and esteem by the Popes and Cardinals in Rome. But the Irish College, properly so called, was of comparatively recent date in Rome, and was established to meet a special need.

There were, however, two great religious houses in Rome to which Ireland is almost as much indebted as to any of the Continental colleges ; and they are, of course, the Franciscan Convent of St. Isidore, and the Dominican Convent of St. Clement.

This is not the place to enlarge at length on the signal services which these two great Orders have rendered in the past, and still continue to render, to the Irish Church and the Irish people. It is not difficult to trace their history in the pages of De Burgo, and also, if not in Wadding's *Annals*, in the simple and eloquent pages of Father Meehan's version of Mooney's *History of the Franciscan*

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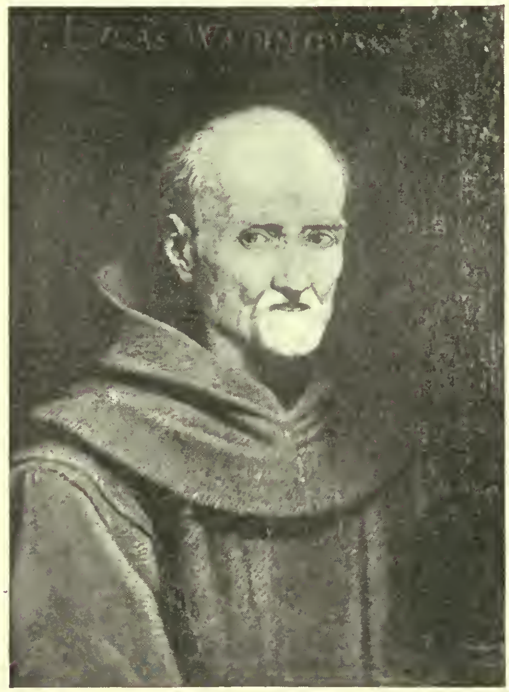
[1] See Rev. D. Murphy's *Triumphalia*, p. 216; also O'Sullivan Beare, *Histor. Cath.*, p. 246.

Convents in Ireland. From the beginning they took kindly to the Irish; and the Irish took kindly to them—not merely the Celtic Irish, like the O'Donnells and O'Briens, but the Anglo-Norman Irish also, like the De Burgos and the Geraldines. The ruins of their once beautiful convents and churches, that still meet the traveller's eye in all the sweetest spots throughout the land, recall the munificent generosity of the Irish chiefs, and the exquisite taste of the friars both for natural and architectural beauty. When the savage edicts of Henry and Elizabeth drove them from their beautiful homes, they did not desert the people who had cherished them in better days. No; so long as they dared, they still haunted, at the peril of their lives, the old convents which they loved so well; and in even darker days, when to be arrested meant imprisonment, and oftentimes death, they still returned from their houses in the Continent in various disguises; they hid themselves in the caves and woods, or in the hovels of the persecuted Catholics; they went amongst them, under the cover of night, to instruct the young, to administer the Sacraments, to say the stolen Mass. And thus, when every earthly hope was fled, and the poor Catholics lay prone and bleeding under the heels of the persecutors, the friars were always near them, and with a healing power from on high, they brought a balm for every wound, and poured into the nation's breaking heart the cordial of spiritual strength and vitality.

St. Clement's and St. Isidore's never failed to send to Ireland the 'wine from the royal Pope' to strengthen and to gladden the hearts of the poor persecuted Catholics of Ireland. They clung to our fathers when they were in want and in woe; and, therefore, in these days of peace and freedom, we cannot, and we will not, forget them.

In all the history—the heroic history of the Penal Days—there is no grander figure than Luke Wadding, the founder of the Franciscan Convent of St. Isidore in Rome. It was designed to be not merely a convent, but also a missionary college for supplying the wants of the missions both in England and Ireland, but especially, of course, in Ireland. It was entirely due to the zeal and energy of Wadding. He collected large sums of money; he bought a suitable site; he paid off large debts; he then restored his church and convent, and getting a Bull of approbation from Pope Urban, to whom Ireland owes so much, he took formal possession of the new Convent-College on June 24th, 1625. He himself was its first guardian; Anthony Hickey was the first professor of theology; and Patrick Fleming, of philosophy. Then Wadding invited a number of the scattered brotherhood of his Order from France, and Spain, and Flanders to this new Irish house, so that in a very short time the community included thirty members, who won a very high reputation for their learning, their zeal, and their spirit of poverty and self-denial. An excellent library was soon brought together, which was especially rich both in printed works and manuscript literature relating to Ireland; and, what is more, the library was admirably arranged and well catalogued.



LUKE WADDING.
Picture by J. de Ribera, in National Portrait Gallery, Dublin.

Wadding was deeply venerated in Rome by all who knew him, from the Pope downwards, for his great holiness and learning; and thus he was able to get large sums of money from the charitable Romans, which no one else could have had any chance of collecting. It is said he spent, in a few years, 22,000 crowns on the buildings of his convent.

As a scholar, his learning and research is shown in the monumental work, which he composed on the history of his own order. The *Annals* occupy an honoured place in every great library, and will attest to latest ages the wide culture and laborious zeal of the founder of St. Isidore's. And he was not merely a recluse and a scholar; he was a diplomatist of consummate skill, a statesman of profoundest wisdom, an eloquent preacher in many languages, the trusted friend and counsellor of Popes and of sovereigns. Yet, withal, so humble was he, that when the memorial, sent out by the Irish prelates and peers to the Pope, supplicating for his promotion to the dignity of Cardinal, accidentally fell into his hands, he locked it up in his desk, where it was discovered only after his death.

We need not here recount his services and his sacrifices in the cause of Ireland—the men, the money, the arms, the counsels, which he supplied, but supplied in vain, to the divided and distracted Confederation of Kilkenny. They failed, as they deserved to fail ; but Wadding, at least, might say that if one true man's right hand could have saved his country, his would have done the deed. He had left home at the early age of fifteen, and was educated chiefly in Spain ; but from his boyhood he loved Ireland with a whole-souled chivalrous devotion, which time and change and distance only served to render deeper and more intense. In the roll of Ireland's illustrious sons his name deserves to be written at the very head of the book.

St. Isidore's, during the Penal Period, sent over many devoted missionaries to preach the Gospel and preserve the faith in Ireland ; but we cannot now find space to record their deeds or enumerate their honoured names.

St. Clement's is also a convent-college, which, both in the past and in the present, has done much for Ireland. With Maynooth College, too, it is specially connected, for it was St. Clement's that sent Dr. Troy to Ireland ; and he certainly must be ranked amongst the principal founders and patrons of the College.

The Irish Dominicans did not get possession of St. Clement's until the year 1667. In that year Antonius de Monroy, the Master-General of the Order, issued Letters Patent, in which, after reciting that the sons of St. Dominick belonging to the afflicted Irish Province had nowhere, either at home or abroad, to lay their heads, he grants, in accordance with the directions of his immediate predecessors, and with the sanction of the Pope, the ancient convents of St. Sixtus and St. Clement, to the fathers of the Irish Province, in order that they may there establish, under its own superiors and professors, an institute for the observance of the regular discipline of the Order, and, above all, for training missionary fathers to preach the Gospel and preserve the faith in Ireland.[1] Father John O'Connor, of the Galway Convent, at the time Procurator-General of the Irish Province, was chosen to be the first superior of St. Clement's, and with him were associated six other Irish fathers, mostly from the province of Connaught. Like Wadding, O'Connor was a man of great influence and high character, so that his Irish convent soon received very large donations ; amongst others, from the King of Spain and the Duchess Capitani Pimentelli, whose confessor he had been for many years. 'Vir sapientissimus, in rebus agendis dexterrimus, in corpus suum severissimus,' says De Burgo.

It is quite enough for our purpose to mention that the Convent of St. Clement's has ever since produced a large number of famous men and distinguished scholars, nearly all of whom, in one way or another, have rendered signal service to the Irish Church. De Burgo of Ossory, Dr. Troy of Dublin, Dr. O'Callaghan, the present Bishop of Cork, and a host of other illustrious names might be mentioned in proof of the debt which Ireland owes to St. Clement's.

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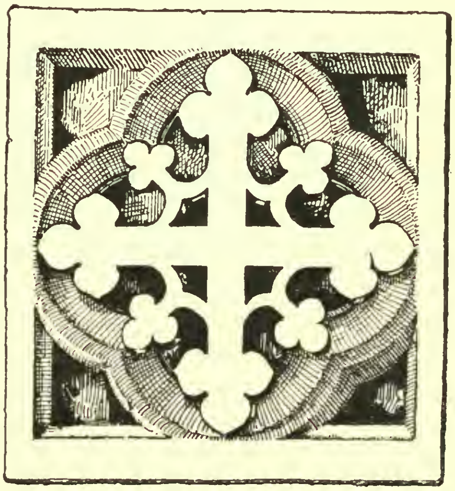
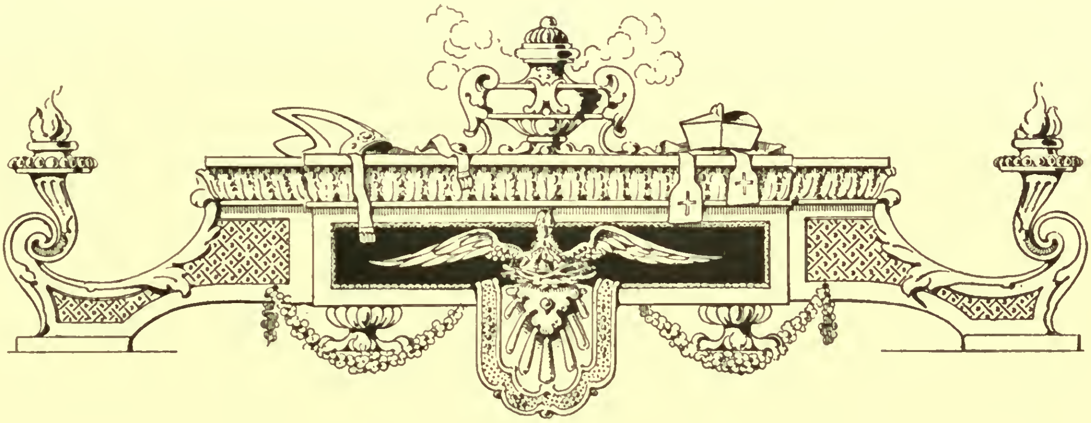
[1] See the Letters Patent in *De Burgo*, p. 369.

What is known as the Irish College, Rome, is of earlier date than St. Clement's. It was founded A.D. 1626, by Pope Urban VIII., who did so much for the preservation of the faith in Ireland by encouraging the foundation of Irish Colleges in various parts of the Continent. It is well known that the late Cardinal Cullen was for many years Rector of the Irish College, Rome. Cardinal Moran was also for some years Vice-Rector of the college; and the Most Rev. Dr. Croke completed his studies there. The late Venerable Monsignor Kirby was also Rector for many years; so that no college, at home or abroad, can point to more illustrious names amongst its students and superiors than the Irish College, Rome.





CHAPTER IV.

THE FOUNDATION OF THE 'ROYAL COLLEGE.'

'Excutere de pulvere, consurge, sede, Jerusalem;
Solve vincula colli tui, captiva filia Sion.'

IN this Chapter we purpose to give an account of the state of the country, and of all the steps taken by the Government and by the Trustees, up to the day that Maynooth was chosen to be the site of the new College. It is not easy for us at the present time to realize the political, social, and religious state of the country, when the College of Maynooth was founded. A few words on this subject will help to enable us to appreciate the full significance of subsequent events.

During the eighteenth century, the poor Catholics of Ireland were sunk in lethargy; they had drunk to the very dregs 'that cup of dead sleep,' of which the prophet speaks. Hapless Erin saw her children cast forth from her; they slept at the head of all the ways; her enemies oppressed her; she was stretched, bound and bleeding, on the ground—'drunk, as it were, but not with wine.' They said to her, bow thyself down, that we may trample upon thee. Yea, even they, who called themselves the children of the land, nurtured though they were on Irish soil, and breathing the kindly Irish air, found delight for their souls in treading their countrymen under their feet, even as men tread the grapes in the wine-press. And they said in the pride of their hearts, shall the prey be taken from the strong, or can that which was taken from the mighty be delivered? But the Lord said: 'Yea, verily, even the captivity shall be taken away from the strong, and that which was taken by the mighty shall be delivered.'

I.—STATE OF THE COUNTRY WHEN MAYNOOTH WAS FOUNDED.

From a social and political point of view, it was almost impossible that the state of things could be worse than it was about the year 1790. The nominal independence secured in 1782, by Grattan and his patriotic colleagues, raised ardent hopes of a brighter future, which were never destined to be realized. It is true, indeed, there was some noteworthy improvement in commerce, in trade, in manufacturing industries—especially of woollen fabrics; but the general state of the country remained practically the same. 'The executive government was unequal to the elementary work of maintaining peace and order. The aristocracy and the legislature were corrupt beyond the reach of shame. The gentry had neglected their duties, until they had forgotten that they had any duties to perform. The peasantry were hopelessly miserable, and finding in the law not a protector and a friend, but a sword in the hands of their oppressors, they had been taught to look to crime and rebellion as their only means of self-defence.'[1] That graphic sketch, from a Tory pen, fairly enough sums up the woful state of Ireland at the time.

The Bastile fell on the 14th July, 1789. The French Revolution—which Tone called the Morning Star of Irish liberty—was electrifying the minds of men with new thoughts about liberty, equality, and the rights of man, that beguiled the unwary with the promises of fair hope, for the horrid features of the veiled prophet were not yet revealed. Already the success of the American Revolution had enkindled the most ardent desire for republican institutions in the hearts of the Dissenters of the north, and especially of those in and around Belfast. The time was ripe for the propagation of the revolutionary doctrines in Ireland, and the man was not long wanting.

Theobald Wolfe Tone, the son of a farmer, who dwelt near Naas, was a man of ability and eloquence, nominally a lawyer, but, as he himself admits, with as little knowledge of law as of necromancy. He had, practically, no profession, and very slender means of living; but he had genuine enthusiasm for the emancipation of his country in accordance with the principles laid down in the *Rights of Man.*

[1] Froude, vol. iii., p. 5.

To carry out his views, he, in conjunction with Russell and some other kindred spirits, resolved to found a society or brotherhood of United Irishmen. His aim was, as he himself tells us, to secure the rights of man for all his countrymen. The means of effecting it was the political union of all Irishmen, high and low, Catholic and Protestant, in one great organized brotherhood. To secure the greatest happiness of the greatest number was to be the ultimate goal of their efforts—'their duty, their glory, their common religion.' The great obstacle in their path was the English influence in Ireland; and that they should seek to destroy by every means, and at any cost. Secrecy and ceremonial were always to attend admission into the brotherhood—the former, in order to stimulate curiosity; the latter, in order to strike the soul through the senses.

The ink was hardly dry on the confidential manifesto enunciating these views, when a copy was sent to the Government; and, for the next ten years, from 1790 to 1800, every step taken by the United Irishmen was communicated to the Government by traitors within their own body.

The Castle, however, was thoroughly alarmed, for the one thing they feared, the one thing they knew would be fatal to their power in Ireland, was that very union of Protestant and Catholic, which Tone was so anxious to bring about. The main-spring of their policy, therefore, was to foment jealousy and division, to keep Catholic and Protestant asunder, as best they could, for a while, and then secure the English power in Ireland by a legislative Union between the two kingdoms. In this matter we are not left to surmise or conjecture; their purpose is distinctly revealed in their confidential correspondence. 'If concession is found advisable,' wrote Westmoreland to Dundas, the Home Secretary in London, 'and we can manage the business in a manner not to alienate the Protestants, it will not be so dangerous, though it will certainly be very hazardous; and at least every step of conciliating (with each other) the two descriptions of people that inhabit Ireland diminishes the probability of the object to be wished—a union with England.' This clumsy sentence expresses the motives and the policy of the Government, during all this period. 'Let us give the Catholics what we cannot help giving; but so as not to alienate the Protestants from us, and thus throw them into the hands of the Catholics. The one thing we have to fear is a good understanding between them; it would be fatal to our project of a Union with England.' In the same letter Westmoreland admits that the great Catholic body was not then connected with the United Irishmen, although he thinks that Mr. Keogh, and the leaders of the Dublin Catholic Committee, had some understanding with them for their own purposes.

The Catholic body at this time (1792), though strong in numbers, and daily increasing in wealth, had few civil rights and no political power in the State. From time to time concessions had been made, but nearly always with a bad grace, and never from a sense of justice. The Catholic Association, founded about the year 1759, by Curry, O'Conor, and Wyse, did good service in creating and organizing Catholic opinion. It was necessary, however, at that period to act with great prudence and circumspection, for rash language and hasty action would only tend to rivet the Penal fetters still closer. On the other hand, it was certainly very desirable to have representative Catholics from every diocese in Ireland meet in Dublin, to take counsel and action in concert, with a view of promoting, at every favourable opportunity, the common interests of the Catholic body. In 1769, during the war with France, and again in 1775, during the American war, the Catholics gave expression, in language of the most effusive loyalty, to 'their affectionate and grateful attachment to the most sacred person and government of the best of kings (George III.);' and they declared their 'readiness to lay at the King's feet two millions of loyal, faithful, and affectionate hearts and hands, unarmed indeed, but zealous and ready and desirous to exert themselves in defence of the King.'[1]

In 1771, the first step towards a relaxation of the Penal Laws was taken by allowing Catholics to take leases of not more than sixty acres of bog for the purpose of reclaiming it; but the bog should be at least four feet deep, and not nearer than one mile distance of any city or town, so jealous was the Government at the time of giving Papists any permanent footing in the soil of their native land.

In 1774, when the American troubles were brewing, Catholics were allowed to take a special oath of allegiance, in order to attest their loyalty. This oath which, amongst other things, asserted that the Pope neither hath, nor ought to have, any temporal power, direct or indirect, within these realms, caused much discussion at the time. De Burgo, Bishop of Ossory, the learned author of the *Hibernia Dominicana*, disapproved of it. But the Munster prelates approved of it as a lawful and proper oath for Catholics, and that too without consulting Propaganda. Later on, when the point was referred to the Propaganda, the oath was not condemned; but Propaganda pointed out that it was liable to be misunderstood, and that in a question of such importance the matter should first of all have been submitted to the Propaganda.

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[1] See this petition in Froude's *English in Ireland*, vol. ii., p. 191.

The Catholic Committee was very active during the American war, but with only partial success. So long as things went well with England by land and sea, there was no disposition to make even the least concession to the Irish Catholics; but with any serious reverse her mood was changed. When strong abroad, she strengthened her grasp on Ireland at home ; but when she was pressed hard by foreign foes, her grasp on the domestic victim was proportionately relaxed. There is no evidence that a single relaxation of the Penal Laws was ever made to Catholics from a sense either of justice or humanity. Such concessions were invariably the outcome either of selfish policy or national apprehension.

For instance, in 1778 the first tangible concession was granted. A Bill was passed enabling Catholics to take, not freehold leases, but leases for nine hundred and ninety-nine years, and also to inherit freeholds just like Protestants. At the same time was repealed that infamous provision of the Penal Code by which the son of a Catholic father could, if he conformed to the Protestant Church, make a life tenant of his father without even power to mortgage, and thus secure the entire inheritance for himself, to the ruin of the Catholic children. It is certain, however, that these concessions, notwithstanding the admitted loyalty of the Catholic body, would never have been granted at the time, if England were not pressed so hard by her revolted American colonists. When the American privateers were in the Channel, and Paul Jones was carrying off his prizes from English waters, and selling them in the ports of France, it was then felt by Lord North and his associates to be high time to do something to conciliate and secure Catholic loyalty.

More important concessions still were made in 1782, through fear of the Volunteers. There were two Bills passed. The first affected only property, and gave Catholics, now for the first time, the power to acquire freehold property, as well as to buy and sell, to bequeath and inherit, like the other subjects of the realm. The second Bill gave a large measure of religious toleration. Most of the odious laws affecting the clergy were repealed ; Catholics were permitted to open schools of their own for the education of their children, and the wicked law forbidding them to send their children to be educated in foreign colleges was also, after a sharp debate, repealed.

This debate on the Catholic Education Question, now for the first time raised, is interesting in many respects. Fitzgibbon—the implacable enemy of the Catholics—prated about liberty, declaring that he would not under any circumstances suffer the Catholics of Ireland to repair to regions of bigotry and superstition, where they would imbibe ideas hostile to liberty. 'But he did not mean to leave them without education, as the law had hitherto left them.' 'The University of Dublin,' he said, 'was already open to Catholics by connivance.' Yes; they might go there by connivance—to have Protestant professors, Protestant associates, Protestant books, Protestant bribes—and to be excused from attendance at the Protestant worship of the place, but only *by connivance.* Fitzgibbon was member for the University, and hence may be assumed to express the feelings of that learned body.

Hely Hutchinson, the Provost, was a little more liberal. He, like Lord Clare, would not allow the Catholics a foreign education; but he was ready to establish Popish colleges at home. They should be, however, in connection with Dublin University. The King might, as legislator for the University, authorize the admission of Catholics. 'They need not be obliged to attend the Divinity Professors. They may have one of their own.' But in all other respects they were to be under the influence of the University; and the poorer amongst them, and most deserving, might be maintained by sizarships. They might also receive their preliminary training gratis in the Diocesan Schools. It was a very plausible scheme of proselytism. It has been often tried since, more or less thinly disguised, but somehow it has never succeeded. When Trinity College did get poor Catholic boys into its clutches, we know from the example of Dr. Duigenan how it trained them. He, once intended for the priesthood, it is said, was got into a Diocesan College first, and then into Trinity College, where he not only conformed to the Establishment, but became, as might be expected from a renegade, the bitterest enemy that ever Trinity College produced, to his creed, to his race, and to his country.

The next important concessions were made in 1792 and 1793, ten years after the Declaration of Independence. Ireland had secured a Constitution in 1782, but its benefits were for the Protestant colony, not for the Catholic people. Three-fourths of the population were still without political rights, and disqualified for all public offices of trust and emolument. Burke in England, and Grattan in Ireland, from motives both of justice and policy, constantly and earnestly pleaded for the admission of Catholics within the pale of the Constitution; but hitherto they had been pleading in vain. At length, in 1790, two important events took place which quickened the zeal of the patriotic party. The first was the spread of revolutionary principles in France accompanied with the extraordinary successes of the French arms; the second was the foundation of the society of United Irishmen.

At first the Catholic Committee held aloof from the United Irishmen. But thinking men began to perceive that if the Catholics did not obtain their political rights, they would of necessity be thrown into the arms of Wolfe Tone's Society; and that such a union of the Republican Dissenters of the North with the Catholics of the South and West might be fatal to the English connection. It was necessary, therefore, to do something to conciliate the Catholics; but it was resolved to do as little as possible.

In 1790, the Catholic Committee prepared a petition to Parliament, praying to be relieved of their disabilities. They could not find at the time, in that most corrupt assembly, a single member to present it for them. But, in 1791, the progress of events rendered them somewhat bolder in tone; and a sub-committee, led by Keogh and Byrne, resolved to whine no more as suppliants, but demand their rights as men. There was a split, in consequence, in the Committee; the Catholic Lords of the Pale, and many of the Prelates seceded from the Committee, and the remaining leaders of that body were thus drawn into somewhat closer union with the United Irishmen. Still no decisive action was taken, and the concession of their political rights would at any time detach them entirely from the revolutionary society.

Keogh went to England on behalf of the Committee, and had an interview with Pitt. The Minister, accurately gauging the state of the political barometer, gave him to understand that he would have no objection to see the Irish Catholics, like their English co-religionists, admitted to the Bar, and to the Magistracy.[1] Richard Burke, too, the son of the greatest of English statesmen, was chosen, not very wisely, perhaps, to be agent of the Catholic body, in their negotiations both with the English and Irish Government. We need not enter into the history of the subsequent transactions; it is enough to note that, in 1792, Sir H. Langrishe's Bill was passed, admitting the Catholics to the Bench and the Bar, and repealing the Intermarriage Act, which forbade the marriage of Protestants and Catholics. The remaining restrictions on Catholic Education at home, as well as the

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[1] This concession was granted to the English Catholics in 1790.

Statute prohibiting them to send their children to be educated abroad, were also removed, at the same time. But a petition, presented by Mr. O'Hara, on behalf of the Catholics, and supported by a second petition from the Belfast Presbyterians, to the same purport, praying for their complete political emancipation, was contemptuously rejected.

Meanwhile, however, the French arms were steadily victorious on the Continent; and the United Irishmen were daily growing stronger. Many parts of Dublin were illuminated on the 1st of November, to celebrate the great victory of Dumouriez at Valmy. The Lord Lieutenant (Westmoreland) was still opposed to any further concessions, and appealed to Pitt for help;[1] but Pitt told him, in effect, that they had quite enough to do at home with the imperial forces, to protect England from foreign and domestic foes, and that Ireland should take care of itself. Westmoreland's courage oozed out at the tips of his fingers; and he was now much more ready to lend a favourable ear to the petition of the Back Lane Parliament, as it was called, which met about the same time. This petition was a very carefully-worded document, brimful of loyalty to the Crown, but at the same time demanding the franchise for the Catholics, both on the grounds of justice and policy. It was signed by Dr. Troy, and Dr. Moylan of Cork, on behalf of the Catholic prelates and clergy; and five delegates were chosen to carry it before the Throne.

It is significant that Tone, whose real position was, of course, well known to the Government, was invited to accompany the delegates of the Convention to England. They went by way of Belfast, where the horses were unyoked from their carriage, which sturdy Presbyterians carried in triumph to the vessel that was waiting to convey them across the Channel. The petition and the petitioners were presented to the King, and were graciously received. This was intended to be a lesson to the bigots of the Castle, and it was not lost upon them. The junto of placemen, who governed Ireland, found it necessary to retrace their steps, and they did so, but with a very bad grace. The franchise which they scornfully refused in the session of 1792, they granted in the session of 1793, although still persistently and illogically refusing to admit Catholics to a seat in Parliament.

By this time a very jealous feeling had grown up between the Catholic body, represented by the Convention, and the United Irishmen. Tone's diary shows that he considered himself as duped by the Catholic body, and especially by the Bishops, who, as he alleged, had utilized the United Irishmen to gain their own point, and then repudiated their principles. This feeling was still more intensified by the events of the two following years, which led to a final rupture between the Catholic body and the leaders of the Revolutionary party. It was felt at once by all intelligent men, that it was ridiculous to give Catholics the franchise, and deny them seats in the House. Such a state of things could not last. It only gave new hopes and new strength to the agitation for complete emancipation.

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[1] See Letter, November 17th, 1792.

Nothing of importance was done during 1794; but 1795 was a momentous year for Maynooth and for Ireland.

The political horizon of England was very gloomy at the beginning of 1795; and, therefore, things looked proportionately bright for Ireland. All the years, that are memorable for breaking the chains of Ireland, were years of gloom or disaster for England. The French were now masters of the Low Countries; and, it was said, were only awaiting the breaking up of the ice on the Scheldt to invade either England or Ireland. The United Irishmen would certainly receive them with open arms; whilst the exasperating policy of the Irish Government, so far from conciliating, rather embittered the feelings of the great body of the Irish Catholics. They were still without a voice in Parliament to represent them, at a time too when their liberties, their fortunes, and their lives were at the disposal of the unprincipled placemen who ruled in Dublin.

Nothing had been done in 1794, except to hatch rebellion on one side, and punish the conspirators on the other. But a great change was supposed to have taken place in the policy of Pitt, in consequence of a coalition with the leading Whigs, some of whom, like the Duke of Portland and Earl Fitzwilliam, were known to be favourable to the claims of the Catholics. This hope became a certainty, when it was known that Westmoreland had been recalled, and Fitzwilliam was to be sent to govern Ireland in his place. Grattan, too, had been over in England, and had seen Pitt, from whom, it was said, he and his friends had received assurances that the Government was in favour of the complete emancipation of the Catholics.

The hopes of Ireland were now high. Everything seemed to be favourable. Fitzwilliam arrived in Ireland on the 4th of January, 1795—a day to be remembered. It was said he came over with full authority to settle the Catholic question; and this seems to have been his own opinion. His first act was to dismiss some of the high officials of the Castle gang, whose only object was to keep down the Catholics, and enrich themselves and their creatures. Parliament opened on the 22nd, and although the Viceroy as yet had said nothing to commit the Government, he told Fitzgibbon, the Chancellor, that he would support the policy of Grattan with all his influence. Even Fitzgibbon was cowed by this bold declaration, and admitted that Parliament would probably acquiesce in that policy.

But the Lord Lieutenant all this time was reckoning without his host. To his great surprise the Cabinet in London refused to sanction this policy of complete Emancipation for the Catholics. They told him that he had exceeded his instructions in what he had already done; and they ended by recalling him on the 22nd February, 1795—a day of evil omen for the future destinies of Ireland.

WILLIAM, 4TH EARL FITZWILLIAM.

This action of the London Cabinet is, to this day, somewhat mysterious. Did Fitzwilliam really 'exceed his instructions,' or did Pitt change his mind, and make the Lord Lieutenant a scape-goat to bear the blame? The latter view seems nearer the truth. Pitt's real object throughout was to prepare the way for a Union, to delude the Catholics with vain promises, to teach them to look to London for sympathy, and to hate the Old House in College-green with the bitter hatred begotten of disappointed hopes. The King's conscience, too, was alarmed. Fitzgibbon told him in private letters, intended only for the King, that he could not support Catholic Emancipation without violating his coronation oath, and infringing the compact under which he held his Crown. The King appealed to Pitt; and between them they resolved to revoke, under one pretence or another, the mandate which the Minister had given to the Lord Lieutenant.

The recall of Fitzwilliam nearly broke his own heart, and almost drove Ireland into rebellion. No English statesman was ever so well received in Ireland, nor so much regretted at his departure. As Grattan truly said, and said more than once, 'in recalling Fitzwilliam, Britain had planted a dagger in Ireland's heart.' At his departure the shops were all closed. Emblems of mourning hung from every house. The people drew his carriage to the water's edge, and loudly lamented the departure of their favourite—one of the few Englishmen that really loved Ireland. His successor, Lord Camden,[1] was afraid to appear at once, but sent Mr. Pelham, his Secretary, over before him. When he did come, he came stealthily, and narrowly escaped a rough reception from the populace. The members of the junto were hooted and pelted whenever they were seen for a moment, and Fitzgibbon narrowly escaped being torn to pieces by the mob. He got off, however, with a broken head.

Such was the state of feeling in Ireland when Lord Camden came to assume the reins of government—Emancipation refused, the people on the verge of rebellion, the United Irishmen widening their ranks to admit the disappointed Catholics, the starving peasantry crushed with tithes, rack-rents, and county-cess, ready to recognise any deliverers that would free them from their hated and remorseless oppressors. And such was the state of the country at the beginning of the year which saw the founding of Maynooth College.

It is right, however, to observe here that Maynooth was not the first Ecclesiastical College established in Ireland after the relaxation of the Penal Laws. To St. Patrick's College, Carlow, belongs for all time that undying honour.

No sooner were Catholics allowed by Gardiner's Relief Bill of 1782 to open schools and educate their children at home, than Dr. Keeffe, Bishop of Kildare and Leighlin, at once resolved to found a College for the education of the clergy needed for his diocese. At the time it was a bold resolution. He was a very old man living in Tullow, without visible resources or powerful friends to support him with their wealth and influence in the execution of his project. But the old man of eighty-eight had a young heart full of courage and high hope in God. 'Though closely approaching his ninetieth year, and nearly blind, he left his home in Tullow, where he could not get a suitable site, and took up his residence in a mean apartment in Carlow in order that he might superintend the building of the new College in person.[2] The efforts of the noble old man were so ably seconded by

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[1] Camden was a Unionist from the beginning; see his letter to Lord Castlerea. *Correspondence*, vol. i., p. 156.

[2] See Dr. Comerford's excellent *Collections*, vol. i., p. 168, a work from which we have derived much useful information.

Dean Staunton, P.P. of Carlow, as well as by generous offerings of the clergy and laity of the diocese, that a spacious and commodious building was completed within a few years.' The Bishop himself died in 1787 before it was quite finished, but he had the satisfaction of seeing a splendid site secured and the work far advanced, before he was called to his reward. We know of no more inspiring example of heroic zeal and devotion than that noble work, not only attempted but successfully accomplished by Dr. Luke Keeffe, when he was trembling on the verge of the grave. Such an achievement is worthy of being held in eternal remembrance.

Carlow College was formally opened for students on the 20th October, 1793, when eight students presented themselves, who, it appears afterwards, all became priests. They were the first matriculated students for two hundred and forty-five years in any college in Ireland tolerated by British law, and teaching the supremacy of the Pope. As in Maynooth College a few years later, so also in Carlow, there were amongst its earliest professors three French priests, refugees of the Revolution, who gave valuable assistance in organizing the new College. From that day to this Carlow has flourished every year, augmenting its literary fame, and extending its sphere of usefulness.

II.—FOUNDING OF THE ROYAL COLLEGE.

The first important step towards the founding of Maynooth was taken on the 14th January, 1794, when Dr. Troy presented a Memorial to the Lord Lieutenant, on behalf of all the Roman Catholic Prelates in Ireland. This Memorial was adopted at a meeting of the Prelates, held in Dublin, in December, 1793.

The Memorial sets forth in its preamble that the Roman Catholic clergy have never been charged with disaffection to the State, or irregularity in their conduct; that, on the contrary, they have been complimented more than once 'for assiduously instructing their people in the precepts of charity, for inculcating obedience to the laws, and veneration for His Majesty's royal person and Government.' The labours of such a body of men cannot but prove useful to the State; and the public cannot be deprived of their services in these respects, without great detriment both to religion and public order. It is then pointed out that the foreign colleges, where nearly four hundred students were constantly maintained and educated for the Irish mission, had nearly all been closed, especially those in the Kingdom of France, and their revenues had been confiscated by the revolutionary government; and even if they had remained open, it would no longer be safe to send Irish students there, 'lest they might be contaminated by the contagion of sedition and infidelity,' and thus become the means of introducing into this country the pernicious maxims of a licentious philosophy. Hence the memorialists are apprehensive that it will be difficult, if not impossible, to procure a supply of proper clergymen for the Irish mission, except 'Seminaries be instituted for the training of ecclesiastics destined to receive holy orders, in accordance with the discipline of their own Church, and under superiors of their own communion; and memorialists further point out that such institutions, besides being an indulgence to Catholics, must also be of advantage to the nation at large. Neither would the system of education adopted in the University of Dublin, be at all suitable for the training of Roman Catholic priests, who, if they are to be useful, and not dangerous members of society, should be trained in accordance with the principles of their religion to habits of the most austere discipline.' Besides, the expense of training youths in Dublin University would be too great, and the course of studies there would not be appropriate for Catholic priests. Therefore, the memorialists 'conceiving that piety, learning, and subordination would be thereby essentially promoted,'[1] humbly solicit His Excellency to procure for them 'the Royal license for the endowment of academies or seminaries for educating and preparing young persons to discharge the duties of Roman Catholic clergymen in this kingdom, under ecclesiastical superiors of their own communion.'

It will be noted that the Bishops, in this Memorial, merely ask for the royal license to endow seminaries, so as legally to secure the property, which might be appropriated for their maintenance. No doubt they expected an endowment; but, in all probability a hint was given that it would be wiser to say nothing likely to arouse Protestant jealousy against the proposed College or Colleges.

It seemed to be generally agreed amongst thinking men of all classes and religions, that it would be necessary, thenceforward, to adopt some means for having the Catholic clergy educated at home. The question was—which of several schemes then before the public mind would be the safest to adopt.

One party, mostly, but not all, Protestants, were in favour of connecting the new Catholic College with the University of Dublin. We have already seen that twelve years before, both Fitzgibbon, the Chancellor, and Hely Hutchinson were in favour of adopting that plan. What is stranger still, Grattan presented a petition in 1795, signed by many Catholics, against the proposed scheme, on the ground that Protestants were to be excluded from the new college, and that, 'when the youth of both religions were instructed together, in the branches of education common to all, their peculiar tenets would be afterwards no hindrance to a friendly intercourse in life.' Hence, they objected to have 'the principles of separation and exclusion revived and re-enacted.'[1]

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[1] It was afterwards objected that the education given in Maynooth did not carry out this engagement.

Of course, the Irish prelates were opposed to the advocates of mixed education, and, above all, mixed education for ecclesiastical students, as their Memorial clearly shows. As a fact, however, although Grattan presented this petition in the name of 'His Majesty's Roman Catholic subjects of Ireland,' it was, as even Froude admits, a mere political dodge to deprive the Government that drove out Lord Fitzwilliam of the credit of having done anything which would be likely to conciliate the Catholics and remove an admitted grievance. Hence, we need not inquire too closely who were the Catholics who signed this petition. Some of them, doubtless, were in favour of mixed education, as still happens in the case of many men who prize university culture and social union more than they prize religion. It is more probable, however, that many of the signatories belonged to the United Irishmen, who, at any cost, were resolved to oppose those measures of Lord Camden's Government, that tended to separate Protestant from Catholic.

Far more important, and more worthy of record, were the views of Edmund Burke on this most momentous question.

Burke was, beyond all doubt, the greatest political philosopher of his own, or perhaps of any other age, since the time of Aristotle. His writings still furnish instruction and delight to the best and most cultivated minds amongst English-speaking men. He was a Protestant by birth, and a Trinity College man by education; but his noble mind rose far superior to the normal standard of Trinity College culture, as shown in the representative men of its own choice, like Fitzgibbon and Duigenan. It is true he inherited Catholic instincts from his mother; his best friends, too, belonged to that faith; and his second wife was a Catholic.[2] But first, and before all, Burke was a Christian philosopher, whose maxim was to do to others as you would have others do to you. This maxim was the basis of his statesmanship—defined, however, and safe-guarded by the principles of order and subordination—which are equally essential elements of the Gospel.

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[1] See *Parliamentary Debates*, April 29, 1795.

[2] It is said that he died a Catholic, and that his friend, Dr. Hussey, the first President of Maynooth, received him into the Church.

Burke never forgot his native country ; he never neglected any opportunity of serving it—in the widest and best sense of the word—to the utmost of his power. He was the intimate friend of Earl Fitzwilliam, and he has described him as one 'in whom, before all others that he knew, were centred all the greatest and most unmixed virtues[1]—the one man whose presence in Ireland would be a security for justice and public order, even if he were to live for half a century.' Yet, although Burke was shocked and grieved by the recall of Fitzwilliam, quite as much as Grattan, or any other of the Irish patriots, he counselled patience, and advised Dr. Hussey to make the most of the Government proposals for a Catholic College, if he could do so consistently with the independence and self-respect which the Irish Catholics owed to themselves, and which were, after all, their best safeguard for the future. 'I have,' he said, 'one favour to ask of them, which I hope they will grant to my tried attachment, and that is, *that they will be true to themselves*.' And again, on St. Patrick's Day, just before Mr. Secretary Pelham brought in his Bill for establishing a Catholic College, he said : 'Be well assured, that they never did, and they never will, consent to give one shilling of money for any other purpose than to do you mischief.' This is rather strong, but the recall of Fitzwilliam was rankling in the mind of Burke ; and no man knew better than he did the junto of whom he was speaking, both in Ireland and in England. The next sentence is, perhaps, even stronger : 'If you consent to put your clerical education, *or any other part of your education*, under their direction or control, then you will have sold your religion for their money.' We have underlined one clause in this sentence, because subsequent events have abundantly proved two things : first, that Burke was by far the wisest and justest man of his time ; and secondly, that

BURKE.
From a Mezzotint by J. Jones, after Romney (National Portrait Gallery, Dublin).

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[1] *Correspondence*, vol. ii., p. 274. Letter to Dr. Hussey.

to give any English Government, in consideration of any government grant, control over Catholic education, would be a fatal error—approaching, as Burke says, almost to simony in its character. It is impossible not to admire the magnanimous wisdom of the aged statesman who penned these two sentences, which educated Catholics, and especially Catholic prelates, should never forget.

Then he scouts the idea of giving Trinity College any control in the direction of Catholic education. The mere proposal was, he says, a contumelious insult added to cruel injury. He revered, he added, the College of Dublin as much as any man, 'but it is neither fit nor decent that they should have any meddling whatever with your places of education;'[1]—'neither fit nor decent,' surely, for Trinity College—with its staff, its aims, and its antecedents. But there was really no fear of connecting the new College with Trinity College. The Irish prelates never would, and never could, sanction it, as their Memorial clearly shows.

There was, however, another danger to be guarded against—not to allow the Protestant Government, or its officials, any undue interference with the new College, no matter where it was to be established. Here again, Burke spoke words of wisdom—of the very highest wisdom. 'I hear, and I am extremely alarmed at hearing, that the Chancellor and the Chiefs of the Benches, are amongst your Trustees. If this be the case, *so as to give them the power of intermeddling*, I must fairly say that I consider, not only all the benefit of the institution to be wholly lost, but that a more mischievous project never was set on foot. I should much sooner make your College according to the first Act of Parliament, as a subordinate department of our Protestant University—absurd as I always thought that plan to be—than make you the instrument—or instruments of the jobbing system. I am sure that the constant meddling of the bishops and the clergy with the Castle, and of the Castle with them, will infallibly set them ill with their own body.' Here again, Burke spoke words of wisdom, and it may be that his warning was not without its effect at that time and long afterwards. It is true the Chancellor and the Chiefs of the Benches were amongst the Trustees of the new College; but it was expressly provided, that they were to have no authority to interfere in matters concerning the discipline and doctrine of the Catholic Church. And to do them justice, they never showed any disposition to interfere in such matters. In 1800 those high legal officials ceased to be Trustees, although they were continued in their office, as Visitors of the College, down to 1845.

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[1] *Correspondence*, vol. ii., p. 289.

In March, 1795, the proposal to establish the new Catholic College was by no means a very popular one with all classes of Catholics, at least in the beginning. The prelates, of course, were in favour of it, even after the recall of Fitzwilliam; for their best friends and wisest counsellors, like Burke and others, told them to take what they could get, if they got it without any sacrifice of principle. Besides, almost all true Irishmen were in favour of it, but from different motives. The Bishops wanted priests, at any cost. The Government thought it safer to have them trained at home than on the Continent. Even the United Irishmen were in favour of the project, because they believed that an Irish College would be a centre and focus of Irish nationality, whence the patriotic spirit would radiate through every parish in Ireland, from the glens of Antrim to the hills of Kerry. Still the proposal could hardly be called a popular one, mainly because it was looked upon in the light of a *placeat*, to assuage the feelings of the Catholic body, so justly embittered by the recall of Fitzwilliam, and by the denial of Emancipation.

In the 'Catholic' petition, presented by Grattan, against the Bill, objection was taken to the undue power proposed to be given to the Trustees, who, in the first instance, were nominated by the Government. It was alleged that they should not have power to appoint professors and scholars on the foundation, without examination or public competition. The Bishops had, indeed, anticipated these objections, in an able letter, signed by eighteen prelates, which they addressed to Mr. Grattan, on the 2nd of February, 1795; that is, a very short time before the Government Bill was brought into the House of Commons. In this letter the Bishops make the following noteworthy observations, which can best be appreciated now, when we understand the real state of affairs. They say, that in 1794 they only contemplated a college for clerical education, as appears from their Memorial to Lord Westmoreland. Afterwards, in deference to the views of the Duke of Portland, Earl Fitzwilliam, and Mr. Burke, they were prepared to extend their plan to *general instruction*, as those eminent statesmen did not wish that the Catholic laity should be excluded from the benefit of public instruction in the proposed colleges.

It was the Bishops' purpose to establish, if possible, four provincial colleges in Ireland, and they add: 'We confidently hope that these four colleges will equally partake of the national bounty, in whatever sum it may be granted by Parliament.' But although their plan extends to the education of the laity also in these colleges, the Bishops maintain that they are still the most fitting persons to have the appointment of the Professors, even in the chairs of philosophy, mathematics, rhetoric, and the languages; because they are the best judges of the principles and morals of the professors, even in these subjects, and a division of opinion between them and the lay friends of the professors, if unworthy men were once appointed, might occasion disputes between the Bishops and their lay friends. It was not their wish—they said—or intention, at any time, that Mr. Grattan should introduce an Education Bill into Parliament, before the Bill on General Emancipation should be disposed of, as they always thought the success of the former must, to a great extent, depend on the success of the latter.

GRATTAN.
After Ramsay (National Portrait Gallery, Dublin).

As there was objection taken to the competency of the Bishops to appoint medical and chemical lecturers in the colleges, they point out that 'the proposal to have such lecturers did not at all originate with them, but with the statesmen above referred to, who were actuated by motives of humanity in making it; and again, it was not their intention to make choice of the lecturers themselves, but to consult learned professional men, and follow their opinion, if they recommended men of good conduct and sound principles.'

It is clear that the prelates were anxious to conciliate the good will of Grattan, and to remove from his mind any reasonable grounds of jealousy, which might still linger there. They did not, however, quite succeed, for Grattan still persisted in presenting the Catholic petition against the Bill, notwithstanding the very clear and satisfactory explanations given in this letter. It does not appear, however, that this petition represented his own views, for he supported the second reading of the Bill.

Nine days later, in a letter to the Lord Lieutenant, dated February 11th, the prelates urge His Excellency—that is, Fitzwilliam—to hasten on the measure for the education of the Catholic clergy, as a scarcity of priests was already beginning to be felt in various parts of the country. Not less than four hundred students would keep up the supply, as that number was heretofore, they said, constantly educated in France. They would thankfully receive and faithfully administer any sum that might be granted by the bounty of Parliament for the purpose. They confidently hope, too, that the appointment of the presidents and all the professors in the clerical college or colleges will be entrusted solely to a number of the prelates, to be incorporated for the purpose; and this, they conceive, to be all the more necessary, 'as the poison of Atheism and Jacobinism may be as effectually communicated by a teacher of mathematics, of rhetoric, or of grammar, as by any professor of the sacred sciences. This has been too fatally exemplified in France.' The prelates made a similar statement in their letter to Grattan, as we have already seen.

Fitzwilliam was entirely favourable to the project, and was preparing to carry it out, in obedience to instructions already received from the Government, when all Ireland was paralyzed by the news of his recall.

In the instructions given to Fitzwilliam, in January, 1795, as reported by the Duke of Portland himself, in a subsequent letter to Lord Camden,[1] reference was made to 'the establishment of seminaries, for the education of Catholic priests, and making some provision for the Catholic parochial clergy.' And Camden, himself, was now told that if he could devise *also* some means of facilitating the education of the lower ranks of Catholics, he might, in all these things, calculate on the countenance and support of the British Government. Although Pitt was not prepared to grant Emancipation then, he seemed anxious to do everything else in his power to conciliate the feelings of the Catholic body, so grossly outraged by Fitzwilliam's recall.

Dr. Hussey was in Dublin, in February, when he first heard 'the disastrous news' of the Lord Lieutenant's recall, which, he says, drove Ireland to the brink of civil war. He had been sent over by Portland to aid by his advice and experience in the establishment of the proposed Roman Catholic college. He wrote, at once, to the Duke, to know whether the project had been abandoned with the recall of Fitzwilliam; and also, if he was to remain in Dublin, or return to England. Portland replied, desiring Dr. Hussey to remain, and promising to have a Bill passed during the coming Session for the establishment of a college for the education of the Catholic clergy.[2]

[1] March 10, 1795.

[2] See Dr. Hussey's Letter to Burke, *Correspondence*, vol. ii., p. 284.

Lord Camden landed at Blackrock on the 31st of March, and at once took steps to carry out the promise of the Government. In his efforts to pass the Bill he was ably and cordially seconded by Mr. Pelham, the Irish Secretary. As a fact, however, the Bill had been already drafted under Earl Fitzwilliam's direction, and all that now remained was to carry it through the Houses. Mr. Pelham admitted in his opening speech that the necessary pecuniary provision had been already made by the late administration.

The Bill, in its first form, was read a first time on the 24th of April. There was, indeed, no real opposition, and no wordy war; if there was, the speeches are not reported. The placemen and friends of the Government supported it, and the patriotic party, though little relishing the idea that the men who turned out Fitzwilliam should have the credit of passing the Bill, were unwilling to oppose it.

JOHN, 2ND EARL CAMDEN.
From Portrait by Sir Thomas Lawrence, R.A. (National Portrait Gallery, Dublin).

A few 'liberal' Catholics[1] signed a petition against the Bill, and the petition was presented by Grattan; but, apparently, it did not express his own views, for he supported the second reading on the 28th of April, which was carried with practical unanimity. The Government asked for £10,000—what was not required for the Catholic college was to be given to certain Protestant schools, and it was on these schools the discussion principally turned.[2] Mr. Pelham stated that the question of the education of the Catholic clergy was 'most urgent' considering the political situation of Europe at the time; and such seemed to be the opinion of the House generally. The 'patriots' took special exception to one clause in the Bill—that which excluded the Protestants either as teachers or pupils from the new college. This, however, was all a pretence. Their real dislike to the Bill arose from the fact that it came from the men who had ousted Fitzwilliam. Moreover, it tended to allay the discontent of the Catholics, and, at the same time, to separate their interests from those of the Protestants; while it was the desire of the United Irishmen to unite them all in one solid body against the Government and the English connection.

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[1] With reference to this opposition in the House, Dr. Troy writes to Dr. Plunkett on the 7th of May:—

'MY DEAR LORD

'Our clerical Bill was committed last night (the 6th), and is to pass the Lords this evening. A clause has been added, requiring the confirmation of the Lord Lieutenant to ratify all acts of the trustees not concerning religion or ecclesiastical discipline. £8,000 are granted as a beginning. Thus have our liberality petitioners been defeated. God forgive and mend them. I believe not one of them would be appointed trustee; though, for peace sake, I wished Mr. Byrne might. They have excluded themselves from that honour by signing the petition against the Bill. Sir Thomas French has been substituted for Mr. O'Brien. I did not expect this, as I am sure it will give offence, and a commercial good Catholic would render service.'—Cogan's *Meath*, vol. iii., p. 202.

[2] See Dean Gunn's Paper, *Irish Eccl. Record*, 1883, p. 321.

The Bill went into Committee on the 1st of May, but was withdrawn to have its title, which did not correspond with the leave given, properly amended. This, however, was only a matter of form. The grant was fixed in Committee at £8,000. It was committed on the 6th, and passed the third reading on the 8th of May. On the same day the Bill was, it appears, read a first time in the House of Lords, and was passed by that House on the 13th without amendment. It received the royal assent on the 5th of June, 1795.

That day marked the dawning of a new era in Ireland. Much has been written about the bigotry of the Irish Parliament, and their conduct on various occasions furnished ample grounds for the accusation. Yet, on this occasion, there was no outpouring of the filthy language and the vile charges afterwards so often made in the Imperial Parliament against the doctrine and morality of the Catholic Church. The measure passed with singular concord and unanimity—the only grumblers being, not Protestants, but the 'liberal' Catholics and the 'patriots,' to whom Dr. Troy refers in his letter.

The passing of the Bill was a great joy and a great relief to the Bishops of Ireland. At the time they hardly knew where to turn, in order to get priests for the work of the Mission. The French colleges were closed against them; in fact, practically all the Irish Continental colleges were no longer to be relied on. They had as yet no other colleges; so that, if Maynooth had not been founded, the state of things would have become very alarming—worse even than in the worst days of the Penal Laws. Danes, Normans, Tudors, Puritans, Williamites, Hanoverians, had, each in turn, a blow at the Irish Schools; but the French Revolution would have proved to be a worse foe than any of them, had not Providence, in the day of sorest need, opened Maynooth College, when every other door was closed. The Bill of 1795 was passed just in time to provide priests to meet the urgent spiritual needs of the Irish people.

This Act of 1795 is entitled, 'An Act for the Better Education of Persons professing the Popish or Roman Catholic Religion.'[1] The preamble sets forth, that whereas it is not lawful to endow any college or seminary for the education exclusively of persons professing the Roman Catholic religion, and it has now become expedient that a seminary should be established for that purpose—a body of Trustees (named in the Act) shall be empowered to establish, endow, and maintain one Academy, for the education only of persons professing the Roman Catholic religion. This Act does not incorporate the Trustees as a body politic, with perpetual succession and common seal, but gives them power and authority to receive subscriptions and donations, to enable them to establish and endow the Academy; also to purchase and acquire lands for the same purpose, not exceeding the annual value of £1,000; and, furthermore, to erect and maintain all such buildings as may be deemed necessary for the accommodation of all those connected with the Academy.

The Trustees, of whom seven made a quorum, were to appoint all the officers and servants of the College—that is to say, the President, Masters, Fellows, and Scholars—to fix their salaries, and make all necessary bye-laws, rules, regulations, and statutes for the government of the College; provided, however, that all such bye-laws, rules, regulations, and statutes, as do not affect the exercise of the Roman Catholic religion, and the religious discipline thereof, shall be laid before the Lord Lieutenant, and shall be binding only if the Lord Lieutenant shall not disapprove thereof, within one month from the date when they were laid before him.

The Trustees were also to be Visitors of the Academy, and of all persons connected therewith. The Lord Chancellor and the Chiefs of the Benches were to be *ex-officio* Trustees; vacancies occurring amongst the others were to be filled up by election or co-option, the Trustees being the electors. No Roman Catholic could act as Trustee, or fill any other office, or be admitted as a student, who did not first take the oath of allegiance prescribed for Catholics in the 13th and 14th of George III. Moreover, no Protestant, or son of a Protestant, could be received as a student of the Academy, under such severe pains and penalties as existed before the passing of the Act. It was also provided that a sum of money, not exceeding £8,000 (Irish currency), should be paid for that year (1795) towards establishing the said Academy, and the Trustees were bound to account for the expenditure of the same, before the Commissioners of Imprest Accounts.

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[1] See Appendix No. VI., *Act of* 1795.

The Trustees named in the Act are the Lord Chancellor (Fitzgibbon, Earl of Clare), and the Chiefs of the other three Courts, together with Lords Fingall, Gormanstown, and Kenmare; Sir Edward Bellew and Sir Thomas French; Rich. Strange, Esq., of Dublin; Dr. O'Reilly, of Armagh; Dr. Troy, of Dublin; Dr. Bray, of Cashel; and Dr. Egan, of Tuam—that is, the four Archbishops; also, Dr. Plunkett, of Meath; Dr. M'Davitt, of Derry; Dr. Moylan, of Cork; Dr. Teahan, of Kerry; Dr. Delany, of Kildare; Dr. French, of Elphin; and Dr. Hussey, who was to be the first President, as well as a Visitor and Trustee. The Bishops do not get their official titles in the Act, the description being 'Rev. Rich. O'Reilly, of Drogheda, Doctor in Divinity,' and so on with the others. Besides the four *ex-officio* Trustees, who were, of course, then all Protestants, were the four Archbishops, seven Bishops—two from the northern and southern province, and one from the eastern and western province—three Catholic Peers, two Catholic Baronets, and one Esquire, with Dr. Hussey, making in all twenty-one Trustees—seventeen Catholic and four Protestant, six of the Catholic Trustees being lay gentlemen.

The Act received the Royal Assent on Friday, the 5th of June, 1795, and steps were at once taken by the Trustees to carry out its provisions.

The first Meeting was held on Monday, the 24th of June following, in the Lord Chancellor's Chamber, House of Lords. All the Trustees were present. The Chancellor (Fitzgibbon) was in the Chair. The others are set down in the *Journal* as follows:—

'C.C.,'[1] Earl of Clonmel, Lord Carleton,
Lord Yelverton, Earl of Fingall, Lord Gormanstown,
Lord Kenmare, Sir Ed. Bellew, Sir Thos. French,
Rich. Strange, Esq., M. Rev. Dr. O'Reilly, M. R. Dr. Troy,
M. Rev. Dr. Bray, M. Rev. Dr. Egan, R. Rev. Dr Moylan,
R. Rev. Dr. Plunkett, R. Rev. Dr. M'Davitt, R. Rev. Dr. Teahan,
Dr. Delany, Dr. French, and Dr. Hussey.'[2]

Only one Resolution was adopted at this Meeting:—

> 'Ordered—That notices be published in the newspapers that the Trustees will receive proposals for lands and buildings, in the vicinity of Dublin, for the new Seminary, and that applications for that purpose be made to Mr. Strange, Dr. Troy, or Dr. Hussey.'

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[1] That is 'Clare, Chancellor.'

[2] Such is the list exactly as given in the *Journal*, except that we have printed 'Dr. Teahan' (of Kerry) instead of 'Dr. Egan,' the latter, given in the *Journal*, being obviously a mistake, arising from the similarity of sound in the two names.

The next meeting was held on the following day, June 25, in 'John's Lane Chapel House.' None of the Protestant *ex-officio* Trustees was present at this, or most of the subsequent meetings. The matter was left entirely in the hands of the Catholic Trustees, all of whom were present on this occasion, except Mr. Strange and Dr. Teahan of Kerry. The latter, though not an old man—he was born at Cork, in 1746—was probably in a delicate state of health, and died two years afterwards, in 1797. The Earl of Fingall was in the chair, to which he was entitled both by rank and seniority of nomination. Whenever he was present at subsequent meetings he always took the chair. At this meeting it was resolved that 'Dr. Hussey be appointed President of the Roman Catholic Seminary, at a salary of one hundred guineas per annum.' The salary was small, but the resources of the new College were very limited, and it was not for money that Dr. Hussey undertook the laborious and responsible task of organizing and directing the new Seminary. The Trustees also at this meeting resolved that—

> 'For the purposes of the institution, the following Professorships are necessary:—
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> Professorship of Dogmatical Divinity and Ecclesiastical History.
> Professorship of Moral Divinity and Canon Law.
> Professorship of Sacred Scripture and Hebrew.
> Professorship of Natural and Experimental Philosophy.
> Professorship of Mathematics.
> Professorship of Rhetorick.
> Professorship of First Class of Latin and Greek.
> Professorship of Second Class of Latin and Greek.
> Professorship of English Elocution.
> Professorship of Irish Language.'

It was also resolved that there should be a Vice-President, who was also to be Procurator of the Seminary. The salary of the Vice-President, and the Professors of the first three Chairs mentioned above, was to be £70 per annum. The salary of the other Professors was to be £50 per annum each (Irish currency), with £30 a-year 'to be allowed for the board of each Master and Professor.' A Steward was also to be appointed at a salary of £20 per annum, and a number of other servants, not to exceed twelve, whose wages was to be limited in all to £120 per annum.

The Vice-President was to settle all accounts with the President, and the latter was to lay them before the Board at each meeting. The following important resolutions were then adopted:—

> RESOLVED—'Though a much greater number of priests be necessary to perform the offices of religion in this Kingdom than what may be procured from the following number of scholars, yet that, for the present, two hundred students be the number admitted upon the Establishment as free scholars, who shall have attained the age of sixteen years; and after an examination in Greek and Latin, in the presence of the President, by such of the Professors as can be convened.'
>
> RESOLVED—'That £20 per annum be allowed for the board of each scholar, and that neither President, Vice-President, nor any other person, shall derive any benefit from the savings or profits, if there be any, but that such savings be applied to the general fund of the College.'
>
> It was further provided that if any person having in his hands any monies of the College 'shall presume to substitute his own, or any other notes payable at a future date, he shall be instantly dismissed by the President from his employment in the College.'

At the next meeting, in the same place, on the following day (June 26), the Rev. Andrew Dunn was appointed Secretary to the Trustees at a salary of fifty guineas per annum. Several important standing orders were adopted at this meeting, for the future guidance of the Board. It was arranged that meetings of the Trustees were to be held in the College, or elsewhere, on the Wednesday immediately before the 20th of January in each year; and that three quarterly meetings should be held on each second Wednesday of May, August, and November.

The President was authorized also, in case of urgent business, to call a meeting on giving twenty-one days' notice. It was enacted, moreover, that no law made at the annual meeting could be repealed at the quarterly, or at extraordinary meetings; nor was any law made at the quarterly, or other meeting, to have any force longer than the next annual meeting, if not confirmed therein.

It was, moreover, resolved that on the demise or removal of a lay Trustee, a layman was to be elected in his place; and an ecclesiastic, in like manner, in the place of an ecclesiastical Trustee.

It was also resolved to appoint the Most Rev. Dr. Troy, Rich. Strange, Esq., and Dr. Hussey as a Committee 'to transact all necessary business relative to the Establishment;' and they were also empowered to call a meeting 'when they think it necessary.' By a subsequent resolution they were also appointed, jointly and severally, Treasurers to the Board.

The free places on the Foundation were then distributed according to a proportion which is still maintained; that is, sixty were allowed to the provinces of Armagh and Cashel each, and forty were assigned to each of the provinces of Dublin and of Tuam. The Metropolitan and his Suffragans were authorized, in every instance, to distribute those places amongst themselves in accordance with the needs of their respective dioceses; and when thus distributed, the number of places for each diocese was to be inserted in the journals of the College. This rule and distribution have been always sacredly observed ever since.

It appears that a set of Draft Statutes was brought up at the same time, most probably by Dr. Troy, for the consideration of the Board, for it was resolved—

> 'That the Constitutions of the Clerical[1] Government of the College, which were now read, be and are hereby approved; and that they be inserted in the Book of Statutes, and be considered as the Clerical Constitutions of the College.'

On the next morning the Trustees again met, and appointed the Professorial Staff, to whom we have devoted a special chapter elsewhere.

The Board having appointed the Professorial Staff, and named Surgeons Doyle and Rivers as Surgeons, Mr. Justin Kearney as Apothecary, and Hugh Fitzpatrick as Printer to the College, adjourned until Tuesday, June 30th; but on that day no further business was transacted. On July 10th there was another meeting of the Board held; but nothing was done, except to name a second time Dr. Troy, Dr. Hussey, and Mr. Strange 'jointly and severally as Treasurer to the College.' So we may regard the Board that sat from the 24th to the 27th of June as the constituent assembly, which founded the College in all its essential features. Their next step was to choose an appropriate site for the ideal 'Academy,' as will be fully explained in the following chapter. This, however, is the most appropriate place to say a few words about the Trustees, both clerical and lay, who were named in the Act of Parliament, and who, in a certain sense, must be regarded as Founders of the College.

III.—THE CLERICAL TRUSTEES.

We do not, by any means, propose to discuss at length the character and career of those eminent men, whose history is identified with the history of the Irish Church during the first quarter of the present century. Our purpose merely is to call attention to their public conduct, in so far as it is directly or indirectly connected with the College of Maynooth.

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[1] 'Clerical' here appears to be put in distinction with 'legal'—it probably refers to the '*Regula Pietatis et Disciplinae Domesticae* borrowed from the Roman College.

Looking at the original 'Act of Incorporation,' which professes to be 'An Act for the Better Education of persons professing the Popish or Roman Catholic Religion,' we find that, besides the lay gentlemen named in the Act, the four Archbishops and six Bishops were appointed to be Trustees and Visitors of the new College, exclusive of the President, the Rev. Thomas Hussey, who, in 1797, became Bishop of Waterford. Of those prelates, DR. O'REILLY, the Primate, holds the first place in honour, although not in influence. He was, it appears, a native of the diocese of Kildare, and was born so early as 1746;[1] but we are not told anything of his family or early training. We only know that he was sent to Rome at the early age of sixteen, and was educated at the Propaganda College. In 1776 he became parish priest of Kilcock, and shortly afterwards, whilst the Penal Laws were still in force, he was appointed Vicar-General of the united Diocese of Kildare and Leighlin. In 1781 he was chosen to be Coadjutor to Dr. Keeffe, the zealous founder of Carlow College. He was consecrated in his own parish church of Kilcock by Dr. Carpenter, Dr. Troy, and Dr. Plunkett, of Meath; but he remained Coadjutor to Dr. Keeffe only for a very short time. Next year he was chosen Coadjutor to Dr. Blake, Archbishop of Armagh, and when the latter died, in 1787, Dr. O'Reilly succeeded to the primatial see.

Seeing that he was consecrated at the early age of thirty-five, and became at thirty-six Coadjutor to the Primate, Dr. O'Reilly must have been a man of remarkable piety, learning, and zeal. Dr. Troy was at the time Administrator of the primatial see, which seems to have been in a very unsatisfactory state, chiefly on account of the non-residence of Dr. Blake, and the troubles resulting therefrom. Dr. Troy was, doubtless, well acquainted with Dr. O'Reilly, both in Rome and in Kildare; and it was, we may assume, on his recommendation, that the latter was chosen, first to be Coadjutor of Kildare, and afterwards of Armagh; at a time, too, when the primatial office certainly required a man of combined firmness and prudence.

From Stuart's *Memoirs* we gather some interesting particulars regarding Dr. O'Reilly; and the writer declares that he knew the Primate well, and often had the honour of dining at his table. Being a man of independent fortune, Dr. O'Reilly could afford to live in better style than most of his persecuted predecessors. 'At his table there was rational and improving conversation, and a sober, modest magnificence. He was agreeable to all by the gentleness of his mind, the affability of his manner, the extent of his information, and the sweetness of his disposition. He was the delight of his flock, the honour and protection of the priesthood, and the light of pastors.'

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[1] *Collections, &c.*, by Dr. Comerford.

Dr. O'Reilly lived chiefly in Drogheda, which was then one of the mensal parishes of the Primate, and for twenty-two years he attended, with great regularity, at the meetings of the Trustees. This fact of itself shows that he took a great interest in the College, and, of course, as Primate, had much influence in moulding the character and destinies of that institution during almost the whole of the first period of its existence.

In politics Dr. O'Reilly was a Unionist in 1799. He advised Dr. Dillon of Tuam, when he was 'wavering,' to sign the resolutions in favour of the Union, that were at the time, by the directions of Castlereagh, circulated for signature amongst influential Catholics in all parts of the country ; and, of course, he signed them himself. Dr. Dillon was very timorous. 'I am certain,' he says in a letter to Dr. Troy, 'that our bishops could more effectually promote any great measure which the Government may adopt for the benefit of the country, by not appearing so publicly to take an active part in the present political contest.' He feared he should be called an 'Orange Bishop—the tool of the Government—well paid for his services,' &c. 'Supported, however, by your sanction, and that of Dr. O'Reilly, I think I may venture to request your lordship to sign it [the Resolution document] for me.'[1]

Dr. O'Reilly also signed the Resolutions of January, 1799, which were favourable to the acceptance of a provision from Government for the Roman Catholic clergy, as well as of a modified *veto* on the appointment of the Catholic prelates—subject always to the approval of the Holy See ; and to such regulations as were not incompatible with the doctrines, discipline, and just influence of the Catholic Church and Catholic Clergy of Ireland.[2] Dr. O'Reilly attended his last meeting of the Maynooth Board in June, 1817 ; he died next year, and was buried in Drogheda. His two successors, Dr. Curtis and Dr. Kelly, sleep together with him, 'side by side, before the high altar of the new Church of St. Peter's in Drogheda.'[3]

Dr. JOHN THOMAS TROY, a Dominican—at first Bishop of Ossory, and afterwards Archbishop of Dublin—was the most influential and most laborious of the original Trustees of Maynooth College. It is said that he was born in Dublin,

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[1] *Castlereagh Correspondence*, vol. ii., p. 347.

[2] See Cogan's *Meath*, vol. iii., p. 230.

[3] Archdeacon Murphy's letter to the author.

May 10th, 1739.[1] He went to Rome while still very young, and took the Dominican habit in the Convent of St. Clement, on the 6th of June, 1756, in the seventeenth year of his age. He made his solemn profession on the 6th of June, 1757; and, subsequently, passed through all the offices of the Convent, until he was elected by the Holy See Bishop of Ossory in 1776, after twenty years of a zealous and blameless life in religion.

We have an interesting account of his journey homewards, written by himself, to which we cannot now refer. But we know that on his arrival in Belgium he was consecrated by the Archbishop of Malines, in Louvain, on June 8th, 1777. Dr. Troy was well known, and highly esteemed, in Rome. So, we find that in 1781, when grave troubles arose in the diocese of Armagh, he was appointed Apostolic Administrator *ad interim*, with full authority to arrange a compromise between the contending parties. Later on in 1786, on the decease of Dr. Carpenter, he was transferred to the Metropolitan See of Dublin; and his promotion appears to have given the greatest satisfaction to all classes in the Archdiocese.[2]

DR. TROY.

From a Painting by T. C. Thompson, R.H.A., in the National Portrait Gallery, Dublin.

Already, whilst Bishop of Ossory, Dr. Troy had shown that he meant to be a champion 'of law and order,' no matter what the consequences might be. In 1779 he issued some very strong pastorals against the Whiteboys, and even went the length of excommunicating all members of his own flock, who persisted in continuing to be members of that unlawful association. In 1784 he again returned to the same topic, in consequence of renewed outrages by the Whiteboys, and denounced them in a strong and well-reasoned letter, which afterwards won for him special thanks from the Secretary of State.

When he came to Dublin he followed the same vigorous policy; and proved himself to be also a thorough reformer of the long-standing abuses which originated in the time of the Penal Laws. In March, 1792, he and his clergy signed a very important document, in which they repudiated, in the most solemn language, the odious calumnies, or rather caricatures, of Catholic teaching which were then current both in Ireland and England.

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[1] Brady, *Episcopal Succession*, vol. i., p. 370.

[2] See D'Alton's *Archbishops of Dublin*, p. 483.

In this important manifesto the Archbishop disavowed such false and pernicious maxims as that:—(*a*) princes excommunicated by the Pope, or by the Pope and Council, could be lawfully deposed or murdered; that any ecclesiastical authority could absolve subjects from their oath of allegiance; that any heretic could as such be lawfully injured or murdered; that an act in itself immoral or unjust can be made lawful when done for the supposed good of the Church, or in obedience to ecclesiastical authority; that faith ought not to be kept with heretics; and that the Pope had any temporal jurisdiction within the realm. These calumnies were the stock-in-trade of the anti-Catholic orators both within and without the Houses of Parliament, and it was therefore of the highest importance to have them disavowed and repudiated by the Metropolitan of the Province of Dublin. There can be no doubt, too, that this disavowal had great effect in moving Parliament to grant important relaxations of the Penal Code, both in 1792 and in 1793.

In everything connected with the foundation of Maynooth College, Dr. Troy took a leading part; and his influence at the time was very great with the Government, because he was known to be a man of high principles, holy life, and unflinching courage.

The admirable 'Memorial of the Irish Bishops to the Lord Lieutenant,' dated the 14th January, 1794, which immediately led to establishment of Maynooth College, is signed by 'John Troy, Roman Catholic Archbishop of Dublin, for myself, and on behalf of the Prelates of the Roman Catholic Communion in Ireland.' The reply to this Memorial is, of course, addressed to 'Dr. Troy,'—with no addition; and, as we have already stated, merely informs him that 'at present the prayer of the Memorial cannot legally be complied with.' The letter of the Irish Bishops to Henry Grattan, explaining their attitude on the education question, and removing misapprehensions, dated 2nd February, 1795, is, first of all, signed by 'John Thomas Troy, of Dublin.' In the same month of February, 1795, we find the Primate, with Dr. Troy, and Dr. Plunkett, of Meath, addressing certain queries to the Bishops of Ireland, with a view to forward the 'important business of clerical education, about which they were authorised to treat with his Majesty's Government.'

In the official reply sent by the Irish Bishops to the letter from the Cardinal Prefect of the Propaganda, we find that the first signature is:—'Fr. Joh. Tho., Archiep. Dubliniensis, &c., &c.'

At nearly all the early meetings of the Board of Trustees, Dr. Troy was present; and whenever a Committee was appointed with some hard work to do, he was almost always appointed the first member. Many of the meetings of the Board were held at his house; and no matter what work was to be done by any of the Trustees in the College, Dr. Troy was ever ready to give his services. So that it may be truly said that Maynooth owes more to Dr. Troy than, perhaps, to any other Irish prelate that was ever connected with the College.

In politics Dr. Troy was a 'Unionist.' No other Irish bishop did so much to aid Castlereagh in carrying the Union through the Irish Parliament. That statesman, himself, admits that if the Catholics actively opposed him it would have been impossible for him to carry the Union. But they did not oppose him, and they ought not to oppose him, for opposition would have meant the active defence of the bigoted and corrupt assembly, which, as a body, persistently refused to admit three-fourths of their fellow-countrymen to the privileges of citizenship, and ended by selling everything that they could sell to Lord Castlereagh. Such a wretched clique were unworthy to govern any country; and one might say that any union would be preferable to union with them.

The views of Dr. Troy himself are clearly and forcibly expressed in a letter to Mr. R. Marshall (Under Secretary), dated October 12th, 1799:—

> 'You will observe by our daily papers that the question of the Union is daily gaining ground. The Catholics are coming forward in different parts of the country in favour of the measure, which the generality of them consider as their only protection against a faction seemingly intent on their defamation and destruction. I do not despair of an Address from the Catholics of this city, who, from local and other circumstances, have hitherto been silent, before the meeting of Parliament.'[1]

Dr. Troy was also, at least in 1799, in favour of the endowment of the Catholic clergy, with a restricted *veto* vested in the Crown. But it is quite clear that he had from the beginning grave misgivings on the subject, for in a letter to Dr. Plunkett of Meath, written in July, 1797,[2] referring to Mr. Pelham's proposal of such an endowment, he said, 'It is my firm belief, that if ever this measure of endowment should be adopted, it will be followed with the decline, and, perhaps, the final destruction of our religion in this country. God grant that it is not proposed with this very intention. *Timeo Danaos et dona ferentes.*' Such was Dr. Troy's opinion of pensioning the Catholic clergy in 1797. He appears to have modified it afterwards.

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[1] *Castlereagh Correspondence*, vol. ii., p. 421.

[2] Cogan's *Meath*, vol. iii., p. 213.

Dr. Troy died on the 11th of May, 1823, at the age of eighty-four years. He was the first guest in the vaults of the beautiful cathedral which he himself had built. The Requiem Mass for the repose of his soul was the first celebrated within its walls. May he rest in peace, for he was a good man and a great bishop.

Shiel's sketch of Dr. Troy is not over-flattering :—

> 'He was accounted a good divine, but he had neither the faculty of composition nor of speech. He had the look, too, of a holy *bon vivant*, for he was squat and corpulent ; had a considerable abdominal plenitude, and a ruddy countenance, with a strong determination of blood to the nose. Yet his aspect belied him, for he was conspicuous for the simplicity and abstemiousness of his life, and although Lord Norbury observing Mr. Æneas M'Donnel descending the steps of his house, exclaimed : "There is pious Æneas coming from the sack of Troy," and by the celebrity of the pun extended the Doctor's renown for hospitality, the latter had scarcely the means of supporting himself in a manner consistent with his station. He died in exceeding poverty, for one guinea only was found in his possession. This arose partly from the narrowness of his income and partly from his own generous disposition. He had about £800 a-year, and he expended it on the poor.'

Dr. Moylan, Bishop of Cork, was also amongst the most influential of the Trustees who founded the College. He was born in the parish of St. Finbarr, Cork City, on September 17th, 1735, so that he was nearly four years older than Dr. Troy. His parents, who were wealthy and highly respectable, sent him to Paris for his education, from which city he was afterwards removed, on account of the delicacy of his health, to the milder climate of Montpellier, and later on to the University of Toulouse, in which he graduated as Doctor in Theology. He was ordained priest in 1761, and, being a man of eminent talents, was soon afterwards appointed to a parish in Paris by Archbishop de Beaumont.

After a short time, however, he resigned his benefice in Paris, and returned to his native city, where he was appointed parish priest of St. Finbarr's. Later on, in 1775—the year before Dr. Troy was appointed to Ossory—he became Bishop of Kerry, and from Kerry was transferred to Cork, in 1787, the year after Dr. Troy became Archbishop of Dublin.

Like Dr. Troy, he was a thorough-going Loyalist. Both these eminent prelates felt the full rigour of the Penal Laws in their youth. They were men of the Pale by birth, and, therefore, favourable to English rule in spite of all its tyranny and oppression. Both were educated on the Continent at a time when passive obedience and the divine right of kings were taught in all their ethical and theological treatises. So it is no wonder that the levelling doctrines of the United Irishmen found no favour with them as they advanced in years. The burden of the Penal Laws was by slow degrees taken from their shoulders. 'But the shoulders continued stooped,' says Shiel, 'long after the weight was removed.'

When the French Fleet appeared for one stormy week in Bantry Bay, towards the close of 1796, Dr. Moylan addressed a strong pastoral to his flock, 'recalling to their minds the sacred principles of loyalty, allegiance, and good order.' He was one of the most ardent of the Vetoists in 1799, although he lived to change his mind afterwards, for he declared in a letter to Dr. Milner, in 1814, that 'Any compromise made, or control whatever given to our Protestant Government or ministers, in the appointment or nomination of the Catholic bishops or clergy of this Kingdom, or any interference whatsoever, or influence over them, in the exercise of their spiritual functions, will eventually lead to the subversion of our venerable hierarchy, and, in consequence, to the ruin of the Catholic religion, in this long-suffering and oppressed Catholic country.'[1]

DR. MOYLAN.
From an Engraving.

Dr. Moylan, like Dr. Troy, was strongly in favour of the Union.

> 'Nothing in my opinion [he said] will more effectually tend to lay those disgraceful and scandalous party feuds and dissensions, and restore peace and harmony amongst us, than the great measure in contemplation of the Legislative Union and Incorporation of this Kingdom with Great Britain. . . . The Roman Catholics, in general, are avowedly for the measure. . . . The provision intended to be made for the Roman Catholic clergy of this Kingdom is a measure worthy of an enlightened Government, and we cannot but be

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[1] Brady, *Episcopal Succession*, vol. ii., p. 97.

thankful for it. I apprehend, however, that it will not serve to preserve and strengthen their influence over these poor people, unless something be done at the same time for their relief. . . . I hope Lord Castlereagh will have the satisfaction of seeing the great measure of the Union completed, to the general content of both Kingdoms, under his administration.'[1]

In the summer of 1799, Dr. Moylan spent a week at Bulstrode, the seat of the Duke of Portland, the Home Secretary for England. The Duke speaks in very high terms of the Bishop. 'There can be,' he says, 'and I believe there never has been, but one opinion of the fairness, the steadiness, and the manliness of Dr. Moylan's character, which, it was agreed by all those who had the pleasure of meeting him here, was as engaging as his person, which avows and bespeaks as much good-will as can well be imagined in a human countenance.'[2]

There can be no doubt that by their moderation, steadiness, and loyalty, both Dr. Troy and Dr. Moylan were enabled to be of great service to the College of Maynooth, during the trying years of its infancy. They had very great influence with the Government; their advice was always listened to with respect; and their opinions were in almost all things adopted. The 'patriots' called them Castle Bishops; but as it is undeniable that their cordial relations with the Irish Government of the day enabled them to render signal service, not only to the College of Maynooth, but to the entire Irish Church, the epithet may be accepted as harmless, if not complimentary. They cannot with a shadow of truth be described as subservient to the Government. They never sacrificed either the dignity of their position, or the principles of honourable independence, that befit the Catholic hierarchy. They were holy men, zealous bishops and patriots, in the truest and best sense of the word, acting for the good of the Church and the good of the country, according to the dictates of their conscience. Dr. Moylan died in February, 1815, at the age of eighty years.

DR. PLUNKETT, Bishop of Meath, was also a most useful and hard-working member of the original Trustees, although he was by no means so influential with the Government as Dr. Troy, or Dr. Moylan. Dr. Plunkett was born in Kells on Christmas Eve, 1738, so that he was one year older than Dr. Troy. At the early age of fourteen he was sent to Paris to study for the Church, but secretly, for a Papist dared not go to study abroad at the time, except by stealth. He was first apprenticed to a Dublin merchant, and then was sent by his master ostensibly to conduct his business in France; but once there, he devoted himself to prepare for doing the work of a higher Master, whom, from his earliest years, he had loved and feared.

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[1] Letter to Sir John Hippisley, Sept. 14th, 1799, *Castlereagh Correspondence.*

[2] Letter to Sir John Hippisley, *Castlereagh Correspondence*, vol. ii., p. 362.

Young Plunkett studied in the College of Trentetrois, as it was called, where he was ordained priest in 1764. He graduated shortly afterwards as Doctor in Divinity; became a Fellow of the Royal College of Navarre, and one of the Superiors[1] of the Irish College of the Lombards. He was, after a brilliant career in France, elected to the See of Meath in 1778; and was consecrated in Paris in 1779. On his homeward voyage his ship fell in with Paul Jones, the notorious American privateer, who stripped the Bishop, as well as the rest of the ship's company, of nearly all their belongings.

Dr. Plunkett made his first visitation of Meath the following year—that is, 1780; and for the next forty-six years, he never omitted to visit, every year, every single parish in his diocese—thus giving to his clergy, in his own person, an example of the most laborious and self-denying zeal. He was equally regular in his attendance at the Board of Maynooth College. His own Diary, and the Journal of the Trustees, show that almost for thirty years—from the very foundation of the College—he was regularly present at the quarterly meetings of the Trustees, and gave most efficient help in the government of the College. The last meeting which he attended seems to be that of the 28th of June, 1823, when he was eighty-five years of age, and now failing fast, as might naturally be expected, both in physical and mental vigour. He died on the 10th of January, 1827, and was buried in his own church of Navan.

DR. PLUNKETT.
From an original Painting.

Dr. Plunkett was, like Dr. Troy and Dr. Moylan, a very strong Loyalist;

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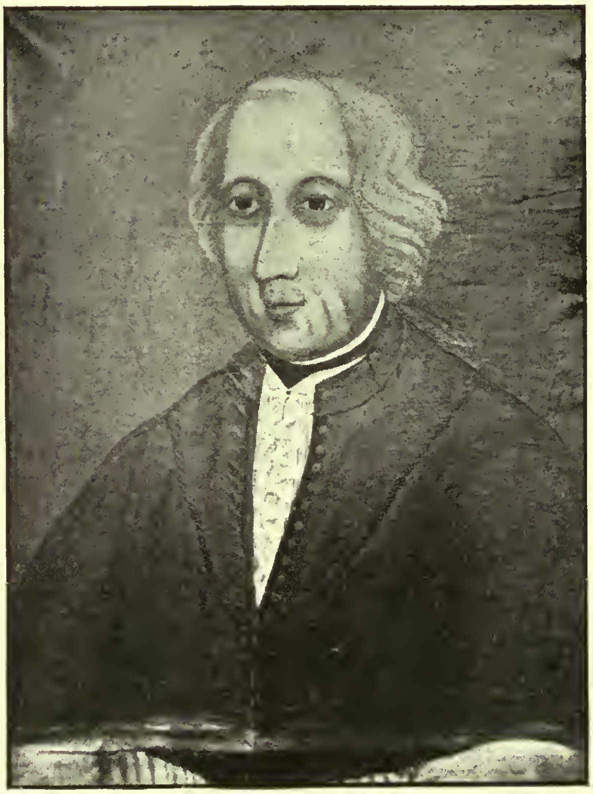
[1] 'Leinster Superior,' Dr. Troy calls him.

but by no means so pronounced a Unionist as the other two prelates. He reprobated, 'in the most pointed terms, the rebellion as contrary to the doctrine and practice of Jesus Christ, of St. Paul, and of the primitive Christians; as contrary also to the admired conduct of Irish Catholics in the last century, and as supported by French principles hostile to the Catholic religion.'[1]

But as to the Union, he declined to do anything to support it. Lord Castlereagh wrote to him in October, 1799, a very plausible letter, setting forth the arguments for a Union from a Catholic point of view, and begging the bishop to procure an Address from the Catholics of his diocese in favour of Union. But Dr. Plunkett was by no means disposed to allow himself to be cajoled by Castlereagh. He wrote a polite reply,[2] in which he stated that the Roman Catholics of Meath knew the arguments that might be alleged in favour of the Union; 'but they are not strangers to the arguments used to oppose it, and many of them believe these arguments to be unanswerable.' For himself and his clergy, they would go with their Catholic people, and would declare for the Union, if their flocks showed themselves in favour of that measure.



DR. BRAY.

From an old Painting.

Patriotism in Meath is nothing new. It is perfectly clear that, whatever they were elsewhere, in Meath, both priests and people, notwithstanding all they had suffered in 1798, were resolutely opposed to the Union.

DR. BRAY, of Cashel, and DR. EGAN, of Tuam, were amongst the first Trustees, but neither took a very prominent part in the government of the College. Dr. Bray ruled the diocese of Cashel from 1792 to 1820; but he had Dr. Everard for Coadjutor during the last few years of his life. He was a quiet, unassuming man, who was anxious to keep an even keel in dangerous waters. In politics he was a moderate Unionist. 'So far as I understand the measure'—he said in a letter to Dr. Troy, who wrote at the instance of Castlereagh to secure his influence in favour of the Union—'it will be productive of substantial benefits to both countries; and therefore it meets my good wishes, and shall have the whole of my little mite or assistance; but with due attention to the necessary cautions and hints so wisely suggested by Lord Castlereagh.'[1]

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[1] See *Diary*, Cogan's *Meath*, vol. iii., p. 298.

[2] *Castlereagh Correspondence*, vol. ii., p. 437.

DR. DELANY.
From a Painting.

DR. BOETIUS EGAN was transferred from Achonry to Tuam in 1787. He had studied at Bordeaux. As he died early in 1798, he had little to do with the government and development of Maynooth College. It is unnecessary to make special reference here to DR. M'DAVITT of Derry; DR. TEAHAN, of Kerry; DR. DELANY, of Kildare; and DR. FRENCH, of Elphin, who were also amongst the original Trustees of the College.

IV.—THE LAY TRUSTEES.

Six Lay Trustees were, as we have seen, nominated in the Act of 1795. They all, without exception, belonged to what may be described as Anglo-Norman families,[2] but they were amongst the first Catholic families in Ireland at the time; and all, without exception, had inherited an ancestral loyalty to the Catholic faith, which, for centuries, had proved superior to both bribes and persecutions. Three,

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[1] *Castlereagh Correspondence*, vol. ii., p. 345.

[2] Strictly speaking, the Plunketts are Danish.

Fingal, Gormanstown, and Bellew, dwelt within the bounds of the northern Pale. The Brownes of Kenmare were in Kerry since the reign of Elizabeth, but their title of 1689, bestowed by James II., was not recognised until the year 1800, when the son of SIR THOMAS BROWNE, 'commonly called Viscount Kenmare,' who succeeded his father as Trustee in 1797, was created Earl of Kenmare in the peerage of Ireland. For the next three years he attended with regularity at the meetings of the Board, several of which were held in his Dublin house. But afterwards he became more remiss, until his death, in 1812, when his son succeeded him.

JENICO PRESTON, 'commonly called Viscount Gormanstown,' was another ancient Lord of the Pale, whose title was not recognised in 1795. But in 1868 the Viscount became 'Baron Gormanstown of the United Kingdom,' and is now recognised as Premier Viscount of Ireland.

Of the Lay Trustees, however, the EARL OF FINGALL was the most distinguished by birth and rank. He was, for many years, universally recognised, both by friend and foe, as the head of the Catholic body; and usually presided at the meetings of the Catholic Committee. He was a nobleman at once of dignified and amiable manners, affable to all, and considerate even to those with whom he found it necessary to disagree in the expression of his opinions. In London, whither he often went as the representative of the wants and wishes of his Catholic fellow-countrymen, the moderation of his views and the sweetness of his manners disarmed political rancour, and won over many influential friends to the Catholic cause.

Lord Fingall was a very regular attendant at the Board of Maynooth College, almost invariably taking the chair, when he was present, to which he was entitled both by his rank and seniority of nomination in the Act of Parliament.

It was a very great advantage in difficult times, when the most odious and unfounded charges of sedition and disloyalty were levelled against the College, to have a nobleman, like the Earl of Fingall, whom not even calumny could assail, at the head of the Board of Trustees.

In the Maynooth Act of 1795, Lord Fingall is described as 'Arthur James Plunkett, commonly called the Earl of Fingall.' His right to the title was questioned at the time; but the question was submitted to the Irish House of Peers in May, 1795, just about the time that the Maynooth Bill was passing through the House. This we know from a letter of Lord Fingall himself to Dr. Plunkett, Bishop of Meath, dated May 9th, 1795,[1] in which he says, 'on

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[1] See Cogan's *Meath*, vol. iii., p. 200.

Thursday last my claim to the title of Fingall, &c., was established by a unanimous resolution of the House of Lords.' It is strange, therefore, that as the Act did not receive the Royal Assent until June 5th, Lord Fingall is not there described by his legal title. Perhaps it was thought safer to make no change in the wording of the Act during the interval, but rather leave it in the exact form in which it passed the House of Commons.

Sir Thomas French, baronet, of Ballinamore, in the Co. Galway, was raised to the peerage in 1798 for loyal services during the rebellion. Shiel describes him as—

> 'A very tall, brawny, pallid, and ghastly-looking man, with a peculiarly revolutionary aspect, who realized the ideal notions which one forms of the men who are most likely to become formidable and conspicuous in the midst of a political convulsion. He had a long and oval visage, of which the eyebrows were thick and shaggy, and whose aquiline nose stood out in peculiar prominence, while a fierce smile sat upon cheeks as white as parchment, and his eyes glared with the spirit that sat within them.'

It is evident that Shiel did not admire the political services for which Sir Thomas French was raised to the peerage. Even his praise is halting and reluctant. 'His manners,' he says, 'were characterised by a sort of drawling urbanity which is observable amongst the ancient Catholic gentry of Connaught; and he was studiously and sometimes painfully polite.' He was not a scholar, he adds, and must have received an imperfect education. His Irish brogue, too, 'had a dismal and appalling sound. But he spoke with fluency in his own peculiar diction, and with gesture that was as wild as his language.' Shiel would hardly have dared to criticize him in this way while he lived, for Sir Thomas was a noted duellist. His representative, the late Lord Ffrench, was the last layman who held a seat on the Board of Trustees. He declined to resign even after Mr. Gladstone's Act of 1869.

CHAPTER V.

MAYNOOTH.

'Si oblitus fuero tui Jerusalem oblivioni detur dextera mea.'

THE College was now founded, at least, on paper. The Trustees were appointed ; the money was voted ; the first President and several of his colleagues were elected. Still the new College had not yet a local habitation and a name. It was the next question, which the Trustees were called upon to settle.

At first sight, Dublin, or the beautiful suburbs of Dublin, would seem to be the most natural situation for a great national College ; and, no doubt, many a splendid site might have been obtained at that time, on easy terms,[1] at Howth, or Dalkey, or along the seaward slopes of the Dublin mountains—spots combining everything that could be desired—salubrity, retirement, scenic beauty, and convenience.

Dr. Crotty tells us[2] that he believed Maynooth was chosen as the site of the College, because it was considered 'more favourable to the morals and studies of the House' than the immediate neighbourhood of a great city ; and, moreover, the

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[1] Dr. Troy says in a letter to Dr. Plunkett—'A variety of proposals were received.'

[2] Evidence before Commission of 1826.

These terms were too favourable not to be accepted; and so it was resolved by the Trustees, that the new College should be established at Maynooth. This resolution was adopted at an extraordinary meeting, held in Dublin, on the 28th of July, 1795.

I.—OLD MAYNOOTH.

MAYNOOTH is the modern form of a very ancient Irish name, dating from the first century of the Christian era. There is a small river flowing from the Co. Meath, a little to the north of Maynooth, and joining the Liffey at Leixlip. It is called the Rye Water; and in ancient times was a historic stream, for it formed, at this point, the boundary between the kingdoms of Meath and Leinster; even as, at present, it forms, for some distance, the boundary between Meath and Kildare. The famous division line between North and South—the Esker Riada—ran along its northern bank, and may still be noticed at the point where the railway crosses the deep valley of Rye Water, close to Leixlip Station. North of that deep valley was Conn's Half, *Leath Cuinn;* south of it was Mogh's Half, *Leath Mogha;* so that Maynooth was on the very border land, but in Mogh's Half of Ireland. This Mogh is better known as Eoghan Mor, the great ancestor of nearly all the southern kings of Ireland. He is also called Mogh Nuadhat; that is, Nuadhat's servant, or slave, because his foster-father was Nuadhat, King of Leinster, with whom he lived in a kind of honourable bondage. Nuadhat appears to have had a *dun*, or fortress, somewhere near Maynooth, but, of course, south of the River Rye; and so, from this King of Leinster, the plain around came to be called Magh-Nuadhat; that is, the Plain of Nuadhat, whence the English form Maynooth.[1]

Before the Anglo-Norman invasion, this district formed a part of the ancient Hy-Faelan, 'tribes of high prosperity,' over whom the Keoghs and O'Byrnes were the ruling families,[2] until they were driven by the invaders into the mountains of Wicklow, where their descendants maintained a kind of rude independence almost down to the founding of Maynooth College. In the division of the spoil, which fell to the conquering Normans, Maurice FitzGerald, the first of the name who came to Ireland, and his son, Gerald, secured large possessions both in north and south Kildare. In the beginning, however, there were other rival claimants, for in 1216 we find a mandate from King

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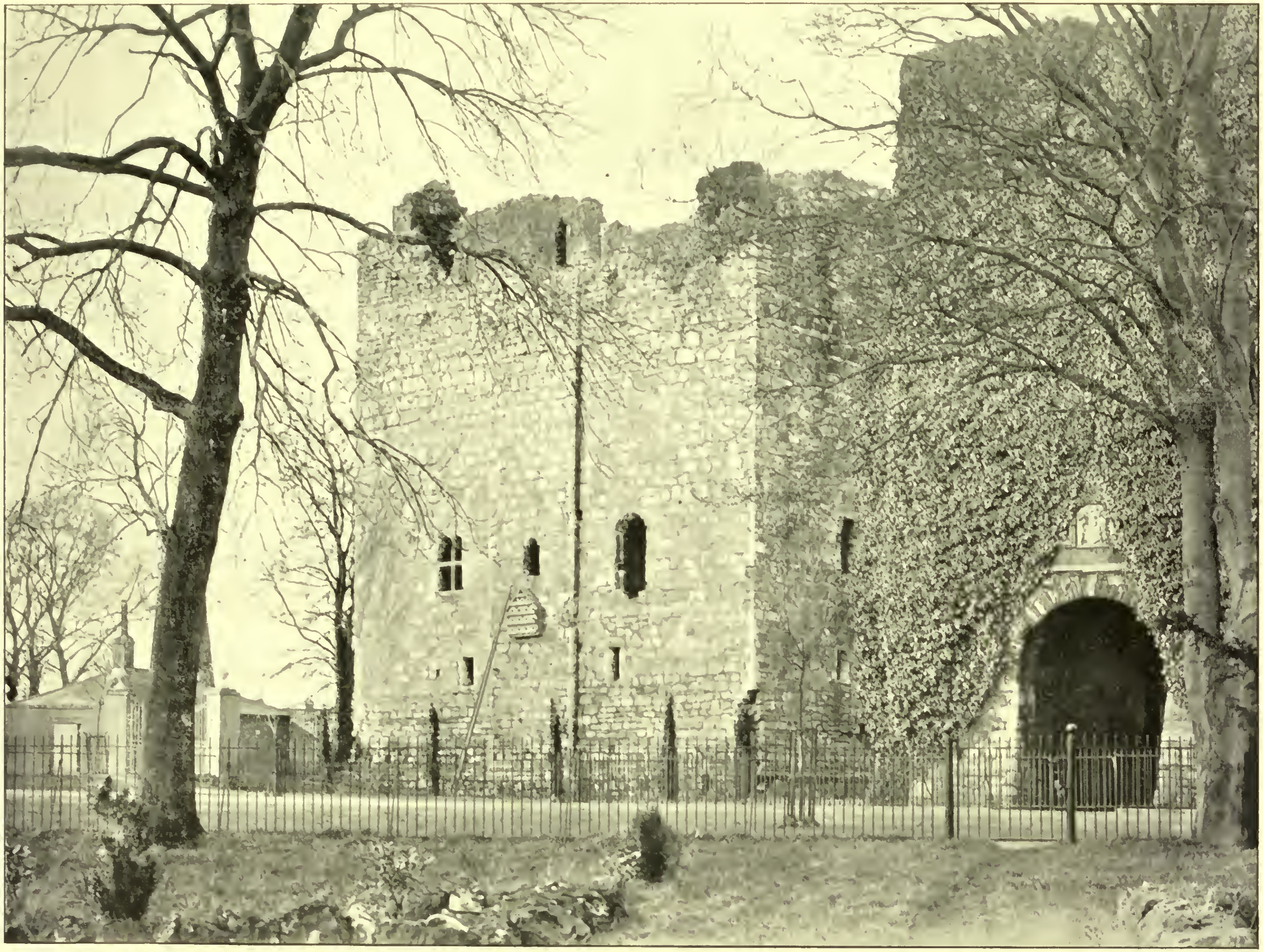
[1] In the Rinnucini Papers it is latinized *Moynudium*, which, in our opinion, is the best Latin form of the name.

[2] See Irish *Topographical Poems*, p. 75, with notes.



THE KEEP AND BARBACAN, MAYNOOTH CASTLE.

Henry III. to Geoffrey de Marisco, Justiciary of Ireland, 'to cause Maurice FitzGerald to have seisin of the land of Maynooth, and of the lands whereof Gerald, his father, died seized in Ireland.'[1] This Maurice FitzGerald, the second Baron of Offaly, was grandson of Maurice the Invader, and ancestor of the Geraldines of Kildare. He became subsequently Justiciary himself, and was, for forty years, the most powerful nobleman in Ireland. He it was who introduced both the Franciscans and Dominicans into this country, founding for the former the Convent of Youghal, and for the latter the beautiful abbey of the Holy Cross, Sligo. In the year 1248, at his request, the Archbishop of Dublin erected the chapel, annexed to the Castle of Maynooth, into a prebend of the Cathedral of St. Patrick. The parish church, however, continued to be the old Church of Laragh Bryan, which is situated about half-a-mile to the west of the Castle of Maynooth.[2]

It is not quite certain, whether it was the first or second Maurice Fitzgerald that built that noble castle at Maynooth, which still stands in hoary majesty to guard our College gates, even as it once sternly guarded the western marches of the Pale. It is said that, so early as 1176, the manor of Maynooth was granted by Strongbow to Maurice the Invader, and that he erected the castle to protect his new territory against the incursions of the natives.[3] His son Gerald certainly got a grant of the same lands from King John; that is, of Maynooth, Laragh Bryan, and Taghadoe; or, as they are called in the grant, 'Magnoded, Lathrebryn, and Tactou.' We think it more likely, however, that both keep and chapel were built by Gerald's son, Maurice, about 1240, for that

> 'Maurice FitzGerald, the scorner of danger,
> The scourge of the Gael, and the strength of the stranger,'

was also the greatest church builder and castle builder of his time.

The site of the Castle was admirably chosen, just at the junction of two streams, whose waters filled the fosse on either side, and added greatly to the strength of the fortress. The walls of the great keep, which still so proudly stands beside the College gate, are between eight and nine feet in thickness. Thenceforward the Castle of Maynooth became the chief residence and the strongest fortress of the Kildare Geraldines. In 1286, King Edward I. granted to

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[1] See *Calendar of State Papers*, 1171-1251, p. 110.

[2] See *Earls of Kildare*, by the Marquis of Kildare, p. 14.

[3] See the Paper on the 'Castle of Maynooth,' read by the late Duke of Leinster before the 'Kildare Archæological Society,' *Journal* p. 223.

Gerald, the fourth Baron Offaly, a patent for holding a market at Maynooth on 'the vigil, on the Nativity, and on the morrow of the Nativity of the Blessed Virgin Mary.' In 1426, the Castle was either rebuilt or greatly enlarged by John, the sixth Earl of Kildare. It is most likely, that up to that time, the Castle consisted of the great square keep, which is clearly the oldest, as it was also the strongest, of all the buildings within the Castle walls. The flanking towers and noble arches, that carried the vaulted floors of the upper chambers, were probably built at this period, for the architecture is evidently of a later date than that of the great keep of the Castle.

And now we come to 'the high and mighty Lord Gerald,' eighth Earl of Kildare, and 'his brave and handsome son,' the founders of the Old College of Maynooth, whose history deserves fuller treatment at our hands.

The old College of St. Mary, Maynooth, owed its foundation and endowment both to the eighth and ninth Earls of Kildare, who were certainly amongst the best and bravest of their ancient race. Gerald Mor, or Gerald the Great, eighth Earl of Kildare, was the son of an Irish mother, Dorothy O'More, and succeeded his father, the seventh Earl, in 1477. He resided mostly at his 'Castell of Maynooth,' which had been rebuilt and strengthened in 1426 by his grandfather, John, the sixth Earl of Kildare. Gerald Mor was Lord Deputy at different times, for more than thirty years, during the reigns of Edward IV. and V., Richard III., Henry VII., and Henry VIII. Although a well-known Yorkist, and a staunch supporter of both Simnel and Perkin Warbeck, he was restored to his high position by Henry VII. in 1496, and continued in office almost during the remainder of his life. He was, indeed, committed a close prisoner to the Tower, in 1494, on various charges, which caused his poor Countess, Alison Eustace, to die of grief. He remained a prisoner for two years, and was brought to trial before the King, in 1496. Asked what counsel he should have, he replied, none other than his Highness the King, to enable him to answer the charges of the 'false knaves,' his accusers. Amongst them was the Archbishop of Cashel, who accused him of burning his cathedral. The Geraldine apologized, by stating that he would not have done it, had he not thought the Archbishop was in it. 'Not all Ireland can rule this Earl,' said his enemies; 'then let this Earl rule all Ireland,' said the King; so he sent him home, and made him Lord Deputy. Kildare signalized his zeal by several expeditions against the Irish chieftains, in most of which he was successful. Amongst other achievements he hanged the Mayor of Cork, in the year 1500. In 1504 he gained, at Knocktuagh, near Galway, a great victory over Clanrickard and the Connaught chiefs, when six or seven thousand of the Irish were slain; but he did not adopt the charitable advice of Lord Gormanstown, who recommended him, after they had slaughtered the Irish who were opposed to them, to put to death their Irish allies, by whose help they had gained the victory.

This Gerald Mor was the original founder of the old College of Maynooth, although it was not built in his life-time. By his will he assigned the Manor of Rathbeggan, and the lands of Kiltele and Carbreston, in Meath, to Thomas Rochfort, Dean of St. Patrick's, Nicholas Kerdiffe, Chancellor, and Robert Sutton, Archdeacon, for the use of his son Gerald, and of his heirs, to the intent that 'if in future times a College should be founded in the Church of the Blessed Virgin of Maynooth, according to form of law, the said feoffees should grant the manor and lands aforesaid to the Master of the College and his successors, if they should be incorporated, and be by law capable of receiving lands.' Rathbeggan, between Dunboyne and Dunshaughlin, comprised 271 acres; Kiltele, three miles west of Dunshaughlin, contained 140 acres; and Carbreston 80 acres; in all 491, truly a very good beginning for Earl Gerald to make towards the endowment of Maynooth College. He was, in 1513, wounded by one of the O'Mores, whilst watering his horse at the river Greise, near Kilkea, and died a few days after. Holinshed describes him as 'a mightie man of stature, full of honoure and courage, milde in government, and to his enemies sterne.' We may add that he was a good Catholic as well as a bold warrior, and, like most of his ancestors, quite as willing to found a church or monastery, as to burn a cathedral or an archbishop who might happen to be under the protection of the Butlers.

He was succeeded in his titles and office by his son Gerald Oge, the ninth Earl, or Garrett MacAlison, so called from his mother, the poor Countess who died of grief when her husband was imprisoned in the Tower of London.

In 1518 this Gerald, the ninth Earl, anxious to carry out his father's intentions, presented a petition to William Rokeby, Archbishop of Dublin (1511-1521), for licence to found and endow a College at Maynooth, which was granted in the following terms:—

'Universis, &c., &c., Gulielmus Dub. Archiepiscopus Salutem. Cum praepotens ac strenuus vir, Giraldus Fitzgerald, Comes Kildare, pia devotione ductus, et divino, ut creditur, nutu instigatus quoddam collegium septem sacerdotum & prope manerium de Maynooth ordinari disposuerit, et quia auctoritas nostra ordinaria in hac parte necessaria et perutilis fore dignoscitur; ideoque instantissime supplicavit ut ad dicti Collegii institutionem et creationem, quantum ad nos attinet procedere dignaremur. Nos igitur & ad institutionem et primevam creationem divini Collegii in hunc modum, Domino adjuvante, salubriter duximus prehendendam, &c., &c.

Datum in domo acp. nostra Ecclesiae Cath. S. Patri.

6. Apr., 1518 et nostrae translationis (from Meath) 7timo.'

The Earl then built the College 'in a most beautiful form' adjoining the Castle of Maynooth, and dedicated it to the Blessed Virgin. He appointed a Master, five Fellows (priests), two clerks, and two boys on the foundation. These were 'to pray for the prosperity of the Kings of England, for the good state of the Earl of Kildare, his wife, and their kindred, while living, and for their souls after their death.' By the constitution of the College, the nomination of the Master and Sub-Master was vested in the Earl and his successors ; they were, however, to obtain induction from the Archbishop. The Fellows were to be elected by a majority of votes—the vote of the Master to be reckoned as two. The boys were to be nominated by the Earl, to whom was reserved the donation of the temporalities; the investiture of the spiritualities was to rest with the Archbishop, who granted to the clergy the privilege of having a common seal, and of suing and being sued as a corporate body; without infringement, however, of the rights of the Prebendary of Maynooth, the Vicar of Laragh Bryan, or the Dean and Chapter of St. Patrick's Cathedral. These ordinances, made on the 6th of October, 1518, were confirmed by royal letters patent of Henry VIII. on the 12th of the same month.

GERALDVS·FILIVS·GERALDI· COMES·
KILDARIE· ÆTATIS·43·Aº DNI·1530·

GERALD, 9TH EARL OF KILDARE.
From an old Picture at Carton.

So early as 1248, with the consent of the Baron of Offaly, the 'church of Maynooth' was made a prebend of St. Patrick's Cathedral, by Luke, Archbishop of Dublin. 'In 1307, the Sunday next following after the Feast of the Nativity of the Blessed Virgin Mary, died Lord John FitzThomas, at Larogh Brine, by Maynooth,' as the *Book of Howth* informs us. When this prebend was established in the church of St. Mary of Maynooth, the church of Laragh Bryan became the vicarage to which reference is made above. Every student of Maynooth will remember the old church, within a mile of the College, on the left of the road to Kilcock, overgrown with ivy, and quite hidden in the midst of a grove of ashes and elms. This ruin, the first burying-place of the College staff, is now all that remains of the ancient prebendary Church of Laragh Bryan.

The Earl of Kildare thus made ample provision for his young College, consisting of a Master, five Fellows, two clerks, and three boys. He endowed it almost as munificently as Elizabeth did Trinity College, in 1591; for its original Charter only authorized that institution to hold lands to the value of £400 yearly.

Yet, shortly after, the Earl endowed Maynooth, even more amply than was originally intended, and named it the 'College of the Blessed Virgin Mary of Maynooth.' He also rebuilt the church, which had been previously attached to the Castle, to which the prebend of Maynooth was originally annexed, instead of to the older foundation of Laragh Bryan. The perpetual right of presentation, however, even to the College Church, was still reserved to him and his successors, and enjoyed by them down to the disestablishment of the Irish Church.

In 1521, this prebend being vacant, it was, at the Earl's request, annexed to the mastership of the College with the consent of the Archbishop, and the Dean and Chapter, on condition that the prebendary should be installed in the Cathedral before he be admitted as Master of the College. He was thenceforth to reside in the College, and eat in the common refectory. So much of the prebendal revenues were reserved, as would be sufficient to support one servant and defray the charges attending his office in the Cathedral. It was further arranged, with his own consent, that the Vicar of Laragh Bryan should be Sub-Master of the College, in which he also was to reside while retaining the cure of souls in the parish of Laragh Bryan. The profits of the vicarage were to be added to the funds of the College, with the exception of £6 13*s*. 4*d*. per annum, to be paid to the Vicar.

These arrangements rendered new rules necessary. They were contained in two indentures, sealed on the 12th October, 1521, with the seals of the Earl and the newly-elected Corporation, and then entered on the Registry of St. Patrick's Cathedral.[1]

By these rules the Master was to sit in the most honourable place in the choir of the College, at the capitular meetings, and in the refectory. The members were to obey him in all things lawful and honest. Ten marks were to be deducted from the income of the prebend for the support of himself and his servant in the refectory, and he was to receive twenty marks from the College, to defray the expense of his station in the Cathedral. The Sub-Master was to have the upper place next the Master in the choir, at the chapter, and at table. In the absence of the Master he was to have authority over the other members of the College. Five marks were to be deducted from the profits of the vicarage for his support in the refectory. 'A good and learned curate' was to be provided at the expense of the College, to celebrate the divine service in the Chapel of Laragh Bryan.[2] The members of the College were generally prohibited from going to market to buy corn, on any occasion however urgent, even for feasts of charity.

From 1520 to 1534, the young College seems to have flourished under the strong protection of the Earl of Kildare. But evil days were now at hand for the Geraldines, and with the Geraldines fell St. Mary's College of Maynooth.

The Earl of Kildare was summoned to London, early in 1534. He had previously one narrow escape from the block, and the Earl of Ossory, his arch-enemy, expressed the general opinion, when he said—'Men think here, that all the parchment and wax in England will not bring the Earl of Kildare to London again.' His servant, Robert Reilly, brought him the order from the King and Council, to repair to England; and at the same time a letter from his Countess, the Lady Elizabeth Grey, who was then in England, and was a relative of Henry VIII. Kildare kissed the letters, and, although conscious of his danger, promised prompt obedience to his sovereign. He summoned the council to meet him at Drogheda; and, it seems, with their approbation, gave the sword of state to his eldest son, the Lord Thomas, then only twenty-one years of age, charging him to be faithful to the King, his sovereign. This was in February, 1534. Shortly after he sailed for England, and by the intrigues of Cromwell, who hated him for his defence of the Papal Supremacy, was at once cast into the Tower, where, it is said, he died through grief at the rebellion of his son, in the month of December, 1534.

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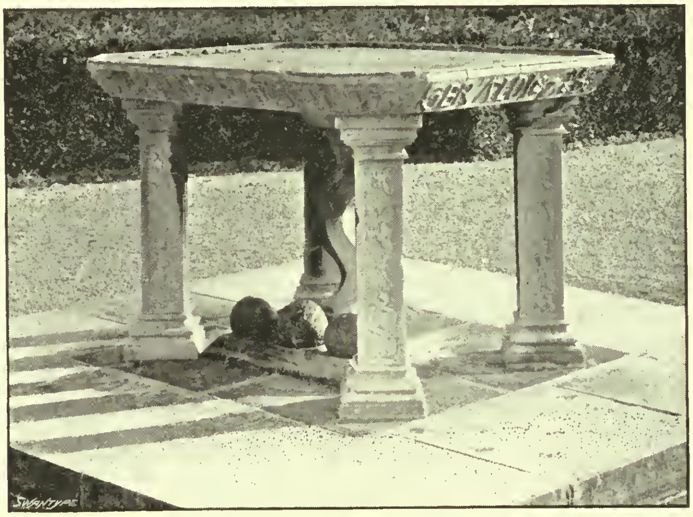
[1] See Mason's *Hist. of St. Patrick's Cathedral*, p. 63.

[2] The ancient glebe lands of this Chapel of Laragh Bryan formed a part of the farm of Laragh Bryan, which was held from the Duke of Leinster by the Trustees of the College of Maynooth, until 1881, when the College was evicted by the Duke, on the refusal of the Trustees to sign the 'Leinster Lease.'

Meanwhile a rumour was spread in Dublin that Kildare, shortly after his arrival in London, in May 1534, had been put to death in the Tower. Young Lord Thomas at once flew to arms to avenge the death of his father. The story of his rebellion is well known. On the 11th of June, gathering his adherents around him, he marched through the principal streets of the city, from Thomas Court to the Council Chamber in St. Mary's Abbey. Cromer, the Primate, was in the chair when Lord Thomas entered; the members of the Council, most of them his enemies, were sitting at the board. 'This sword of state,' said he, 'is yours, not mine; take it back. I should stain mine honour if I used it to your hurt. Now, I need my own sword, which I can trust. The common sword is already bathed in the Geraldine's blood, and thirsteth for more. I am none of Henry's deputies. I am his foe. I have more mind to meet him in the field, than to serve him in office.' Then flinging the sword on the table with great violence and indignation, he left the Council Chamber amid the cheers of his followers.

Cromer, the Primate, who loved the Geraldines, and pitied the rash but gallant boy, besought him with tears in his eyes to retract his words of rebellion, and retain the sword of state; but without effect. The die was cast, and Silken Thomas must conquer or perish.

We cannot enter into the details of the struggle, except so far as it concerns our College of Maynooth. At the very outset, however, an awful crime was perpetrated, whether or not we hold the Lord Thomas responsible for its commission. During the siege of Dublin, John Allen, the Archbishop, justly fearing the anger of Silken Thomas, whose family he had sought to ruin, stole out of the city by night, and, embarking in a vessel on the Liffey, strove to make his escape to England. But his vessel was stranded on the bar, and he himself fell into the hands of the Geraldine's soldiers. They brought him from Howth, where they captured him, to Artane, and, it is said, dragged him, half-naked and terror-stricken, into the presence of Silken Thomas. Cox adds that he was ordered to be put to death on the spot by the infuriated Geraldine. Another version of the story is, that when the Archbishop was brought before him, Silken Thomas said to his followers, in Irish, '*Beir uaim an bodagh*,' 'Away with the fellow;' which his soldiers interpreted to be an order for his execution. According to the deposition of Robert Reilly, servant of the Earl of Kildare, taken on oath, on the 5th of August, 1536, Lord Thomas, John FitzGerald, his uncle, and forty others, went to Tartagne (or Artane), where the prelate lay, at the house of a Mr. Hothe, and there he was murdered; but whether by command of Lord Thomas or not, the deponent could not say. Only he admits that the same day he was sent to Maynooth with a casket which his master had taken from the Archbishop. The Dean of St. Patrick's and Prior of Christ Church shortly after fulminated a terrible excommunication against the authors of the murder, which they rightly declare to be 'an execrable, abominable, and damnable act.' They pronounce Thomas FitzGerald, John FitzGerald, and their associates, 'to be excommunicate, accursed, and anathemazate;' they invoke the vengeance of heaven and all the angels against the said Thomas FitzGerald and his associates, 'that they be accursed before them, and the devil do stand and be in all their doings on their right hand.' They prayed that 'God Almighty may rayne upon thaym flames of fyer and sulfure, to their eternall vengeance, and that they may clothe thaymselves with the malediction and high curses, as they dayly clothe them with their garments; the water of vengeaunce may be in the inner parts of their bodies, as the mary is in their bonnes.'



STONE TABLE OF 9TH EARL OF KILDARE NOW AT CARTON.

Sir William Skeffington landed in October, and succeeded in saving Dublin from falling into the hands of the Geraldine, as would have happened by the terms of his truce with the citizens, if not relieved within six weeks. Proclaimed a traitor at Drogheda, defeated and driven from Trim, deserted by many of his adherents, the unfortunate Lord Thomas went himself to Connaught to raise new forces amongst his allies in that province. On the 13th March, Skeffington took advantage of his absence to advance against Maynooth, the strongest of the six castles which Lord Thomas still held in the Pale. We have a most interesting and circumstantial account of his proceedings, in a letter written by Skeffington himself, from the Castle of Maynooth, on the 26th of March, the day after its capture, which was Good Friday, in the Lent of 1535. He tells us that he set out to besiege the '"Castell of Maynooth" on the 14th March, which by your traitor and rebell, Thomas FitzGerald, was so strongly fortified both with men and ordnance,' as the 'lick' had not been seen in Ireland since the King's progenitors had first dominion in the land. Within the Castle there were one hundred able men, whereof sixty were gunners. On the 16th the ordnance was directed against the north-west side of the dungeon, 'which did baitter the top thereof on that wise that the ordnance within that part was dampned.' The old Castle still retains visible proof of the battering it got on that day. Then the ordnance was bent upon the 'north side of the base corte of the said Castell,' which was well supplied with men and guns. For five days and nights continuously they battered that part of the Castle, until a large entry was made. On Tuesday (the 23rd), in Holy Week, the assault was given between four and five in the morning, and the 'base corte' entered. Visitors to the Castle can easily observe where this breach in the base court was made on the northern side of the Castle. Sixty of the garrison were slain in this assault, and seven of the assailants.

When the base court was won, they assaulted the keep, or 'great Castell,' as he calls it, which still guards our Skaean gate of Maynooth. After a short time it yielded. Within was the Dean of Kildare; Christopher Paris, or Parese, captain of the garrison—but we have here no word of his treason; Donogh O'Dogan, master of the ordnance; Sir Symon Walsh, a Priest; and Nicholas Wafer, 'who tooke the Archbusshop of Dublin,' with divers gunners and archers to the number of thirty-seven. On the following day, Holy Thursday, twenty-five of them were beheaded, and one hanged before the castle-gate, by this humane Deputy, as he himself informs us. The letter is dated from 'your Manor of Maynooth, 26th day of this said month of March (1535);' and is signed by the Deputy and all the members of his council.

So fell the Castle of Maynooth, and very shortly after its gallant Lord and his College of St. Mary of Maynooth met a similar fate.

In August of the same year, the Lord Thomas wrote to his cousin, Lord Leonard Grey, the successor of Skeffington, asking him to intercede with the King, and promising submission. Lord Leonard Grey undoubtedly did undertake to make intercession with Henry for his unfortunate relative; and on the faith of that promise the Geraldine shortly after surrendered, when he was immediately brought over to England and thrown into the Tower. How cruelly he was treated there, we know from a letter preserved still in the State Papers, which he addressed to his faithful servant, Jóhn Rothe, enclosing another for his kinsman O'Brien, which he asks his servant to deliver. It is worth transcribing:—

> 'I. H. S.
>
> 'My trusty servant, I heartily commend me unto you. I pray you that you will deliver thys othyr letter unto O'Bryen. I have sent to him for £20 starling, the which if he take you, as I trust he will, then I will that you come over, and bring it unto my Lord Crumwell, that I may so have it. I never had eny money, syns I came into pryson, but a nobull, nor I have had neither hosyn, dublet, nor shoys, nor shyrt but one; nor any other garment, but a single fryse gown, for a velve furryd wythe bowge, and so have gone wolward, and barefoot, and barelegged diverse times (when it had not been very warm); and so I should have done still, and now, but that poor prisoners of their gentleness hathe sometyme given me old hosyn and shoes, and old shyrts. This I wryte to you not as complayning on my friends, but for to show you the trewthe of my great need, that you should be the more dylygent in going unto O'Bryen, and in bringing me the aforesaid £20, whereby I might the sooner have here money to by me clothys, and also for to amend my slender comyns and fair. I will you take out of what you bring me for your cost and labour. I pray you have me commended unto all my lovers and friends, and show them that I am in gude health.
>
> 'By me, THOMAS FITZGERALD.'

Alas for the Geraldine in the fangs of the tyrant! without shoe, or stocking, or shirt, or doublet, half-starved and half-famished, glad to get the old shirts of his fellow-prisoners. Yet how uncomplaining in tone, how thoughtful for the wants of his servant, how faithful to his absent friends, writing with the monogram of the Holy Name at the head of both his letters. But he had not long to suffer. He and his five uncles were hanged and beheaded at Tyburn, on the 3rd of February, 1537. May he rest in peace! And if one so gentle and so good could be guilty of so great a crime, may God forgive, along with the rest of his misdeeds, the murder of the Archbishop of Dublin!

In the lawn, before 'the front house' of the College, there is an ancient wide-spreading yew tree, said to be coeval with the Castle itself. Mr. Gladstone, when he visited Maynooth, greatly admired the luxuriant growth of the venerable yew, which, he said, was the finest of its kind he had ever seen. It is historic, too, like his own upas tree. For it is an old tradition, that Silken Thomas, on the last evening that he ever spent in the Castle, when the fortunes of his house were growing dark as the gathering gloom, sat beneath its spreading branches, which had sheltered so many generations of the Geraldines; and there, with his heart full of sad forebodings for the future, he played on the harp that he loved, for the last time in the home of his fathers. It is a touching story; and if the voice of human song, burdened with human sorrow, could reach the ears of the dead, the strains of that sad harp might well awake the sleeping warriors, who had planted the ancient yew, and whose sons, for more than three hundred years, had so bravely manned the inviolate walls of the Geraldines' proudest stronghold. But he—he was going, to return no more—

> 'From every loved and native haunt
> The native heir must stray;
> And like a ghost, whom sunbeams daunt,
> Must part before the day.'

In December, 1537, Lord Leonard Grey, in a letter to the Secretary of State, dated from 'the Kynge's Castell of Maynooth,' after describing an inroad which he had made into Offaly, wrote:—'Out of the said Abbeye of Killeagh I brought a pair of organs and other necessary things for the Kynge's College of Maynooth, and so much glass as glazed part of the windows of the Church of the said College, and of the windows of his Grace's castle of Maynooth.' This is almost the last we hear of the ancient College of St. Mary of Maynooth. It was suppressed, like most of the religious houses in the Pale, in the year 1538.[1]

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[1] In Queen Elizabeth's rent roll, 1553, we find the following authentic account of the property of the College, then belonging to the Crown. The record is worth preserving:—

	£	s.	d.
1—Town Carbreston, Co. Meath. Four messuages and 80 acres demised to four tenants in equal portions, each farm valued at 20*s.* yearly	4	0	0
Rent of two cottages	0	2	8
Amount of customs paid by the aforesaid tenants	0	2	0
2.—Town of Kiltaile, Co. Meath. Seven messuages and 130¾ acres demised to seven tenants in various proportions, at a rent of 1*s.* per acre, per annum, nearly	6	11	3
CHIEFRIES.			
3.—A free rent from certain lands in Potterstown and Little Larrenstown	3	0	0
A free rent issuing from certain lands in Colleston	6	6	0
4.—Tenements at will in Colleston, Manor of Rathbeggan. Of these lands, the first five portions were demised for nearly proportioned to those above mentioned, being five messuages, 149 acres arable, and three of meadow	7	10	0
Another farm of 22 acres, arable	0	14	8
Another of 5 acres	0	4	0
Another of 4 acres	0	3	4
Customs paid by tenants	0	15	8
Three cottages in the same	0	14	0
Farm of one messuage, 26 acres arable, and two of meadow	1	6	0
Farm of five several pastures, or underwoods, which at the time of survey were of no value, for that the tenants occupied the same for plow-bote, house-bote, and fire-bote	0	0	0
5.—College House of Maynooth, Co. Kildare. Farm of one house, called the College House, and one close belonging thereto, one park containing, by estimation, three stangs, and one garden to the tenement belonging	6	13	0
	£38	2	7

It is not improbable that the close and park belonging to this 'College House' now form a portion of the splendid park enclosed within the walls of the present College.

On the 13th February, 1559, these lands were granted by the Queen to the Earl of Kildare; but the advowson of the Rectory of 'Kelinnick' was not included in the grant, and still belongs to the Crown.

It appears that all the possessions of the College were not actually surrendered in 1553; for by an inquisition of 2nd James I., 'the Provost and Fellows of the late College of Maynooth were seized in fee of twelve acres of arable land with appurtenances, lying upon the Hill of Winglides, near Taghtoquevok (now Windgates Hill, near Taghadoe).' These also were declared to be the property of the Crown. We understand, that as church lands they recently came under the hammer, and were purchased by the tenant in possession.

Of the later history of the Castle of Maynooth, we cannot say much at present. It was the 'King's Castell of Maynooth,' from 1535 to 1552, and during that period continued to be the favourite residence of the Deputies—Skeffington, Grey, and Bellingham. In the time of Gerald Mor, it was described by the Comptroller of the Household of Henry VII., as a place where the Geraldine gave 'right good cheere' to his friends and visitors. The Lord Deputy Bellingham described it, when repaired after the siege, in 1548, as 'the fairest stable and garnell in Ireland.' It was also furnished with well-kept gardens, and had annexed to it one of the few deerparks then known in this country. The lands around were fertile, and well cultivated; for Skeffington, the Deputy, told the King, in 1535, that the Earl of Kildare 'was the greatest improver of his lands in this land,'[1] and he even offered to pay the King 400 marks a-year for the Castle and manor of Maynooth.

MR. STOYTE'S HOUSE' IN 1795.

However, in 1552, Gerald, the eleventh Earl, son of Lady Elizabeth Grey, and brother of 'the fair Geraldine,' was, after many hair-breadth escapes, at home and abroad, restored to his titles and estates by Edward VI., chiefly through the influence of his father-in-law, Sir Anthony Browne, Master of the Horse to the young King. This Geraldine appears to have lived chiefly at Maynooth, until his death, in 1585. His eldest son, Gerald, Lord Offaly, was born there, in 1559; and his Countess, the beautiful Mabel Browne, certainly lived, during the years of her widowhood, in her late husband's 'fair house of Minuth.'[1] After her death, in 1610, Gerald, the fourteenth Earl, came to live in Maynooth Castle, which had still its own spacious deerpark, that seems to have included all the lands now enclosed within the College walls of Maynooth. This Earl died at Maynooth, but was buried in Kildare, in 1612.

He was a Catholic; and, by dispensation from the Pope, married his cousin,

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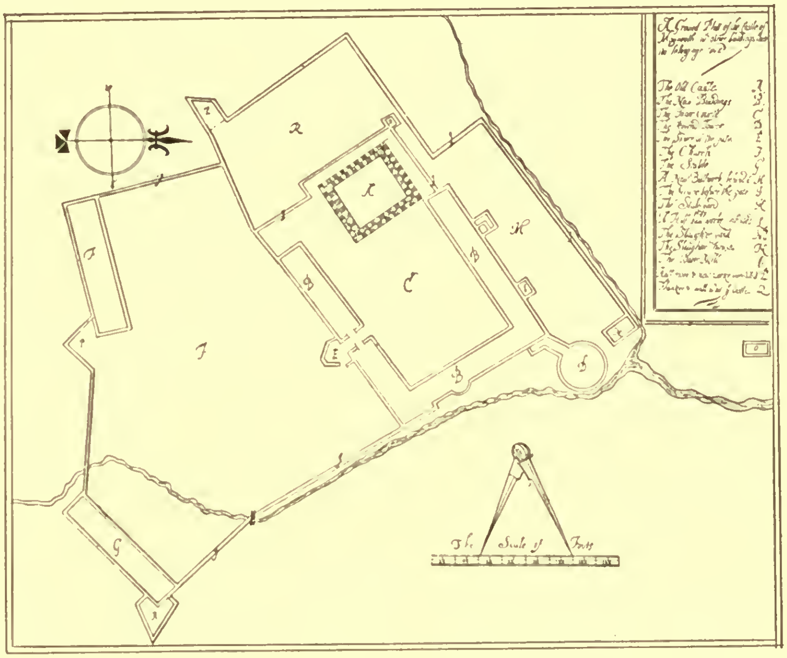
[1] *State Papers*, vol. ii., p. 300.

[2] See Moryson's *Ireland*, vol. i., p. 201.

Elizabeth Nugent, daughter of Lord Delvin, by whom he had only one son, a mere infant, seven weeks old, at his father's death. This child died at the age of eight years and ten months, in 1620. George, the sixteenth Earl, the great grandson of the ninth Earl, then succeeded, at the age of eight years; and being, as an Earl, a ward of the Crown, he was brought up by his guardian, the Duke of Lennox, in the Protestant religion; so that the Geraldines of Maynooth were never false to the ancient faith—it was stolen from them.

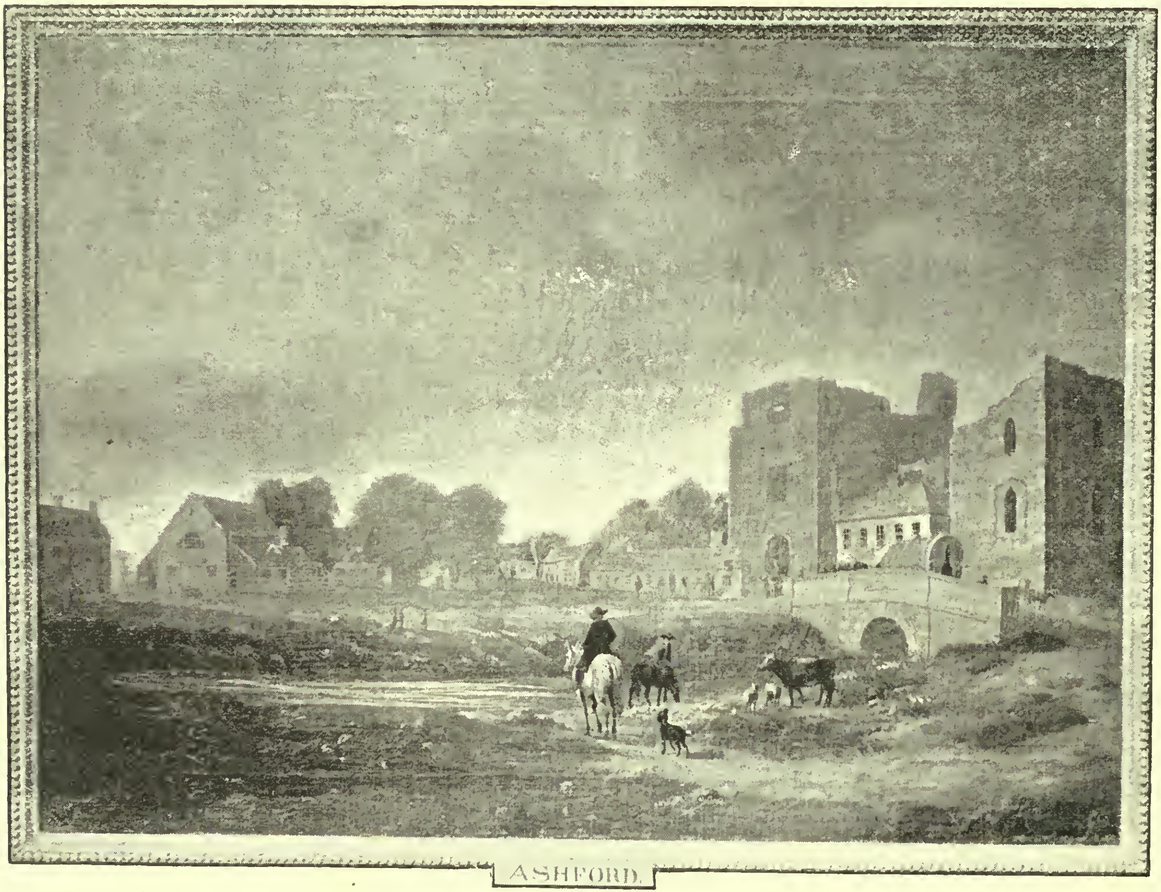
The title-deeds of the Earl were then kept in the Council House, a strong stone building, near the Castle, which was finally removed in 1780, and on the site of which was then built 'Mr. Stoyte's house' that still forms the centre of the front range of the College buildings. It is shown here as it was in 1795, before any of the new collegiate buildings were erected. In this Council house was kept the remarkable stone table, made for Gerald, the ninth Earl, in 1533, as the inscription tells, and which is now in the garden, in front of Carton House.



'A GROUND PLOTT OF THE CASTLE OF MAYNOOTH.'
From a hand-drawn Map of 1630, at Carton.

During the minority of this young Earl, who lived in England, the Castle of Maynooth became somewhat dilapidated; but it was restored by the Earl of Cork, at his own expense, on the occasion of the marriage of his daughter with the Earl, in 1630. The annexed ground plan of the Castle was drawn at that time, and shows the 'old' keep and the 'new' buildings, as restored, apparently, by the Earl of Cork; for the inscription over the gate distinctly states that the 'ancient manor house of Maynooth was then new built and enlarged by the Rt. Hon. Rich. Boyle, Earl of Cork.'

During the troubles of 1641, Maynooth Castle was taken and retaken more than once. In 1647 it was captured by the troops of Owen Roe O'Neill; and it is said that the building was then 'dismantled.'[1] On that occasion some twenty-six of the Irish portion of the garrison—not the English—were hung; exactly as, in 1537, Skeffington disposed of its defenders in a similar off-hand fashion. The Castle was never afterwards inhabited, for although the Duke of Leinster contemplated its restoration in 1760, he changed his mind, and built, instead, at some two miles distance, but nearer to Dublin, the present noble and commodious mansion of Carton. The painting of 1780 shows a group of buildings in the midst of the ruins; but these were all removed in 1848 by the then Duke, who very tastefully planted and enclosed the entire area. One of the houses which stood between the entrance gateway of the Castle and its eastern wing was, it appears, illegally removed by the Duke. It belonged to a member of the Chamberlaine family,



MAYNOOTH CASTLE AND CHURCH, 1780.
From an Oil Painting by W. Ashford, at Carton.

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[1] See *Journal of the Kildare Arch. Ass.*, p. 231.

whose representatives still receive a rent from the Duke for the vanished mansion. Behind this house, at the north western angle of the Castle walls, on the borders of the stream, stood a large brewery, of which no trace is now to be seen. A public road also passed right through the Castle gate and grounds, crossing the river by a bridge from the 'base-court,' on the north. This road and bridge have also entirely disappeared.

It is no wonder that O'Heerin described the Celtic tribes who dwelt around Maynooth before the Anglo-Norman invasion, as 'tribes of high prosperity,' for the land which they tilled and pastured is amongst the richest in Ireland. The soil is very deep, resting on the limestone rock, and produces grass of the primest fattening quality, so that the grass-fed heifers around Maynooth are amongst the first in the Dublin market during the early summer months. The land, too, though flat and low in some places, being under the level of the Royal Canal, is well drained, and fenced with white-thorn hedges of a very luxuriant growth. This district, too, being within the Pale, and under the protection of the powerful Earls of Kildare, was always well cultivated. In fact, up to a recent period, the land was considered cheaply set at £3 an acre.

As the whole country is so flat and low-lying, the air, especially in the winter months, is rather damp, and by no means bracing. We are told that it has, in consequence, 'a tendency to develop pulmonary complaints' of various kinds[1]—a very unfortunate fact for many of the poor students. But the aspect of the country is pleasing, for although there is nothing wild or grand around Maynooth, there are pleasant woods and waters, with broad sweeps of meadow land, fishful streams, handsome country seats, and, in the distance, far-reaching woods, stretching away from the beautiful demesne of Carton to the romantic banks of the Liffey, bordered by the still more beautiful demesne of Castletown. There is, however, little to relieve the monotony of the level landscape, except distant views of the Wicklow mountains far away to the east; or a passing glance at the very striking obelisk, known in the neighbourhood as the 'Folly.'[2]

The town of Maynooth, which has a population of about nine hundred and fifty-eight, mostly dependent on the College and on Carton House, is situated on the great western road from Dublin to Mullingar, fifteen miles from the capital. It consists of a single wide street, with neat houses on either side, the whole having a dignified aspect of calm repose, as befits a quasi-ecclesiastical town like Maynooth. This street is planted as a boulevard, with two rows of flourishing limes, which tend to enhance the calm and peaceful beauty of the little town. There is nothing at all mean or straggling about the place; it is neat without pretension, and comfortable without ostentation. The main road or street, wheeling stealthily to the right towards Dublin, and to the left towards Kilcock, appears to terminate at the Duke of Leinster's gate on one side, and at the College gate on the other.

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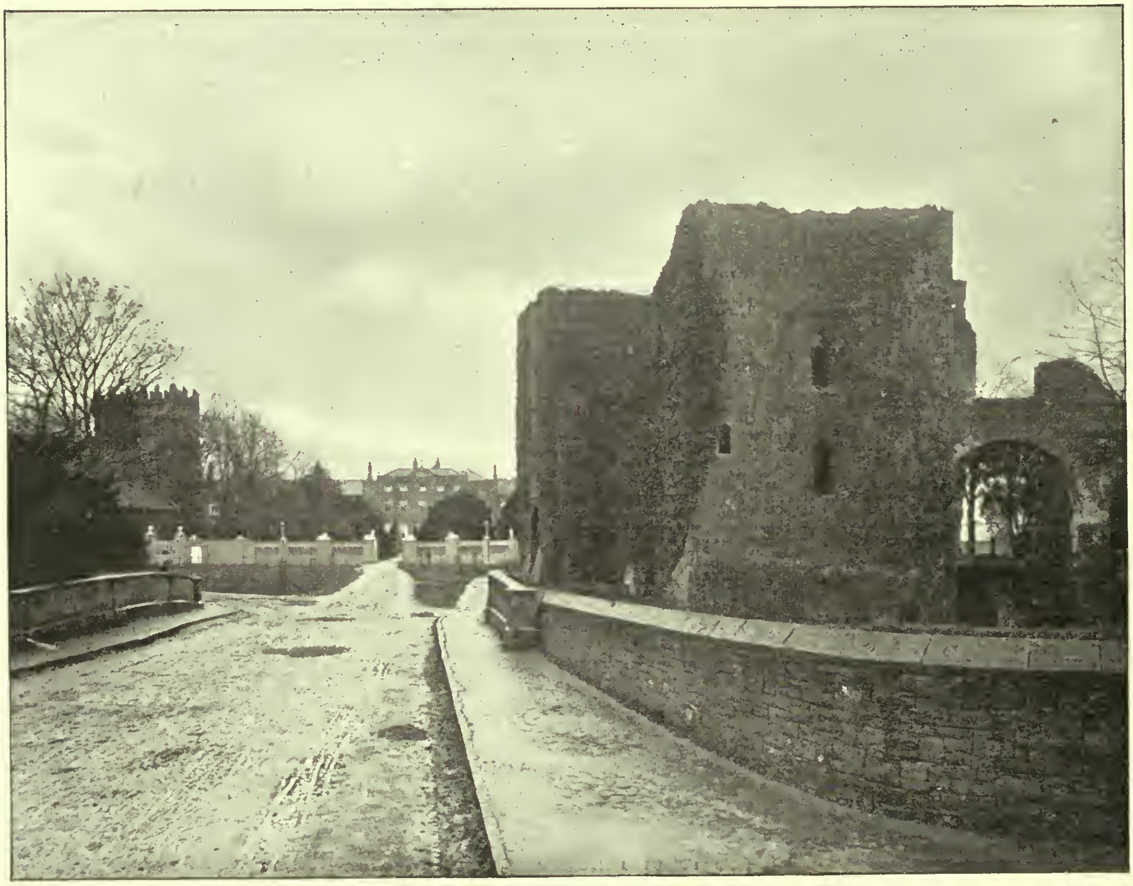
[1] See Dr. Crotty's *Evidence* in 1826.

[2] It deserves a better name, for it was built in 1740 to provide employment for the starving poor, during that dreadful famine year by Mrs. Conolly of Castletown.



THE ENTRANCE.

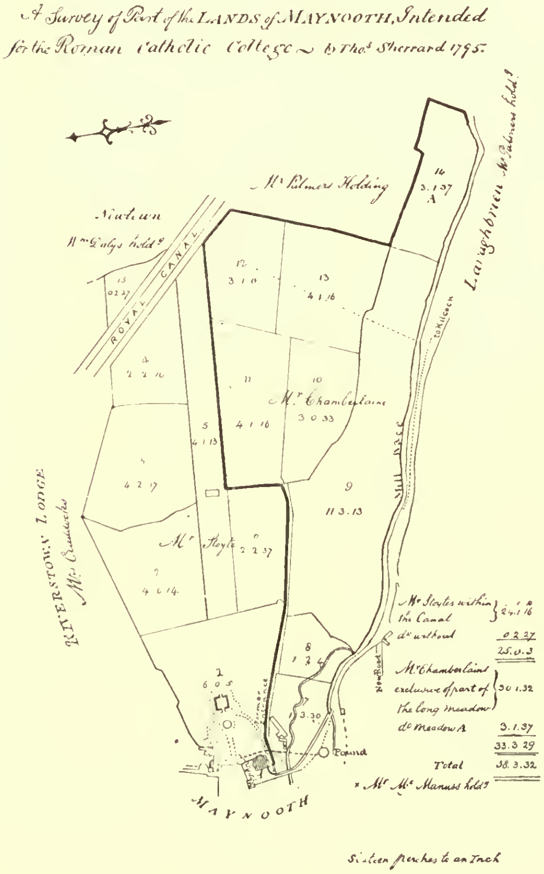
The street of the town serves to connect the two avenues; and, planted with its own trees, appears to unite both, and make them one spacious and stately carriage-drive. To the visitor who approaches through the town by this beautiful avenue, the College gates present an imposing appearance. On the right is the grand old keep of the Geraldines, gray and ivy-mantled, calling back to the mind all the teeming memories of the glories and disasters of that historic family in the past. On the left, rather out of place, one would think, but still with a long-established right of possession, stands the Protestant parish church, whose square massive tower is now the only portion that survives of the ancient Catholic Chapel of St. Mary of Maynooth. From the Church to the Castle, the College gates and railings extend in a wide concave sweep, with two grim lions couchant on the piers at either side—fit emblems of the majesty and power of science, the sacred and the queenly—that rules within.

The neighbourhood of Maynooth is a great hunting country, with some of the broadest drains and stiffest fences within the ancient Pale. During the winter months the huntsman's horn often awakens the echoes of the bosky glades around the College walls; and the best horses, and straightest riders, from Meath and Kildare, sometimes gather at Maynooth for their meets. A hard-pressed stag once dashed through an open gate into the College grounds, pursued by an Imperial huntress, and was captured in the play-ground. Reynard, too, often slyly courses round the walls, with the hounds after him in full cry; but he is too wary to trust himself within the gates, for his keen instinct tells him that it might be easier to get in than to get out of such close and populous quarters. The fields, too, in the olden times were full of hares, and it was not an uncommon thing for the students, on their walks, to kill or capture several of the unlucky animals, which, in spite of their fleetness, found a foe at every turn, until, at length, tired and distracted, they became an easy prey. The small boys from the town made it a regular practice to follow the students on their walks, in the hope of getting the spoils of this extemporized hunting, and were very seldom disappointed in their expectations. We are informed that as the walking parties are now smaller, and the students are fonder of the roads than of the fields, the hares enjoy practical immunity. They may be frightened, but not captured.

II.—NEW MAYNOOTH.

Old Maynooth, as we have seen, was not unknown to fame; but the New Maynooth was destined, in the coming years, to enjoy a far wider celebrity. It is known to all English-speaking men, of any education; and it is dear to the children of the Irish race, wherever they are scattered over the whole world, because it is the great *Alma Mater* of the Irish priesthood, both at home and abroad. From the very beginning it has been bitterly hated, and foully calumniated by the enemies of the Catholic name; but this, of course, is the highest proof of the efficiency of the work which it has accomplished, as the seminary of the Catholic priesthood of Ireland. If Maynooth were lax in its morals, or sceptical in its teachings, or anti-national in its tendencies, it would certainly be lauded to the skies in certain quarters, because any of these things would be fatal to the faithful discharge of its duty. But because it has no toleration for any such things, it has often been reviled and calumniated, as everything pure and good in the Church of God has always been reviled and calumniated, by the children of this world. If it were of the world, the world would love its own; but because Maynooth is not of the world, and because her work is to teach her children how to fight against the world, therefore the world hates her.

It appears that, in answer to the original advertisement of the Trustees, adopted at their first meeting, on the 24th of June, a considerable number of proposals were submitted to Dr. Troy, Mr. Strange, and Dr. Hussey, offering accommodation for the new Roman Catholic College. The Committee, in consequence, called an Extraordinary Meeting of the Trustees, which was held in the Lord Chancellor's Chamber, in the House of Lords, on the 28th of July, 1795. The Chancellor was in the chair, and there were also present:—The Earl of Clonmel, Lord Yelverton, Lord Gormanstown, Richard Strange, Esq., Most Rev. Dr. Troy, and Most Rev. Dr. Plunkett. Only one resolution was adopted at this meeting; but it was an important one, for it decided that Maynooth was to be the home of the new college. 'The different proposals having been examined, it was resolved that the proposal of Mr. John Stoyte, for his grounds and buildings in Maynooth, ought to have the preference; and it was accordingly ordered that measures be forthwith taken to close with the said Mr. Stoyte, on the basis of his proposals.'



Mr. Stoyte was steward or under-agent to the Duke of Leinster, and was at the time lessee of the house which afterwards became the nucleus of the

College, and of a portion of the grounds immediately adjoining, both in front and rere; that is, from the old castle to the range of buildings between the two squares. The house was built on the site of the old Council House of the Castle; and the premises included the lawn in front, the garden in the rere, and the stables on the right of the entrance from the gate, close by the river. This house and grounds were, it appears, a portion of Stoyte's fifty-eight acres which the Trustees leased from the Duke, and which extended westward of these premises, and are now comprised in the College Park. The particulars of the agreement between Mr. Stoyte and the Trustees are not given in the *Journal*, but the Bursar, Rev. James Donnellan, from the leases in his possession, has kindly furnished us with the following particulars.

THE LEINSTER HOLDING.

I.—1. The first Indenture[1] regarding the Leinster Holding bears date September 9th, 1795.

2. The contracting parties were, on one side, The Most Noble William Robert, Duke of Leinster; and on the other, The Representatives of the Trustees.

3. The holding comprised three portions: one, formerly in the possession of John Stoyte, which included a dwelling-house and offices that had been erected by him a short time previously, and for which he received from the Trustees the sum of £4,012 10*s.*; a second, formerly in possession of Peter Chamberlaine, distiller, Maynooth; and a third, consisting of a malt-house, a still-house, and a yard, lately in possession of Matthias Chamberlaine. The holding so constituted measured 58 acres, 1 rood, 5 perches (plantation measurement), and was leased at the annual rent of £74 (Irish currency), for the term of three lives, renewable for ever—those selected being George, Prince of Wales; Frederick, Duke of York; and William, Duke of Clarence.

II.—In 1819, Augustus Frederick, Duke of Leinster, brought two ejectment suits against the Trustees for recovery of this holding, on the ground that the original Indenture was not in strict conformity with the leasing powers of the then (1795) Duke of Leinster. In 1820, however, he agreed to a compromise, and confirmed the lease of 1795, on condition that the Trustees should surrender to him two small plots—one consisting of about 30 perches, which included the old Castle grounds and extended from the Castle to the Church; the other fronting the public entrance to the Castle, and known as M'Manus's holding.[2] This compromise was effected in virtue of an Act of Parliament passed in the year 1808. The new lease, which bears date August 8th, 1820, gives the measurement, consequent on this change, as 58 acres, 0 roods, 15 perches. An endorsement to this lease grants to the Trustees the permission to sink a fence outside the present entrance, the fence to be removable at the Duke's pleasure.

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[1] Extract from Indenture, dated September 9th, 1795:—

'The said William Robert, Duke of Leinster . . . doth demise, grant unto to the said Arthur James, Earl of Fingall, Jenico Preston, Sir Edward Bellew, Richard Strange, Richard O'Reilly, John Thomas Troy, and Patrick Joseph Plunkett, and to their successors, the messuage or New House in the town of Maynooth, lately erected by and formerly in the possession of John Stoyte, with all the out-houses and out-offices thereunto belonging, together with part of the lands of Maynooth, and which said premises were formerly demised by the said William Robert, Duke of Leinster to John Stoyte, junior, of the City of Dublin, Gent., and one other part of the said lands of Maynooth. and which said last-mentioned lands were formerly demised to and lately in the possession of Peter Chamberlaine in the town of Maynooth, and county of Kildare, Distiller, together with a Malt-house, Still-house, and yard, in the said town of Maynooth, adjoining the rere of the Old Castle, and lately in the possession of Matthias Chamberlaine, all which said premises contain in the whole 58 acres, 1 rood, and 5 perches.'

[2] For this holding, which included a number of cabins, the Trustees paid £250.

III.—In virtue of an Act of Parliament passed in the 12th and 13th years of Victoria, and entitled: 'The Renewable Conversion Act,' the lease of lives renewable for ever, above mentioned, was, by Indenture bearing date October 23rd, 1866, converted into a fee-farm grant. The yearly value of the renewable fine was found to be 3*d.*, which, added to the former yearly rent (converted into present currency), makes a fee-farm rent of £68 6*s.* 4½*d.*

IV.—The last Indenture regarding this holding bears date 22nd October, 1867, and surrenders, on the part of the Trustees, a small plot, of 1 rood, 10 perches (statute measure), at the back of the Castle, on consideration of their receiving instead, a small plot of 17 perches, near the quarry or pond, together with a sum of £200. This exchange was effected with a view to square the boundary of the College lands near the town of Maynooth. The same Indenture surrenders 3 acres, 1 rood, 32 perches (plantation measure), adjoining the Laragh Bryan farm. In consideration of this surrender, the Trustees received the sum of £100, and the former fee-farm rent was reduced to £64 3*s.* 6½*d.*, which is the sum at present paid annually to the Duke of Leinster for the portion of land held from him by the College Trustees.

It appears that as soon as the necessary arrangements were completed, the President, and some of the Professors appointed on the 27th of June, at once took possession of this house of Mr. Stoyte, which was the nucleus of all the spacious and beautiful buildings that now surround it.

We learn this from an entry in the *Journal*, at the meeting of Wednesday the 11th of November—the first regular quarterly meeting of the Trustees. 'The Secretary reported that the Seminary course was now going on under four Professors; that thirty-seven scholars, qualified as directed by the Constitutions, were already entered; that there was some kind of accommodation for thirteen more, to complete the number of fifty, who were daily expected; and the names and the qualifications of those now in the Seminary were laid before the meeting.'

It appears, however, from Dr. Power's notes in the *Records*, that the College was formally opened for studies about the 1st of October, and the Professors began lectures on October 6th.[1] From an advertisement given elsewhere, and dated the 20th of November, as well as from Dr. Power's notes, we gather that the four Professors then in the house were the Professor of Dogmatic Theology (Dr. Aherne), of Natural Philosophy (the Rev. P. J. Delort), the Professor of Rhetoric (the Rev. John Eustace), and the Professor of the First Class of Humanity, known also as Belles Lettres (J. Bernard Clinch, Esquire). They are described as having 'taken possession of their chairs' on October 6th, 1795.

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[1] Dr. Power's notes in the *Records*.

The next quarterly meeting of the Trustees was held on the 20th of January, 1796, at the house of Mr. Strange. There was a full meeting of the Episcopal Trustees, with Lord Fingall in the chair, and it was ordered:—'That notice be given to builders and architects, that plans of additional buildings, containing halls and chambers for the accommodation of two hundred scholars, with estimates annexed, will be taken into consideration by the Trustees on the 3rd of February next.'

This was the first step towards providing suitable accommodation for the students, about forty[1] of whom were already attending the College lectures. Most of these must have been stowed away in the cellars or attics of 'Mr. Stoyte's house.' At the meeting subsequently held on the 3rd of February, the plans and estimates of Mich. Stapleton were declared 'the most eligible,' and were accordingly accepted. At the same time a petition to Parliament was adopted 'praying aid for the support of the establishment for one year, ending 27th March, 1797, and for erecting the additional buildings according to the plans and estimates now approved of, and was signed by the Trustees. It was, at the same time, arranged that, in consequence of the want of clergymen, students over age should be admissible 'for the next three years,' and also persons in Holy Orders, but deficient in theology, who had returned from the Continent in consequence of the Revolution. It was also resolved, that no entrance fee or 'caution' should be payable by such students.

The Trustees had already received the grant of £8,000 (Irish) for 1795-96; but as half of this sum was already paid, or payable to Mr. Stoyte, little remained for the expenses of the new building. It was hoped, however, that Parliament might increase the grant for the coming year, in order to provide for the new buildings; but in that hope the Trustees were doomed to disappointment. Now, however, that the contract was signed, preparations were made for laying the foundation-stone of the new College with all becoming solemnity, and the day fixed for the ceremony was the 20th of April, 1796. It is strange that there is not a single word of official reference to this ceremony in the *Journal* of the Trustees, and only an incidental reference in the volume known as the *Records* of the College, which were then kept by the Vice-President, Dr. Power. From other sources, however, we are enabled to gather a brief account of what was, perhaps, after all, the most interesting day in the history of the College; for it was, at least in public estimation, the opening of a more auspicious era, and the dawning, after a long night of darkness, of a joyful and glorious morrow.

[1] Forty students matriculated in 1795, but none in the beginning of 1796.

It was resolved, therefore, to make the ceremony as impressive and significant as possible. So we are told that on the 20th of April, 'His Excellency the Lord Lieutenant went to Maynooth, accompanied by several of the nobility and chief officers of state, to lay the first stone of the new additional buildings to St. Patrick's College for Roman Catholic students.' When the distinguished party arrived near the town of Maynooth, they were met by all the students then in the College, who received the vice-regal party with the greatest enthusiasm, and accompanied them in procession through the streets, marching to the music of their band towards the College gates. There the vice-regal party was received and warmly welcomed by three, at least, of the Trustees—Dr. O'Reilly, Dr. Troy, and Dr. Plunkett, together with all the officials of the College.

It was an illustrious assemblage, and the presence of so many distinguished men, of the highest official position, was clearly designed to indicate the inauguration of a new era in dealing with the Catholics of Ireland.

The Lord Lieutenant, John Jeffreys, Earl Camden, was himself a gracious and accomplished nobleman, who had, from his arrival in Ireland, declared his fixed resolve to administer even-handed justice to all, and repress crime and outrage, without distinction of persons. It needed no herald's wand to point him out as the most distinguished member of that high company. Beside him stood the haughty and imperious Fitzgibbon, Earl of Clare, the son of a renegade Catholic, but a man of great courage and great eloquence, steadfastly opposed to all concession to Catholics, so long as it was possible to avoid making concession. Whether he liked the business or not, we cannot say; but the chief of the Trustees and the Lord Chancellor of Ireland could not well be absent when the Lord Lieutenant was present. There, too, was another Trustee, John Scott, Earl of Clonmel, Chief Justice of the King's Bench, whom Barrington describes briefly, but accurately, as 'courageous, vulgar, humorous, and artificial. He knew the world well, and profited by that knowledge. He cultivated the powerful, he bullied the timid, he fought the brave, he flattered the vain, he duped the credulous, he amused the convivial.' He had no great love for Catholics, but was very anxious to stand well with the Lord Lieutenant, and therefore he was present at the ceremony. But other and nobler men were present, out of pure good will. First amongst them all was that high-minded nobleman and sterling patriot, William Robert, Duke of Leinster, 'whose disposition and address,' says Barrington, 'combined almost every quality which could endear him to the nation'—and, we may add—especially to the Irish

TOWER OF THE PROTESTANT PARISH CHURCH.

'The only portion that survives of the ancient Catholic Chapel of St. Mary of Maynooth' (p. 145).

Catholics, of whom he was always the consistent and unflinching advocate. No doubt, he was proud to see that day—to see the Catholic College founded under the shadow of the gray old towers where his Catholic fathers had dwelt in power and pride for full four hundred years, and close to that old College of St. Mary's, which one of the noblest of them all had founded beside his own Castle, for the maintenance of Catholic priests. And there, too, was honest Tom Connolly, of Celbridge, the friend and staunch supporter of the Duke, and, like him, the earnest advocate of Catholic Emancipation.

There were also present myriads of spectators from all parts of the country, who were come to witness the ceremony; and we are told[1] by a writer, who was present, that 'the countenances of all manifested pleasing sensations of mind, at the liberality of the Legislature and the Government to their Roman Catholic brethren.' In the inscription on the plate fixed in the foundation-stone, it was stated that the stone was laid by Earl Camden, Lord Lieutenant of Ireland, in presence of the vice-regal officials, many of the Trustees, and an 'immense crowd of people.' A gold box was also presented by the Trustees to Mr. Pelham, the Irish Secretary, who well deserved the compliment, not only for his tact and exertions in passing the Maynooth Endowment Bill through the House of Commons, but also for his invariable good will, and the eminent services which he rendered to the College during his connection with the Irish Government.[2] We have vainly sought to ascertain the exact spot in the front range of buildings where the foundation-stone was laid, for it would surely be worth marking and remembering.

The following are the Odes recited before the Lord Lieutenant on that occasion. The reader can judge for himself of their literary merit, and of the sentiments of effusive loyalty which they expressed. Camden, however, and 'noble Pelham' deserve all the compliments paid to them—they were earnest and powerful friends of the College, as the Trustees more than once officially testified in regard to both, not only during their Irish administration, but throughout their lives.

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[1] See Dean Gunn's very interesting account in the *Calendar* for 1883-84, p. 139.

[2] Dr. Moylan called him the 'corner-stone' of Maynooth College.

THE FOLLOWING

ODES

WERE DELIVERED BEFORE

EARL CAMDEN,

LORD LIEUTENANT OF IRELAND,

ON *WEDNESDAY*, THE 20TH OF *APRIL*, 1796,

THE DAY ON WHICH HIS EXCELLENCY

LAID THE FIRST STONE OF THE ADDITIONAL BUILDINGS

OF THE

Royal College of St. Patrick, Maynooth.

The Greek and Latin were compoſed by Mr. JAMES BERNARD CLINCH, A.M., M.R.I.A. Profeſſor of Belles Lettres. The Greek was delivered by Mr. COLEMAN, the Latin by Mr. AHERNE. The Engliſh was compoſed by Mr. EUSTACE, A.M., Profeſſor of Rhetorick and Belles Lettres, and delivered by Mr. COONEY.

ΩΔΗ ΣΑΦΙΚΗ.

Ηλθε τοι πρωην ʻιεραν φεροισα
Βαρβιτον, καινας μελετωσʼ αοιδας,
Οφρα κυδιστης ερατεινα κοσμη
Θαυμαθʼ ʻεορτης

Μουσα, ʻη πριν αθανατην κατειχεν
Ελλαδος γαιην, δαπεδον τʼ Ολυμπου,
Πολλα μοχθησασʼ, ανεπαυσαθʼ ʻιρην
ʻΩς ιδε Κερνην·

Ενθαγʼ Ηρωων γενεην παλαιων,
Ενθα καλλισταν αρεταν αωτον,
Και φιλον Μουσαις, Χαριτεσσι, πασσις,
Κοιρανον ʻευρεν.

ΟΥτος ουν, φησιν, παλιν ʻαμμι κυδος
Στησετʼ Αργειων, χρονιαστε Θηβας·
Παντα γουν κλεινος ποτε Νησιαρχης
Καλα σαωσει.

Και συ φερτιστων, μακαρ, αντιληψη
ΚΑΝΔΕΝΟΥ παι φιλτατε, των απαντων
Ωι Θεοι δωκαν νεϊα κτισασθαι
Τεμπεα Μουσαις.

Ενθα φορμιγγων κελαδος λιγειαν,
Ενθα κʼ αιζηων θαλερων αμοιθη,
Χρησον εν μολπαις Μεδεοντʼ αεισει.
Και σε μετʼ αυτον.

A TRANSLATION.

TO grace the wonders of this glorious day, here lately, with her ſacred lyre new-ſtrung, the Muſe, the lovely Muſe arrived, the charmer once of learned Greece, and on Olympus high with raptures heard.——Soon as IERNE's ſacred land ſhe made, well pleaſed ſhe reſted from her toilſome courſe; for here ſhe found a Race from Heroes ſprung: here every Virtue in its lovelieſt form: here on the throne a Prince, to the Muſes and the Graces all a friend.——" He then," ſaid ſhe, " He then it is that will, He the famed Ruler " of this charming Iſle, that will for us, ere long, " revive the glory of Argos and of ancient " Thebes, and every bleſſing to us all ſecure." ——And Thou, great CAMDEN's darling, happy Son, what honours muſt thy noble toils await; ſince, raiſing a new Temple for the Muſes, Heaven choſe to make Thee the prime architect.——Here then the harp's melodious notes; here the reſponſive choirs of grateful youths, will ſing the praiſes of the beſt of Kings, and, next to his, will celebrate Thy Name.

ODE ALCAICA.

Tandem inſolentis ludibrium Freti
Truceſque ventos, temperat, aureo
Nunc ipſe proſpectans Tridenti,
Heſperiae Dominator Orae :

Tandem peractis rite Laboribus,
Victoque Ponti gurgite barbari,
Jam vela ceperunt beatos,
O Socii Comiteſque, Portus.

Ceſſit minacis jam Pelagi fragor,
Tutique fido in littore ſiſtimur :
Civeſque miramur paternae,
Cum lachrymis gemituque, terrae.

Hic, cara avito qúam juvat oſcula
Flentem, Sodales, reddere Limini !
Quàm vota praeſenti decebit
Incolumes ſtatuiſſe, Caeſar !

Tu nos jacentes, Maxime, ſublevas ;
Tu ſancta moeſtis moenia Civibus,
Tu Conditor, Victorque, purae
Fers ſpolia unus opima Paci.

Tu fata praeſtas nunc, melioribus,
Placata, Princeps, conſiliis, bone,
Tu ſoſpitas ſeſſos penates
Barbarico reduces Tumultu.

Impune laetos, ambitioſius,
Proferre cantus et licet et decet ;
Quos, more ſacrato, Nepotes
Excipiant memores perenni.

O nunc tenacem Qui imperio regis
Molem tremendo, Quique hominum genus,
Te Sancte, quà fas eſt, precamur :
Te Benefacta juvant benignum.

Tu magna magno praemia muneri
Clemens rependas, namque potes, precor :
Tu bella, fœvum tu furorem, et
Inſidias cohibe cruentas.

Laetus, diuque Hic ſtet Domitor maris
Immotus alti : ſtet Patriae Pater,
Seramque felici reponas
Progeniem Solio paterno.

ODE.

Ariſe IERNE ! dry thy tears,
The ſhades of night are chaſed away ;
The bliſsful beam of morn appears,
And long ſhall laſt the coming day !

Lo ! Perſecution's iron mace,
That long oppreſſed thy fertile land.
And cruſhed thy brave ill-fated race,
Drops broken from her withered hand !

Behold ! the fiends that ranged our iſle,
Suſpicion, Hatred, Civil Strife,
Whoſe open force, or lurking guile
Empoiſoned all the ſweets of life,

Fly blaſted from the face of light,
With all their gloomy train of woes !
And ſink at once in hell and night.—
From hell and night they firſt aroſe.

Behold ! a Patriot King's command
Has called the Public Virtues forth,
And ſent them, a confederate band,
To raiſe and cheriſh drooping worth :

(With kindred Pity) to aſſuage
The ſorrows of thy mourning ſwains ;
Recall once more a golden age,
And pour abundance o'er thy plains :

To lead thy ſcattered offspring home,
Aliens and exiles now no more ;
Though long—too long condemned to roam,
And languiſh, on a foreign ſhore :

But chief—to form thy infant race
To every kind and generous art,
Adorn their ſouls with every grace,
With every virtue warm their heart.

Even now, before thy wondering eyes,
Behold ! at noble CAMDEN's call,
The ſacred towers already riſe,
Already ſpreads the ſpacious wall.

See ! led by him, the ſmiling muſe
Deſcends to view her future ſeat ;
Aſſumes her harp, her notes renews,
And greets HIM in her new retreat.
O CAMDEN !

O Camden ! patron of our youth,
'Tis thine to raiſe this uſeful pile,
Sacred to VIRTUE, ORDER, TRUTH—
And HOPE long baniſhed from our iſle.

For other chiefs let arches ſwell,
And pompous obeliſks arise ;
Let haughty domes their glories tell,
And bear their trophies to the ſkies :

In breathing bronze, or marble warm
As glowing life, let heroes ſtand ;
And long, a venerable form,
Attract the wonder of the land.

Let vulgar Fame thus fondly truſt
Such mouldering monuments of pride,
That, vain as man, return to duſt,
And ſink in Time'e oblivious tide.

Here be THY trophies—not alone
To YON auſpicious work conſigned,
Not caſt in braſs, not raiſed in ſtone,
But stamped upon th' IMMORTAL MIND.

While many a chief, repulſed by fame,
And many a stateſman lies forgot :
Nurſed by the muſe, THY favoured name
Shall live and flouriſh on THIS SPOT.

HERE ever new, to future days
Thy better glories ſhall deſcend :
And hearts, too young to laviſh praiſe,
Shall hail THEE---Founder—Father—Friend.

THE FOLLOWING LINES WERE INSCRIBED ON THE SILVER TROWEL PRESENTED TO HIS EXCELLENCY.

COMITI DE CAMDEN
HIBERNIÆ PRO-REGI
R. ACAD. S. PATRITII APVD MAYNOOTH
AD RELIG. ET REIPVB. BONUM
PATRIA MVNIF. DOTATÆ
FAVTORI PATRONO
QVI
ÆDIF. PRIM. LAP. POSVIT
DIE VIGESIMO APRILIS 1796
ACAD. CVRATORES G. A. TEST.
DD. CC.

THE FOLLOWING LINES WERE INSCRIBED ON A PLATE FIXED IN THE FOUNDATION STONE.

COMES DE CAMDEN, Hiberniæ Pro-Rex, ad Religionis et Litterarum incrementum, hujus R. Collegii Catholici Deo, ſub nuncupatione S. Patricii dicati patriâque Munificentiâ dotati, primum lapidem collocavit ; præſentibus, præter Aulicum Comitatum, plurimis ex Collegii Curatoribus, et frequentiſſimo populo : XII. Kal. Maii Anni Salutis M.DCCXCVI Regni Georgii III. Regis Auguſti XXXVI.

THE FOLLOWING LINES WERE INSCRIBED ON A GOLD BOX, PRESENTED BY THE TRUSTEES TO THE RIGHT HON. SECRETARY PELHAM.

VIRO NOBILI
THOMÆ PELHAM
BON. ART. ET SCIENT.
PATRONO
R. ACAD. S. PATRICII
MÆCENATI
CC.
DD. CC.

DVBLINII: EXCVDEBAT HVGO FITZPATRICK. NOV. ACADEM. TYPOGRAPH. M.DCCXCVI.

The following year Earl Camden testified his appreciation of the Odes that were recited in his honour, by sending, through a special messenger, a handsome present of books to each of the students who recited the Odes, with the following brief, but appropriate letter:—

'DUBLIN CASTLE, *July 26th,* 1797.

'SIR,

'I request you will be so good as to present in my name the Books which accompany this letter to those gentlemen who did me the honour to address me upon my visiting, last year, the College at Maynooth. You will oblige me very much if, in presenting to each gentleman that Book which is written in the language in which his composition is conceived, you will have the goodness to express the sense I entertain of his merit; and I request you will have the goodness to accept of the assurances of perfect esteem and regard with which I have the honour to remain,

'Sir, your most obedient humble Servant,

'(Signed), CAMDEN.

'The Rev. Francis Power, &c.'

To that letter the Vice-President sent the following reply by the same messenger:—

'MAYNOOTH, *27th July,* 1797.

'MY LORD,

'I have just received the very elegant editions which your Excellency has been pleased to send hither, and in compliance with your commands, I shall, this day, present to the three young students these flattering pledges of your goodness. The distribution of the Books shall be made with due solemnity before the College assembled, and accompanied with the proper assurances which you so graciously recommend. Please, my Lord, to accept in the name of this entire society, which already stands so highly indebted to your protection, our sincere acknowledgments for this new and distinguished favour. Permit us, at the same time, to express our warmest wishes for the prosperity of your administration, and our profound respect and heartfelt gratitude towards our Founder and generous Benefactor.

'Impressed in particular with these sentiments, I have the honour to remain,

'My Lord, your Excellency's most obliged and obedient humble Servant,

'FRANCIS POWER, V.P.'

'The Books sent by the Lord Lieutenant were—

'(1)—A most magnificent copy of all Homer's works, in two vols., folio edition, Glase, containing merely the Greek text, without notes or translation, delivered to Mr. Patrick Coleman, of Dublin, who had addressed His Excellency in a Greek Ode, on the 20th April, 1796.'

'(2)—A Baskerville folio copy of Virgil, in one volume, with plates, given to Mr. William Aherne, Diocese of Cloyne, who had delivered the Latin Ode.'

'(3)—All Milton's Works, in six volumes, quarto, of a most beautiful type, for Mr. Cooney, Diocese of Tuam, for having delivered the English Ode.'

Such is Dr. Power's account of this transaction, as entered by him in the *Records* of the College.

When the ceremony of laying the foundation-stone was over, the Lord Lieutenant invited the Trustees present to return with him to Dublin, and dine at the Castle. It was an invitation, under the circumstances, that could not, with propriety, be declined, and was an appropriate close to the ceremonies of the day. So we are told by Dr. Plunkett, in his *Diary*, that when the ceremony was over, 'I had the honour, with Drs. O'Reilly of Armagh, Troy of Dublin, and Dr. Hussey, to be conducted to Dublin in his Excellency's carriage, and of dining at the Castle with the Viceroy.'

When the College was thus formally established at Maynooth, the Catholic Trustees wrote a letter to Propaganda, to inform them of the establishment and endowment of the new College. The reply of Propaganda is dated 9th of July, 1796. It is an important and interesting document, which will be found in the Appendix.[1] The following points deserve special notice in connection with the history of the College.

In the first place, the Sacred Congregation congratulates the Bishops on the fact that through the generous liberality of the British Monarch and his Parliament, a large seminary has been founded for the training of the Catholic clergy in Ireland; and, at the same time, they express an earnest hope that the Bishops will show themselves duly grateful, not only to God, but to all who have, under God, given their help in founding the new College.

Then, the Sacred Congregation strongly urges the great duty of showing their loyalty to the British Crown, at all times, so that the Government may never have occasion to regret the establishment of a college for the education of the Catholic priesthood. In any case, the students are bound by the injunctions of the Apostle St. Paul, and their profession of the Catholic faith, to give an example to others, at all times and places, of their unshaken loyalty to the Crown and to the Executive Government of the country—a duty which the Sacred Congregation never fails to inculcate on its *alumni,* no matter where their mission may be.

Furthermore, the Pastors of the Church should always use the most vigilant care that nothing but sound doctrine should be taught to those whose duty it will be hereafter to teach others; and, above all things, they should be on their guard lest the pestilent errors of the time, which are destructive, at once both of religion and society, should get any footing in the new College.

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[1] It is taken from Cardinal Moran's *Spicil. Ossor.*, vol. iii., p. 484.

Lastly, they must give no countenance to those who, from good, but mistaken, motives, would be disposed to soften down the dogmas of the Church, and her consecrated phraseology, in order to smooth the way for the re-union of the dissident sects with the Catholic Church. Such a line of conduct can by no means be approved of, for the Church has always been inflexible in maintaining not only her faith, but her formulæ, which in themselves reveal the special protection of God's providence in His dealings with the Church. If any controversy should arise, let the Prelates, like their predecessors in the faith, always have recourse to Rome, in their difficulties; for there, as St. Augustine teaches—*doctrinam veritatis positam esse a Deo in Cathedra unitatis*. In the discussion of the questions which are freely agitated in the schools, they may adopt any views that can be held without injury to faith. But even in these free questions, it is well to follow safe guides; and the Sacred Congregation would strongly recommend the Professors to follow the guidance of those two most brilliant luminaries of the Church, St. Thomas and St. Augustine, on whom the Supreme Pontiffs, in every age, have bestowed the very highest encomiums, as the safest guides in the sacred sciences.[1]

Under their guidance, the undue laxity of certain writers in formulating the principles of Christian morals will be avoided, and at the same time that meekness and sweetness which is characteristic of evangelical charity, will never be dissociated from the salutary severity of Christian teaching.

Excellent principles, every one, to which, hereafter, we shall find it necessary to make further reference in the course of this book.

This letter of the Propaganda was received in July, 1796; but no answer was immediately returned, because there was no meeting of the Trustees until November, when the usual quarterly meeting took place. From that meeting the Trustees sent a becoming reply to the beautiful letter of Cardinal Gerdil, then Prefect of the Propaganda. It is dated the 17th November, 1796, and is signed by the eleven ecclesiastical Trustees, including Dr. Hussey.[2] The Bishops express the joy and gratitude with which they received the letter of the Sacred Congregation, so full of grave and prudent instructions, which manifest the loving care and vigilance of the Sacred Congregation for the welfare of the Irish Church. They promise, on their part, to carry out with fidelity these admirable instructions, so wisely designed to promote the good of religion, and the dignity of their ministry. Then they make reference to the dangerous principles subversive of all order and obedience, which are disseminated by so-called philosophers, whose real purpose is to overthrow religion, and give loose reins to the worst passions of the human heart. These evils they are resolved to combat to the best of their ability, by preaching sound doctrine, and giving to the world the example of blameless lives. As for the students, who will be educated under their guidance in the new College, it is their fixed resolve to have them trained, above all things, in sound doctrine, to avoid vain and foolish disputations, and in the discussion of free questions to follow the guidance of St. Augustine and St. Thomas, on whose teaching the supreme Pontiffs and the entire Church have bestowed the highest encomiums in every age.[1] Neither will the Bishops fail to show their gratitude for the great benefit bestowed on them by the good will of their august King, and the liberality of Parliament; and, at the same time, to return fitting thanks for the goodness of Almighty God.

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[1] 'Horum ductu nimia quorundorum, nimiumque dissoluta in tradendis morum regulis ita vitabitur, ut Evangelicae charitatis mansuetudo et suavitas ab ea quae propria est Christianae institutionis salutari severitate nunquam disjungatur.'

[2] See the original in the Appendix No. V.

But they perceive, with great regret, that amongst those who call themselves Catholics, there are some who, misled by the pretence of false piety, or by the allurements of their own unpruned imaginings (*ingenii luxuriantis illecebris adducti*), endeavour to soften and explain away the dogmas of the Church, and the sacred language in which they have been formulated. Making themselves out to be Doctors of the Law, and ignoring the authority of the Church, they give themselves up to vain discussions, which are unknown to the Church of God. They will continue to oppose such men; and, always adhering to the celebrated maxim of St. Augustine—*Doctrinam veritatis positam esse in Cathedra unitatis*—they will follow in all things the counsel and guidance of the Holy See. Such are the maxims and practice which they have inherited from the Fathers of the Irish Church, who, in every age, were conspicuous for their devotion to the Holy

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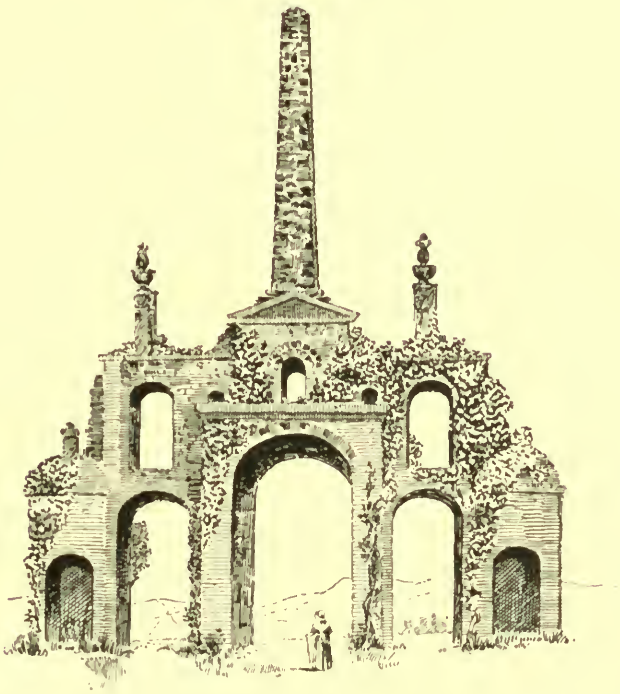
[1] 'In dubiis vero de quibus salva fide et pace in Scholis hinc inde disputatur, cum nobis exploratum sit quot et quam eximiis praeconiis Summi Pontifices et Ecclesia Universa omni aevo exornaverint doctrinam S. Augustini et S. Thomae, fidelissimi ejus interpretis, hos tanquam duces et Magistros in ejusmodi quaestionibus amplectendos et sequendos curabimus.'

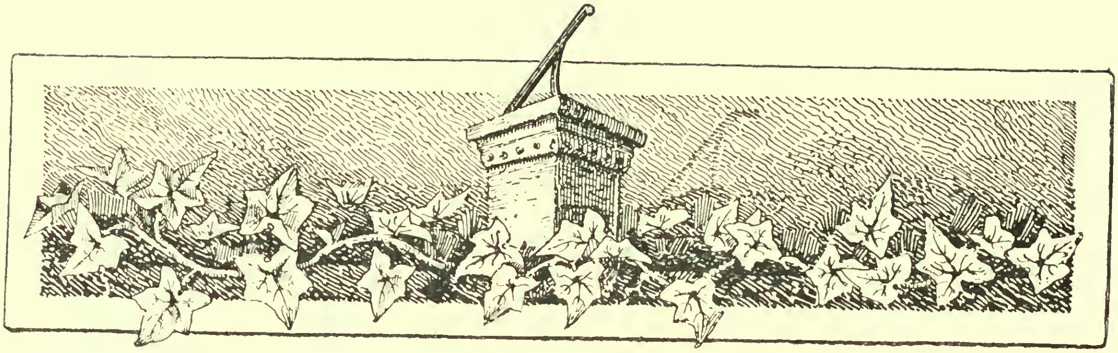
See, and the zealous care with which they watched over the sacred deposit of the faith.

It is signed by:—

FR. JOH. THO., *Archiep. Dub.*
BOETIUS, *Archiep. Tuamensis.*
P. J. PLUNKETT, *Epus. Midensis.*
PHILIPPUS, *Derrensis Epus.*
DANIEL, *Epus., Darensis et Leighlin.*
THOMAS HUSSEY, *Collegii Praeses.*
RICARDUS, *Amarcanus, &c.*
THO., *Archiep. Casiliensis.*
FRAN. MOYLAN, *Epus. Corcag.*
GERARDUS TEAHAN, *Epus. Kerriensis.*
EDMUNDUS FRENCH, *Epus. Elphin.*



THE 'FOLLY,' (p. 143).



CHAPTER VI.

THE ORIGINAL STAFF OF THE COLLEGE (1795--1800).

'Mementote praepositorum vestrorum.'

IN this Chapter we propose to give an account of the Original Staff of the College, and especially of its first President, so far as their history can now be ascertained. The following were the earliest appointments,[1] as set forth in the *Records* of the College :—

President - - - - - -	Dr. Thomas Hussey -	25th June, 1795
Secretary to Board of Trustees - -	Rev. Dr. Dunne -	26th June, 1795
Vice-President and Bursar - - -	Dr. Francis Power -	27th June, 1795
Dogmatic Theology - - - -	Dr. Maurice Aherne -	27th June, 1795
Sacred Scripture - - - - -	Dr. Clancy - - -	27th June, 1795
Mathematics and Natural Philosophy -	Rev. Peter J. Delort -	27th June, 1795
Logics, Metaphysics, and Ethics - -	Rev. Andrew Darré -	27th June, 1795
Rhetoric - - - - - -	Rev. John C. Eustace -	27th June, 1795
Humanity (First Class) - - -	James B. Clinch, Esq. -	27th June, 1795
Humanity (Second Class) - - -	Rev. Charles Lovelock -	27th June, 1795
English Elocution - - - -	Mark Usher, Esq. -	27th June, 1797
Dean or 'Prefect' - - - -	Rev. Edward Ferris -	17th Jan., 1798
Moral Theology - - - - -	Rev. Louis Æ. Delahogue	12th May, 1798

With reference to this list, it is to be observed that Dr. Clancy did not take possession of his chair until 1796; and Abbe Darré did not take possession until May, 1797; nor Rev. C. Lovelock until 1799; so that the actual Staff resident in the College, at its opening, included only six persons—The President and Vice-President (Dr. Dunne acting for Dr. Power), with the Professors of Dogmatic Theology, of Natural Philosophy, of Rhetoric, and of the First Class of Humanity, or as it was then sometimes called '*Belles Lettres,*' the French equivalent of '*Litterae Humaniores*,' that is, the Greek and Latin classics.

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[1] See *Calendar* for 1883–84.

Of course, it was impossible to procure competent Professors, who had been trained in Irish Colleges, for there were no Irish Colleges to train them. It was fortunate, therefore, that about this period the troubles on the Continent, and especially in France, drove to our shores a number of French refugees, as well as other distinguished scholars of Irish birth, many of whom had been themselves either Professors or Superiors in the Continental Colleges. The Trustees were thus enabled to procure men of learning, experience, and academic rank, to fill most of the offices in the young College of Maynooth. Of those fathers of our College, the first and most distinguished was Dr. Hussey, who, as one of its founders, and first President of the College, deserves a careful and extended notice at our hands. His career as President was, it is true, a brief one; but with his own hands he laid the foundations both of the moral and material edifice, and laid them deep and strong, in the kindly Irish earth.

Moreover, an account of the life of Dr. Hussey will serve to throw further light on several points of great interest connected with the foundation of the College. Hence we make no apology for giving an extended notice of his very eventful career, for which we are indebted mainly to two authorities—The Most Rev. Dr. Walsh, Archbishop of Dublin, who, with his usual painstaking accuracy, has given a very full account of Dr. Hussey, in the *Calendar* for 1883–84; and the Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore, who, as a successor of Dr. Hussey, naturally takes a special interest in his chequered career. Dr. Sheehan has supplied us with several noteworthy particulars regarding the short period of the Bishop's life in Waterford; and he has entirely dissipated the suspicions that certain popular writers have insinuated, rather than asserted, against the memory of Dr. Hussey. In order, however, to maintain the historical continuity of the memoir, we have found it necessary to use both authorities simultaneously, but always indicating the sources of our information.

Dr. Thomas Hussey, First President of the College, was born in the parish of Ballybogan, County of Meath, in the year 1746.

Ballybogan, the birthplace of Dr. Hussey, is an unromantic district, stretching along the infant Boyne, and not more than two miles from Clonard, the seat in ancient times of one of Ireland's most famous schools. The Husseys, who were of Anglo-Norman origin, appear to have been a family of some consideration in the district. They are described as 'a distinguished and respectable Irish family;'[1] and Burke described Hussey as 'a man of birth and respectable connections in the country.'[2] It appears, however, that Dean Cogan was mistaken in assigning his birth to so early a date as 1741.

DR. HUSSEY.
From a Mezzotint in the National Portrait Gallery, Dublin.

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[1] England's *Life of Father Arthur O'Leary*.

From Dr. Sheehan's *Notes*.

'The statement that Dr. Hussey was born in 1741, though made on what appears to be good authority, is not, I think, correct. The official "Fides Ordinum," preserved in the Waterford Episcopal Archives, testifies that he received the sacred Order of Priesthood on Holy Saturday, March the 25th, 1769, "cum dispensatione tredecim mensium suae aetatis.'' He was, therefore, we conclude, born in 1746.'[1]

At an early age he was sent to study in the Irish College of Salamanca, which at that time contained, as we have seen before, several students who afterwards became illustrious in the history of the Irish Church.

'He pursued his ecclesiastical studies, with very marked success, in the University of Salamanca; but, yielding to deep religious impressions, which, in even the most busy season of his life, nothing could efface, he sought to hide himself for ever in the oblivious shades of the renowned abbey of La Trappe, "the world forgetting, by the world forgot." The representations made by the Professors of the College to Hussey's religious superior of the value of his talents, and the probability which existed of their being useful to religion, if exerted in the active duties of a clerical life, led to a mandate of the Holy See, under the authority of which he was forced to quit his retirement, compelled to resume his studies, and, in due time, promoted to priesthood.'[2]

'Immediately after his ordination he became one of the ordinary Chaplains of the Spanish Embassy, London, and fifteen years later, in 1784, principal Chaplain—a position which he held till his death. In the Deed of his appointment, over the royal signature, to this latter position, the King of Spain says, "I charge you that you do not go out of the Court and City of London without leave of my Ambassadors and Ministers, nor remain absent for a longer time than they permit; and that in all things you proceed with their consent and approbation." That this charge was not intended to remain a dead letter, we shall see afterwards.'[3]

During his residence as Chaplain to the Spanish Embassy in London, Hussey was brought into close connection with statesmen and politicians of almost every party. His intimate and life-long friendship with Edmund Burke, as revealed in the published correspondence of that great philosopher and statesman, is, at once, the highest proof of his merit, as well as a sure passport to enduring fame.

Edmund Burke describes Dr. Hussey as—

'"A man of birth and respectable connections in the country; a man well-informed and conversant in state affairs, and in the general politics of the several courts of Europe, and intimately and personally habituated in some of those courts;" and so we find him employed in the two embassies referred to later on. Burke, writing to him, also refers to "the noble and disinterested offers which, through me, were made for employing you to save Italy and Spain to the British Alliance." In 1790, as we learn from Charles Butler's *Memoirs*, he was requested by the Committee of English Catholics to go to Rome and lay their views on certain matters of considerable importance before the Holy See; but though he promised to accede to the request, and asked and obtained detailed instructions for his guidance, he did not go. Butler says that the Spanish Ambassador refused him the necessary permission. In 1793, as we learn from a letter of Sir J. C. Hippisley, in the third volume of the Castlereagh *Memoirs*, "the Chevalier Azara, the Spanish Minister, then having great influence at the Vatican, proposed that Dr. Hussey . . . should be considered by the Pope as the organ of communication with the British Ministers." "To this I objected [Hippisley, who appears to have been no friend of Dr. Hussey, says, adding] I succeeded against the Spanish Minister."'[1]

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[1] Dr. Sheehan's *Notes*.

[2] Dr. England's *Life of Father Arthur O'Leary*. See *Calendar*, p. 166.

[3] Dr. Sheehan's *Notes*.

At this time he acquired great renown as a preacher in London.

'A deep pathos, both of sentiment and manner, was a peculiar quality in his sermons; his style was clear, bold, and correct; his voice full, rich, and commanding; and his eye, which seemed to search the mind and heart of his hearer, beamed earnestness and anxiety for the success of his appeal. A striking instance of his powers as an orator is given by Mr. C. Butler, in his *Historical Memoirs* of the English Catholics. This gentleman states that he was "present at a sermon which Dr. Hussey preached on the small number of the elect. Copying Massilon [he asked] whether, if the arch of heaven were to open, and the Son of Man, bursting from the mercy in which He is now enveloped, should stand in that chapel and judge his hearers, it were certain that three, or even two—nay, trembling for myself as well as for you, is it quite certain that *even one of us* [exclaimed the Doctor, in a voice of thunder] would be saved?" During the whole of this apostrophe [continues Mr. Butler] the audience was agonized: at the ultimate interrogation there was a general shriek; and some fell on the ground.' This was the greatest triumph of eloquence the writer ever chanced to witness. 'He was a man [adds the same historian] of great genius, of enlightened piety, with manners at once imposing and elegant, and of enchanting conversation. He did not come into contact with many whom he did not subdue: the highest rank often sank before him. During his residence in London, he enjoyed the intimacy of some of the greatest and best men that England ever boasted. Amongst his political friends he reckoned the great Lord Chatham, the Duke of Portland, Mr. Pitt, Mr. Fox, and their adherents—to the literary circles that then enlightened and adorned Great Britain he was associated, as well by the claims of native genius as by the extensive, various, and elegant, as well as profound acquirements, by which he was distinguished. On the 8th of March, 1792, he was admitted a Fellow of the Royal Society of London; and he was, during many years, the bosom friend of Dr. Johnson.[2] His claims to the friendship of Edmund Burke will be seen hereafter in their true colours.

'The Prince Maxinana, when Ambassador from Spain, at the Court of St. James, was a favourite with the late King George the Third, and during a visit with which his majesty honoured the prince's residence in London, the Chaplain, Dr. Hussey, was the only person at home to pay that respect to the good king, which his private as well as his public character always deserved from his subjects. The impressions made on the royal mind by the manners, conversation, and person of Dr. Hussey, were vivid and lasting; and when, during the American War, Spain had joined France, and the Ministry named the late Mr. Cumberland on a secret embassy to Madrid, for the purpose of inducing a separation between the two Powers, his majesty declared his will and pleasure that Dr. Hussey should accompany the envoy, as he placed much reliance on his good sense and discernment. The desired object was not attained, notwithstanding much exertion on the part of Dr. Hussey; but he established for himself the character of being an able, indefatigable negotiator. At Madrid he was equally admired and respected as in London; the Archbishop of Toledo, and the foreign ministers, who were resident there during the period of his embassy, sought his intimacy and valued his friendship; and on his return home he was repaid by the grateful acknowledgments of his own Government and the vindictive jealousy of his colleague, Mr. Cumberland.'[1]

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[1] Dr. Sheehan's *Notes*.

[2] 'As an additional proof of the charity with which Dr. Johnson lived with great men of the Roman Church, I am happy in this opportunity of recording his friendship with the Rev. Thomas Hussey, D.D., His Catholic Majesty's Chaplain of Embassy at the Court of London, that very respectable man, eminent not only for his powerful eminence as a preacher, but for his various abilities and acquirements.'—*Boswell's Life of Johnson*; Ed. Croker, London, 1835, vol. viii., p. 412.

But, at the same time, his very success in life, and the high esteem in which he was held, served to excite feelings of bitter jealousy in the minds of smaller and meaner men. Mr. Cumberland,[2] his colleague in the secret embassy to Madrid, gives us the following sketch of Dr. Hussey's character:—[3]

'The Abbé Hussey had no great prejudices for England. Ireland was his native country; but even that, and the whole world, had been renounced by him, when he threw himself into the oblivious Convent of La Trappe. Whilst he was here digging his own grave, and consigning himself to perpetual taciturnity, he was a very young man, high in blood, of athletic strength, and built as if to see a century to an end.

'As I am persuaded that he left behind him in his coffin at La Trappe no one passion, native or engrafted, that belonged to him when he entered it, ambition lost no hold upon his heart; and, of course, I must believe that the station which he filled in Spain, and the high-sounding titles and dignities which the favour of his Catholic majesty might so readily endow him with, were, to him, such lures as, though but feathers, outweighed English guineas in his balance; for of these, I must do him the justice to say, he was indignantly regardless. But to the honours that his Church could give—to the mitre of Waterford, though merely titular, it is clear to demonstration, he had no repugnance. He did not exactly want to stir up petty insurrections in his native country of Ireland; but to head a revolution that should overturn the Church established, and enthrone himself Primate in the Cathedral of Armagh, would have been his highest glory and supreme felicity; and, in truth, he was a man of talents, nerves, ambition, intrepidity, fitted for the boldest enterprise.'

It is well to give Dr. England's observations on this malicious criticism of Mr. Cumberland:—

'There are few of the duties which devolve on the biographer more revolting, or painful, than that of searching in the silent tomb for the cold and corroding heart of the calumniator, and detecting in it the sources of injustice, ingratitude, or malignity. They who had the pleasure to know Dr. Hussey when living, will read this attempt to injure his fair fame, and to insult his memory, with surprise and indignation; and those, with whom that valuable individual was not personally intimate, need but read the pages of Mr. Cumberland's *Memoirs*, above referred to, to trace to its real motive the malignant spirit, which, on the brink of Dr. Hussey's grave, could dictate or inspire so undeserved a calumny. Mr. Cumberland may have had cause to complain of the injustice and neglect of the minister who sent him to Spain without adequate requital; but why suffer the overflowing of his splenetic disappointment to poison his pen while writing of a man who never injured him? They have both passed over the stage of life, and sunk into the tomb not unobserved; but justice may be permitted to interpose her shield, and preserve the virtue and character of a great and good man from posthumous malignity.

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[1] From Dr. England's *Life of Father Arthur O'Leary.*

[2] *Memoirs* of his own life, p. 360.

[3] See *Calendar*, p. 168.

'Dr. Hussey was ambitious. Be it so; but that noble passion was, in his breast, tempered by reason, and controlled by religion; and its aspirations directed, not to his own personal aggrandisement, but solely to the welfare of his country and the advancement of a more tolerant Christian spirit than at that time influenced the councils of the nation. The mitre was not an object of his desire; he bowed his head reluctantly to receive that awful trust; and if the inclinations of his heart could be gratified by the honours and dignities of ecclesiastical promotion, he might have acquired them without "rebellion," and enjoyed them without envy. Never was a more groundless or unmerited calumny uttered against any man, than that which would go to detract from the loyalty, the integrity, or the virtue of Dr. Hussey's demeanour through life; the uniform tenor of his conduct is the best and most efficient refutation which an attempt of the sort can receive; and it shall, therefore, be dismissed; not, however, without painful regrets, that no alternative exists between his vindication and the detection of low envy and unprincipled malignity.'

The following anecdote is related by Mr. Butler:—

'Dr. Hussey accompanied the son of the late Sir John Webb on his travels, and during their continuance at Vienna a negotiation was on foot between the Emperor and the Porte; and the wise Joseph, in his usual manner of affecting great business, was for ever saying, "*J' attends un courier de Constantinople.*" This was so frequently repeated that it became a kind of *sobriquet* among the courtiers. At this time the treaty for the peace between England and America was first opened. It happened that on receiving some propositions from America, the House of Commons adjourned for a fortnight. "*Mais donc* [said the Emperor to Dr. Hussey] *expliquez moi cela*—you are panting and dying for peace; at length she advances towards you, and instead of running up and embracing her, you adjourn for a fortnight. *Expliquez donc cela.*" "*Mais cela est clair* [said Dr. Hussey] *c'est que nous attendons un courier de Constantinople.*" The expression got into the mouth of everyone, and for three days Hussey was the first man in Vienna.'

Dr. Hussey had other associates, also, who appear to have been somewhat jealous of his great influence and high reputation. Amongst them, we regret to find, was the celebrated Father Arthur O'Leary.

In 1789, we are told,[1] that Father O'Leary left Ireland for ever, and took up his residence in London, as one of the Chaplains of the Spanish Embassy. In this way, of course, the two Chaplains were brought into close connection with each other; and it is thought[1] that Pitt set O'Leary to watch Hussey, who was probably represented to Pitt by Mr. Richard Cumberland, as far more friendly to Spain than to England. We have no mind, however, to examine these shabby intrigues too closely, or to criticise at any length the *Narrative of the Misunderstanding between the Rev. Arthur O'Leary and the Rev. Mr. Hussey*,[2] published by the former.

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[1] Buckley's *Life*, p. 304.

Hussey was a man of high principle—'as high a priest as Becket, and as stiff a Catholic as ever kissed the Cross.'[3] There can hardly be a doubt that he disliked and suspected O'Leary, probably not without cause, as a spy, who was placed, if not paid, to watch his movements. Between such men there could be no cordiality. We can, therefore, understand why O'Leary accuses him of 'throwing obstacles in my way,' and 'of treating me in the most insulting and contemptuous manner.' On another occasion, O'Leary alleges that on Good Friday Hussey interrupted him in the most pathetic part of his discourse, 'by chucking the sleeves of my surplice, and ordering me to come down, under the pretence that the ceremonies of the day were too long.'[4]

Incidentally we learn from O'Leary's *brochure*, that a few years previously Dr. Hussey had charge of a boarding school at Hampstead, at the time that O'Leary was, as he says himself, 'in the full bloom of his reputation in Ireland;' that is, before 1789. At this time, Charles Butler describes Hussey in the very complimentary language already quoted; and even Cumberland admits that 'his smile was seductive; his address was smooth, obsequious, studiously obliging, and, at times, glowingly heightened into an impassioned show of friendship and affection. He was quick enough,' he adds, 'in finding out the characters of men.'

Dr. Hussey's connection with the scheme for establishing 'a Roman Catholic College' began so early as 1793. On December 6th in that year the following letter was written to Dr. Moylan, Bishop of Cork, by Edmund Burke:—

'LONDON, *December 6th*, 1793.

'MY DEAR SIR,

'I am honoured with your letter from Dublin. I most heartily wish success to your reasonable, pious, and public spirited pursuit. I consider it as a thing not only expedient, but of absolute necessity for the order, civilization, peace, and security of the Kingdom. However—with my mind, not now, but long since made up on the subject—the means of carrying it into effect cannot be immediate; they will require management and co-operation upon both sides of the water. I, therefore, before I answered your obliging letter, thought it necessary to come to town, to consult mine and your best friend and wisest adviser, my son, upon that subject; as also to take the opinion of—by far the ablest man of business, and the best clergyman that I know—Mr. Hussey. We are all of opinion that before anything is done in the mode of formal application, dispositions towards it ought to be prepared, and the plan in a manner settled. This can be only done in the first digestion here. As to my share in the conduct of this business, with great readiness always, and with the best advice my experience can suggest, I am obliged, very reluctantly, indeed, to decline any part in it; my declining age, and a very troublesome occupation, put it wholly out of my power.

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[1] See Dr. Fitzpatrick's *Secret Service under Pitt*, p. 258.

[2] Dublin, 1791.

[3] Cumberland.

[4] *Secret Service under Pitt*, p. 263.

'My first counsel would be to put it into the hands of men of energy and vigour—intelligent and zealous in your affairs—I mean into these of Mr. Hussey and my son, Richard Burke. Of the former I have said what I think; the latter's conduct and success, in your service, says more than I can say for him; and the return made to it by a *few* does not destroy his attachment to the *many*, nor, in the least degree, weaken his principles. We think that you, yourself, ought to come over; or, if that cannot be, some other firm and prudent bishop, who will give more authority to your transactions than any other person. I recommend, also, that you consult as little as possible, in this first digestion, with those who are not earnestly and in heart resolved, that the proposed establishment of religion and science shall not be made a political job, according to the mode of most public works in our country; nor with those who are not convinced that the whole ought to be under the exclusive management of the bishops, as the most interested that the priests of their own religion should honourably and profitably perform their duties. They who would trouble this natural order of things, on account of the poor squabble of religious parties and divisions, are either stark mad, or doing the work of the atheistical faction, which are at present making such havoc in the world.

'I am, my dear Sir, with the most cordial and respectful attachment,

'Your most faithful and most obedient humble servant,

'EDMD. BURKE.'

It was, no doubt, at the suggestion of Burke, Portland, and other statesmen of eminence and influence, that Dr. Hussey was chosen to be the first President of Maynooth. Dr. Moylan states expressly that 'your recommendation,' that is, Edmund Burke's, 'of our two worthy friends, Mr. Richard Burke and Dr. Hussey, to transact this business, has met with the fullest approbation and consent from the prelates; and these gentlemen will have our most hearty thanks, if they be so good as to undertake it.' Dr. Hussey, as we have seen, did undertake it, and was, in fact, during 1794, the accredited representative of the Duke of Portland, in Ireland, for the settlement of this very question—not, of course, officially, but at the same time, with all the authority of a trusted confidential agent. The Government was very anxious that Dr. Hussey should be at the head of the new College; and, considering the important services which he had rendered in connection with its establishment, the prelates must have felt bound, both from motives of honour and prudence, to offer Dr. Hussey the Presidency of the College.

The Bishop's reply to Burke contains the following passages:—

MY DEAR SIR,

'I am honoured with your kind favour of the 9th, in answer to the letter I had the pleasure of writing to you some time before. The prelates to whom I immediately communicated it feel most thankful for the interest you are pleased to take in the success of the measure they have in view. They regret very much that your many avocations prevent your taking an ostensible part in the pursuit of it. They are, however, happy to think it has your best wishes, and that it will have the support of your good advice, by which they wish to be directed; convinced as they are that from the knowledge you have of their situation, of the state of affairs in this country, and of the education suitable for our clergy, no one can be more competent to advise the plan to be adopted, and the means most effectual to attain the desired object—an object dear to their hearts, and essentially connected with the welfare and tranquillity of this Kingdom.

'Your recommendation of our two worthy friends, Mr. Richard Burke and Dr. Hussey, to transact this business, has met with the fullest approbation and consent from the prelates; and these gentlemen will have our most hearty thanks if they be so good as to undertake it. We all well know their ability and zeal in our cause; and since you, my dear Sir, must decline it, we are all satisfied it cannot be placed in better hands than theirs. We trust it will not be necessary for one of the prelates to go over; but should you consider it expedient, however inconvenient to us, your advice shall be complied with.'[1]

Of Dr. Hussey's domestic administration as President, during his short tenure of office, little has been recorded, and, we are induced to think, but little was really done by him. He showed himself, it is true, very anxious to retain the office of President, even after his appointment to Waterford; but, at the same time, we are inclined to think that he was disposed to let the Vice-President perform all the routine duty of the office, his object being to retain the office, in order that he might have, as Bishop and President, more influence in shaping the destinies of the College, of which he was, in truth, one of the principal founders. No one could accuse him of any sordid or selfish object, for he accepted no salary, at any time, for the office; and he even left his episcopal revenues untouched, for the benefit of his successors. All through he retained his salary as principal Chaplain to the

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[1] It is interesting to record that after the death of his son Richard, who was so specially mentioned in the preceding letters, Burke sent to Dr. Hussey a number of books—'Some books [as he wrote] of your late dear friend, to be presented as mentioned, as memorials of the deceased, to the new College (Maynooth), or to that of Carlow, as you think best.'

Amongst other books given on that occasion were a beautiful copy of the *Syriac Testament*, *Bishop Bedel's Irish Bible*, Baskerville's edition of *The Classics;* which last, from a Latin inscription, appears to have been a present to Mr. Burke, from his friend, Sir Joshua Reynolds.

The inscription is as follows:—

'From among the books of their late friend,
Richard Burke,
This is presented for the use of the Catholic Colleges,
By his unhappy surviving father,
Edmund Burke.'

Above this is written 'E donis Joshuae Reynolds, Equitis, 1771, Ric. Burke.'

Spanish Embassy, and also enjoyed a pension from the British Government. He was appointed Visitor and Trustee in the Act of Parliament, and it was from the first understood that he would be the President; so that he felt himself, in some sense, responsible, not only to the Bishops, but also to the Crown and to the Government, for the direction of the new College. And, it must be confessed, that he was a safe and sure guide in perilous times; for he was a man, not only of high principle and untarnished loyalty, but also a man of unflinching courage, and of great independence of character, as he afterwards showed—since he was quite as ready to oppose the bigotry and oppression of the Government, as he was to denounce the crimes and excesses of the godless Revolution.

ORATORY ST. MARY'S.

He was present at all the important meetings of the Trustees, held at the end of June, 1795, for organizing the College and appointing the Staff. But he was not present on July 28th, when it was resolved to select Maynooth as the site of the new College. Neither was he present at the first regular quarterly meeting, held in November, 1795; nor at the meeting of January 20th, 1796. He was, however, present on February 3rd, when Mr. Stapleton's contract for the erection of the new buildings was accepted. He was absent from the meeting of the 10th of August, 1796, but was present at those of January 18th and 20th, 1797, which were the last he attended before his consecration as Bishop of Waterford. It was to Dr. Power the Lord Lieutenant wrote, in July, 1796, when sending his presentation volumes to the students, who had recited the Odes on the memorable 20th of April, when the foundation-stone was laid; and it was Dr. Power who wrote the reply to the Viceroy. Dr. Hussey's successor, Dr. Flood, was appointed on the 17th of January, 1798; but I do not find that Dr. Hussey ever attended any meeting of the Trustees as Bishop, from his consecration to his death, in 1803.

He certainly did not cease to be Trustee and Visitor by his resignation of the Presidency, for he was named in the Act of Parliament; so that his continued absence from the Board might lead us to infer that he felt chagrined at being reluctantly driven to resign the Presidency. It must not be forgotten, however, that Dr. Hussey was, during the greater part of this period, either in England or on the Continent.

We can appreciate Dr. Hussey's motives in seeking to retain his office as President of Maynooth College, even after he became Bishop of Waterford and Lismore; but we can by no means approve of his views on that very important point. It is true, indeed, that Maynooth was not then what it is now, a College with more than six hundred students, and twenty-four officials in permanent residence. In the early part of 1797 there were not more than sixty-six matriculated students in residence, whether within or without the walls; and Mr. Stoyte's house was still the only building that could be called a college, with seven or eight officials resident therein.

It must be obvious that the same man could not be Bishop of Waterford and Lismore, and at the same time President of Maynooth College, without neglecting most important duties in one place or the other. The offices were clearly, and of their very nature, incompatible; and the care of souls, in the highest sense of the word, was annexed to each. Such, too, was the opinion of the wisest and most zealous Prelates in Ireland at that period.

That Dr. Hussey's resignation was not voluntary, is quite evident from many references to that event made by several public men at the time. Beirne, the Protestant Bishop of Meath, a renegade from the Church, but a very clever man and accomplished scholar, speaks of it as 'the removal of Hussey, whom the Roman Catholic Trustees—and particularly the greater number of the Bishops—

were very willing to drive from amongst them, through personal envy and hatred; yet they neither dared nor would avow the cause for which Government called for his removal.'[1]

This letter to Lord Castlereagh was written in April, 1799. Beirne shows his own malice clearly enough; but no man of the time had better opportunities of knowing what may be called the Castle view of Dr. Hussey's 'removal.' He states expressly that the 'Government called for his removal;' but this must have been after the publication of the famous Pastoral, which, however, took place early in 1797.[2] Burke, as we shall presently see, in May, 1797, wrote to Hussey —'the Government who employed you betrayed you; they determined at the same time to destroy you.'

Those two statements of Beirne, Bishop of Meath, and of Edmund Burke, the dear friend of Dr. Hussey, will serve to throw some light on several references made to Dr. Hussey in the episcopal correspondence of the time.

Dr. Troy and Dr. Moylan were throughout *personae gratae* at the Castle of Dublin; and during the troubles of 1798 each of them wrote a Pastoral Letter to his respective flock, in which the duty of loyalty to the Crown, and the guilt of rebellion against the State, were inculcated, probably, in stronger language than the plebs of Cork and Dublin ever heard before or since. There can be no question that in doing this they believed they were doing not only what was right, but what was imperative on them in the discharge of their duty at that crisis. But, at the same time, their attitude, in this respect, serves to illustrate their language in other respects.

On the 27th of May, 1797, Dr. Troy, in a letter to Dr. Plunkett, Bishop of Meath, makes some references to the question.[3] From this letter we learn that in May, 1797, Dr. Hussey had 'gone to England;' that Mr. Pelham regarded his Pastoral as 'intemperate and inflammatory'—and though he was still President of Maynooth—that it was published, according to Dr. Troy, 'without the knowledge of any of our Prelates;' and that 'we all considered it as unreasonable and reprehensible in its tendency.' Mr. Pelham added, in conversation with Dr. Troy, 'Hussey is very warm, and has acted without reflection.'

In another paragraph of the same letter, Dr. Troy adds:—

'In my last letter to Dr. Moylan, I urged the necessity of what your Lordship of Meath mentions concerning Dr. Hussey's resignation of the Presidency. I have done the same in a late letter to Dr. Hussey himself, assuring him that everyone present at our late meeting considered the Presidency as incompatible with the duties of a Bishop. *I was silent about any desire or wish of the Castle that he should resign*, because, from my opinion of his temper, I apprehend that very circumstance would determine him to retain the Presidency, "*Non est sicut ceteri hominum,*" although he is no Pharisee.'

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[1] *Letter to Lord Castlereagh*, vol. ii., p. 284.

[2] See *Calendar*, p. 181.

[3] See Cogan's *Meath*, vol. iii., p. 211.

In our opinion this letter of Dr. Troy makes the situation perfectly clear. Whatever may be thought of the Pastoral by us at the present time, it is certain that its publication enraged the Castle; that it was considered extremely injudicious by most of his episcopal colleagues at that time; that, in consequence, both the Castle and the Bishops wished to remove Dr. Hussey as soon as possible from the Presidency of Maynooth College; that Dr. Hussey, a high-spirited and courageous prelate, was indisposed to yield either to the Castle or the courtly prelates; and was determined to hold the office of President as long as he could. This will also serve to explain why, after Dr. Hussey did resign his office, he never attended another meeting of the Trustees.

We shall presently refer to the terrible 'Pastoral' which raised such a storm in 1797[1]—in its own way scarcely less than that of 1798; but first we shall give, in Dr. Sheehan's words, an account of Dr. Hussey's promotion to the see of Waterford and Lismore:—

'In May, 1796, Dr. Hussey was appointed by Pope Pius VI. principal Chaplain ("*Cappellanus Major*") to the Irish Catholic soldiers in the Royal Armies of Great Britain, with the power of delegating for seven years necessary faculties to other Chaplains in the same Armies.

'On the 24th December in the same year, 1796, Cardinal Gerdil, the Prefect of Propaganda, wrote to inform him that the Pope had chosen him for the see of Waterford and Lismore, in consideration of his virtues and the signal zeal he had exhibited for the propagation of the faith. How he received the intelligence we know from a private letter, addressed by him to his Vicar-General a few weeks afterwards:—

'"ROYAL COLLEGE, *Saturday, 5th February*, 1797.

'"His Holiness [he says] after all my remonstrance, thought proper, on the 3rd of last month, to appoint me to the sees of Waterford and Lismore. You know my sentiments upon this subject, both from myself and from my friends in this College. God's holy will be done. This is not the time to disobey, or even to disapprove of the will of the Supreme Pastor upon earth."

'His Bulls are dated 10th January, 1797, and he was consecrated on the 26th February, in the Church of St. Nicholas *Extra Muros Civitatis Dubliniensis*, by Dr. Troy, Archbishop of Dublin, Dr. Moylan, of Cork, and Dr. Teahan, of Kerry, being the Assistant Prelates; the Archbishop of Armagh and the Bishop of Kildare were also present.

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[1] See the entire Pastoral in Appendix No. IX.

'It has been recently stated in a popular work that Dr. Hussey's elevation to the see of Waterford was due to the British Crown. There is not, as far as I know, a particle of evidence for that statement. His elevation was due—and due solely, I believe—to his merits and services to the Church. As far back as 1791, Dr. Egan, the then Bishop of Waterford, had suggested him, amongst others, for the see of Cashel. In September, 1796, Dr. Egan being then dead, Dr. Bray, Archbishop of Cashel, writes to Dr. Moylan, of Cork, detailing the points which should be put forward in the "*Postulatum*" of the Bishops in reference to the filling of the see of Waterford. "You may then add [he says] that Dr. Hussey was much esteemed by Dr. Egan, and spoken of frequently by him as the priest best qualified to succeed him.

'By a striking coincidence, in that very same month of September, as we learn from the Burke correspondence, Dr. Hussey for the last time visited Dublin Castle, where he had so often been a welcome guest; and in a noble spirit of indignation for the outrages inflicted, with the connivance of the Government, on poor Irish Catholic soldiers, terminated for ever a connection with English ministers which had extended over many years, and had, not seldom, been of a most confidential character, and which had brought him, too, many of the dearest friends he ever knew. From that time until he effaced himself from the political life of these countries, he was pursued by the unrelenting hate of Government officials, great and small, in Ireland and in England.

'This is, perhaps, the place to say a few words regarding his political character. In judging it we should bear in mind that he left Ireland whilst yet a mere boy, and that all his life, for more than twenty years after his ordination to priesthood, had been passed in England, where he received his political education from men who certainly owned no sympathy with this country. But, for all that, and differ from him as we may, it is impossible to read his letters to Edmund Burke—in which he poured out, without reserve, his inmost feelings, to the most intimate of all his friends—without being persuaded that he never ceased to love his country dearly, to sympathize warmly with her oppressed people, to feel a fierce indignation with those who kept them in chains, and to labour, according to his lights, to set them free.

'A few months after his arrival in Waterford he published his famous Pastoral Letter, which drew upon him all the fury of his enemies "for its intolerance," and the milder blame of his friends "for its imprudence." It is not easy now to see why this should have been so; nor is it more easy to see why he should have been blamed, as he was, for having at the time "rented a good house" in Waterford. Possibly, he could not have provided himself with another. Indeed we are not left in doubt as to the kind of habitation he would have selected for himself, had he a choice. For in the letter of the 5th February, from Maynooth, already referred to, he writes to the Vicar-General, as follows: "I must now trouble you to look out for a small, clean, airy house, in Waterford, which may be had for a month upon trial, the furniture clean, but not expensive. If a house cannot be had, a lodging in an airy part of the town must do."'

It is hardly necessary for us to offer any opinion on the Pastoral which we give *in extenso* elsewhere. There is nothing in the entire document which would in our days call for any particular comment. On the contrary, taking all the circumstances of the case into account, we believe there is nothing in the Pastoral which any zealous Bishop would not now feel it his duty to write in similar circumstances.

The points on which he chiefly insisted, and which, at the same time, raised such a storm, are referred to in the following paragraphs. There is, first, the case of Catholic soldiers attending Protestant places of worship :—

> 'If, in any of your districts, the Catholic military frequent Protestant places of worship, it is your duty to expostulate with them, and teach them how contrary to the principles of the Catholic faith it is exteriorly to profess one faith, and interiorly to believe another. That such hypocrisy, even in the eyes of the world, is mean and pusillanimous, as well as odious and abominable in the sight of God. That the military garb they wear, implies a manly candour, which abhors such duplicity. That this manly candour is peculiarly the character of an Irish soldier, who ought not to be ashamed of openly professing the Catholic religion—the religion of Irishmen. Instruct them, that in all matters regarding the service of the king, their officers are competent to command them, and that they are bound to obey ; but in matters regarding the service of the King of kings, their officers have no authority over them. Their personal religion is their own natural, uncontrollable, imprescriptible right, subject to the spiritual authority of the Catholic Church, and over which the laws of the land cannot enjoy a course of authority. In all temporal matters they are subject to their temporal rulers. In all spiritual matters they are subject to their spiritual rulers. These two authorities, like two parallel lines in mathematics, can never touch each other.'

Another passage in the Pastoral, which gave great offence, was that regarding the attendance of Catholic children at schools taught by Protestant teachers. No one would dream of saying now that it was 'intemperate and inflammatory' :—

> 'At the same time that I charge you to avoid all political interferences, as unworthy the ministers of Him whose kingdom is not of this world, I call upon you to stand firm against all attempts which may be made, under various pretexts, to withdraw any of your flock from the belief and practice of the Catholic religion. Remonstrate with any parent who will be so criminal as to expose his offspring to those places of education, where his religious faith or morals are likely to be perverted. If he will not attend to your remonstrances, refuse him the participation of Christ's Body ; if he still should continue obstinate, denounce him to the Church, in order that, according to Christ's commandments, he be considered as a heathen and a publican.'

The following vindication of Dr. Hussey's attitude at the time is taken from the *Calendar* :—[1]

> 'Those who have read the Pastoral Charge of Dr. Hussey, may well express their surprise at the misrepresentations to which it was subjected, and of the persecution to

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[1] See *Calendar*, pp. 170-175.

which it gave rise. From various quarters he experienced a hostility that was at once an evidence of the truth and candour of the sentiments which he had expressed, and of the jealous severity exercised over the Catholics by the agents of the administration of the day. Even his fellow bishops trembled at the consequences which their terrified imaginations conjured up as likely to result from this act of Dr. Hussey; and he stood alone, to endure the frowns of power, the censures of the weak, and the severities and calumnies of the profligate and unprincipled.

'His path of sufferings was, however, enlightened, and his progress cheered, by the counsels and consolations of Mr. Burke. That great man did justice to the character of his friend. He described the Pastoral as "the product of a manly mind, strongly impressed with the trust committed to his hands for supporting that religion, in the administration of which he has a very responsible place." And to Dr. Hussey himself Burke wrote, "On your part, what you have done, has been perfectly agreeable to your duty as a Catholic bishop, and a man of honour and spirit." His brother bishops, as has been just stated, were alarmed at the tempest which the pastoral address had excited, and they were not backward in expressing their fears and remonstrances to the author. In reply to a severe expostulatory letter of Bishop Moylan, Dr. Hussey returned the following answer:—

'WATERFORD, *22nd April*, 1797.

'MY DEAREST LORD,

'The candid and friendly remarks which you offer respecting my pastoral letter, are more dear to me than any commendations could be, and are proof of the most sincere species of friendship. One passage of your letter alone surprises me, where you write to me as if my letter touched upon politics.

'Surely, the religious grievances we have cruelly laboured under, and under a part of which we still labour (and many instances of these I have witnessed, besides those mentioned in this letter), are not "*politick*." If they say that I rip up sores already healed, no man knows better than yourself, they are not healed. You remember, among many other instances, the cruel whipping of the soldiers of the Sligo Militia, a few days ago, of which you complained to the Lord Lieutenant.

'I infer from the noise which the pastoral letter has made, the low idea which they form of the Catholics of this country, when they think it imprudent of them to complain of their religious grievances. Your own pastoral letter, which, in the hour of danger, justly received the applause of the Protestants of both kingdoms—what has it produced? A declaration from the Government "that the Catholics of Ireland should wear the remaining chains to the end of the world!" What I have written does not, I am persuaded, contain a word against law, and if I suffer an illegal persecution—why, I am not the first Catholic who suffered it; but, of this they may be assured, that I shall not suffer silently.

'My private affairs call me to London, but I will not stir until this squall is over. I request to repeat my cordial acknowledgments for your kind letter, and that you will believe me, with invariable friendship, ever yours,

'THOMAS HUSSEY.

'To the Right Rev. Dr. MOYLAN, Cork.

'In a letter of Dr. Hussey to his friend, Mr. F. Plowden, the following words occur on the subject: "I remember to have given my consent to the Rev. Mr. D'Arcy to take a copy of Mr. Burke's letter, or rather eulogium of my past letter, which, I am told, during his illness at Bath, he used to oblige his friends to read aloud to him, whilst he reclined on a sofa. Such a man's praise more than over balanced all the abuse with which the Irish Parliament of . . . memory endeavoured to bespatter me."'

'The enmity of Dr. Hussey's former political friends was carried, after the appearance of the pastoral letter, to a painful extreme. A striking instance of this took place at the funeral of Mr. Burke. Dr. Hussey assisted at that melancholy tribute of respect to his admirer and friend. Among other persons of distinction whose intimacy he had for a number of years enjoyed, was the Duke of Portland; but such were the real or affected feelings of this nobleman at the publication of the pastoral letter, that he studiously avoided his former intimate, and, when they met by accident, refused to speak to him. On the same occasion the Lord Chancellor (Loughborough) inquired of him, what news from Ireland? But, on Dr. Hussey stating some instances of the despotic and sanguinary rule which prevailed at the time, the inquirer turned away without hearing the conclusion. The Press, as well, in England as in Ireland, poured forth abuse upon him; and that heterogeneous mass of libel, Greek, and intolerance, the *Pursuits of Literature*, proclaimed him a rebel to the State, and an inveterate enemy to the Church Establishment of the country.

THE TOWERS: ST. PATRICK'S.

'It is difficult now to realize the state of affairs that existed in Ireland when the pastoral was written. But it is evident that even Dr. Hussey's friends and sympathisers were of opinion that in writing it he had outstepped the bounds of prudence. "What you have done [wrote Edmund Burke to him] has been perfectly agreeable to your duty as a Catholic bishop, and a man of honour and spirit. *Whether it is equally agreeable to those rules of circumspect prudence which ought to have their weight, perhaps, in an enslaved country, may admit of some question.*" The extent to which, in the circumstances of the time, it was deemed advisable that freedom of expression and of action should be restrained within the narrowest limits, is very strongly illustrated by the friendly suggestion conveyed in another letter of Edmund Burke's to Dr. Hussey. "I received a letter [he writes] from Mr. [*sic*] Coppinger, a Catholic prelate [Bishop of Cloyne]; the seal with arms, and a mitre. . . I must confess I wish you would hint, with all the delicacy which belongs to such a subject, that such exterior marks should be forborne as much as possible. I know they are most innocently taken up, perfectly so; and I, in my own particular, can have no sort of objection to them. But when it is considered that these arms, and all arms are of feudal origin, and come to the several sees . . . in virtue of temporalities held by such tenure, it might by malignant enemies, such as the Archbishop of Cashel [Dr. Agar], be construed into something that implied a claim to these temporalities; a thing far enough, I am convinced, from their thoughts; but it is good to give no handle." In the light of this admonition, it is easy to comprehend how so outspoken a document as Dr. Hussey's Pastoral should, notwithstanding its exhortations to loyalty, have been regarded as scarcely consistent with the rules of prudence.'

The following letter from Burke to Dr. Hussey throws much light on the paltry intrigues of the time; and shows how truly it was said, that the Bishop of Waterford had something of the high and unflinching spirit of Thomas à Becket:—

'BATH, 16*th May*, 1797.

'MY DEAR FRIEND,

'I hope in God this letter will find you in Ireland. From the moment that the Government who employed you betrayed you, they determined, at the same time, to destroy you. They are not a people to stop short in their course. You have come to an open issue with them. On your part, what you have done has been perfectly agreeable to your duty as a Catholic bishop, and a man of honour and spirit. Whether it is equally agreeable to those rules of circumspect prudence, which ought to have their weight, perhaps, in an enslaved country, may admit of some question. That many of your people will be ready to condemn you, is very probable; it is more than probable that they will give you but a feeble support. However, the less you have to rely on others, the more you are to rely upon yourself.

'There is nothing I wish for more than to have some conversation with you. But if, just now, you were to come to England, it would be construed into a flight from the attack of Lord —— and Mr. ——; at the same time that you will naturally act in a manner agreeable to the courageous dispositions which you have from principle, from disinterestedness, and in a degree, perhaps, from mental constitution, you will be careful to preserve that temper which the conflict, which I fear you will be called to, will certainly require.

'I expect you will be called before Lord D——'s committee. I did not conceive that a man of so little estimation in either kingdom would have the lead of the House of Lords committed to him without some purpose that required that kind of instrument. I, therefore, am of opinion that, instead of coming direct from W[aterfor]d to England, you ought to go, without delay, to Dublin. How could they expect that you, a Catholic bishop, should not prefer your own religion to all others? How could they expect that you should be of any other opinion than mine, in which, you know, we frequently agreed, "That if the Catholics were seduced, or bullied, from the only religion they have or can have, they must fall into indifference, or into actual atheism, or its concomitant direct tendency, actual rebellion?" How could they expect, that if you, as a Catholic pastor, did not strongly assert the advantages and pre-eminence of your religion, yet, as a good citizen, you would endeavour to keep the people attached to the only religion which they can possibly have? How dare they assert it is not the religion of the country, in which more than one hundred to one in your diocese are of your communion? If they should say, as that buffoon D[uigna]n does, that this is the religion of the common people, it is only to speak more in its favour; for it is for them that all religion, and eminently the Christian religion, is meant for a guide, for a control, and for a consolation. These are principles you have always held. To be sure, Christ Himself has given as a conclusive proof, in His answer to John the Baptist, of His divine mission, that the Gospel was preached to the poor. The other part of the divine answer, if you cannot imitate in miracle, you may, as you have always done, imitate in charity. As to what you said to the soldiers, why should it be wrong in you to say to them exactly what Tertullian has said to the Roman soldiers in his day?

'You cannot alter the language of the Church, and I believe there is no Protestant pastor (and I believe you may appeal to his Grace of Cashel) who should attempt, by any rigour inflicted or threatened, to bring his people to Mass. Who would or could mean any other language than what you have done? The great point for you (as I wrote to you before in my first long letter, because I knew that the Castle junto so absolutely deny the fact) is to establish the circumstance either of menace, coercion, or punishment, as the case may be. When you have bottomed yourself well upon these facts, you need not be afraid to meet the vindictive Lord D—— upon this ground.

'I should not be sorry that the Catholicity of this nobleman's family should be alleged as an excuse for thinking well of our religion, for that whatever respect you have for the present Lord D——, you cannot think better of him than you did of the old lord, who certainly had been a most zealous Catholic—that if any person of those families became more enlightened, you could have no objection to it—but you could not think the better of them on account of their conversion—and that you hoped they would not persecute you on principles which would equally well have justified a persecution of their ancestors and nearest relations—that you would heartily wish that every man in the kingdom had as much zeal for the crown, and as much abhorrence for Jacobinical principles as you have shown.

'I revert to it again, you cannot leave Ireland until you have seen Dublin. There is a direct attack intended to be made on all your episcopacy. Dr. Troy has not fared better than you, notwithstanding his caution and the sermons he has published against the taking of oaths. For I have this day a letter from a most respectable and dignified clergyman of the Church of England, in which he tells me that the Dublin Castle runners in London propagated everywhere that this prelate actually had taken the oath of United Irishmen. If you have not wisdom enough to make common cause, they will cut you off one by one. If you are called on, my opinion is, that you ought to recapitulate all the proceedings at Laughlinstown; and to state that you consider it as the pledge of Government—that on your going to Ireland you will find the same course persevered in—and let them determine what they will, you are determined to do your duty—that if you expressed your apprehensions from the persons commonly called the junto, it is nothing but what you are justified in by their own repeated declaration of dislike to your whole body, and the repugnance which they have always publicly expressed against the repeal of the several persecuting and disqualifying laws. This last is only a hint, in case they should urge you upon the point.

'I feel as much concerned in you as if I was in my own person in Ireland, and in your situation, because you know I advised you to accept the D[uk]e of P[ortlan]d's invitation; though I confess (and I am sure you remember) that I trembled at your being committed at such times, and with such people; but I thought it an imperious duty, and so did yourself, to do everything in your power to check the growth of Jacobinism upon one hand, and oppression, which is its best friend, on the other. I hope you have put down what you intended about the protest you entered into with the D[uk]e of P[ortlan]d and Mr. P[it]t. Adieu, I am, with little ceremony, but great truth,

'Yours, &c., &c.,

'EDMUND BURKE.'

From several references to the subject in the *Castlereagh Memoirs* it would seem that, in addition to the passage in the Pastoral thus noticed by Edmund Burke, that other passage, in which Dr. Hussey reprobated the conduct of Catholic parents in sending their children to Protestant schools, had no small share in exciting the feelings of bitter hostility so loudly expressed against the venerable Prelate. Thus, in a letter dated in May, 1800, from the Protestant Bishop of Meath to Lord Castlereagh, we find the writer suggesting that an oath, 'framed so as to take in all the points that it is necessary to guard against,' should be prescribed in future, to be taken 'previous to the exercise of any office or function whatever, whether of superintendency, administration, or teaching,' by the President and all the other officers of the College of Maynooth. Among the points in question he enumerates 'that most dangerous and insuperable part of Hussey's system—that of deterring, by menaces of excommunication and immediate exclusion from all the benefits and blessings of the Church, such parents as shall send their children to be educated at a Protestant school.' In a former letter, of April 27th, 1799, the same right rev. prelate wrote of 'the policy, openly and daringly avowed in Hussey's letter, of deterring, by menaces of excommunication and immediate exclusion from all the benefits and blessings of the Church, such parents as shall send their children to be educated at Protestant schools.'

'It was a scheme,' his lordship adds, 'to counteract the effects of that liberal intercourse which every friend of his country rejoiced to see so generally taking place, but from which the Roman Catholic priests, imprudently left to depend for their subsistence on the number of their respective congregations, naturally dreaded to be the sufferers. . . . Another part of the system avowed by Hussey . . . is that of denying to admit to Confession or to the Sacrament those servants who, in the homes of pious and devout Protestants, attend their masters at their family prayers.' It must be remembered that the writer, Dr. O'Beirne, was one who had himself in early life, fallen from the communion of the Church.[1]

Dr. Bray (Archbishop of Cashel, 1792–1820) in a letter now before me, calls the Pastoral 'rash.' Dr. Hussey's best friends sometimes disapproved of his conduct. The time was unsuited for the open and manly avowal of truth. It was even dangerous to assume the dignity becoming a Catholic Bishop. Dr. Hussey gave, therefore, great offence, not only by the Pastoral and a Good Friday sermon, in which he announced the speedy emancipation of the Catholics and the downfall of sectarianism in this country, but also by renting a decent house in Waterford, and living in a style somewhat superior to that of his predecessors. He established new schools, founded new convents and hospitals, and endowed them liberally. He proved himself, in short, fearless in deed as in word.

THE COLLEGE CEMETERY.

The services rendered by Dr. Hussey to England in the dispute with Spain on the Sierra Leone question were well known and appreciated by the Duke of Portland, on whose recommendation he enjoyed a pension from the Crown down to the time of his death. The spies, who knew nothing of the high esteem in which he was held by English statesmen, complained bitterly of his violence, while

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[1] See Cogan's *Meath*, vol. ii., p. 185.

Dr. Hussey, conscious of his own influence, sometimes spoke and acted more boldly than his brethren.

If we make due allowance for the difficult position he filled, we shall find little to censure as rash or imprudent in his conduct. Even the Government officials at last acknowledged the purity of his principles. At his funeral procession the soldiers were allowed to attend, and his remains were interred with military honours.

'In April or May, 1797,[1] shortly after the appearance of the Pastoral, he left Ireland on private business, and he appears not to have returned until the close of 1802, a few months before his death. This long absence was altogether involuntary. In the beginning the Spanish Ambassador refused him permission to leave London. He communicated with the Holy See, and asked for a Coadjutor, and pending his appointment a dispensation from residence. We have the reply of Propaganda, dated 12th March, 1798, dispensing him from "local residence in the diocese," as long as he continued to fill the office of Spanish Chaplain, provided that suitable Vicars were appointed to govern the diocese in his absence. He found an admirable Vicar in Dr. Hearn, P.P. of Trinity Within, Waterford. We have in the Diocesan Archives the very large number of letters that passed between Bishop and Vicar, during these five years. They go to show the unceasing and anxious interest which Dr. Hussey felt, in everything that regarded the government of the diocese, and the welfare of his priests and people. Detailed instructions on matters of ecclesiastical discipline, Church appointments, the correction of abuses, &c., are given continually; but the efforts which he made during this period to promote the cause of education in Waterford are deserving of special mention.

'He founded St. John's Ecclesiastical College, at Waterford, which has ever since been giving, and is still giving, so many zealous priests, not only to the Church of Ireland, but to the Churches of England and Scotland, America, and Australia. He introduced the Presentation Nuns, and placed them over the first Catholic School for girls established here. He was the generous friend and patron of Edmond Rice, the founder of the Christian Brothers; and it was in a building lent by him for the purpose in the beginning, and afterwards bequeathed in his will, that Mr. Rice opened his first school. All these institutions he continued to the end to cherish and support; and, when dying, he left to the two latter everything that he possessed.

'In 1799, his health, which had not been good for years, commenced to cause him serious trouble. He was ordered to a warmer climate by his physician, and as it was feared that a long sea voyage might be attended by evil results, he applied, through the Spanish Ambassador in France, for a passport through that country. This the Directory refused. Two years later, however, we find him in Paris. Just at this time two negotiations of considerable importance, in which he is commonly described to have taken, after his arrival there, a leading and very creditable part, were going on in the French Capital. The first was the negotiation for the restoration of the Irish College at Paris, which had been then closed for nine years. There is no doubt, I believe, that the success of this negotiation was due to the influence and ability of the Bishop of

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[1] What follows here is from Dr. Sheehan's *Notes*.

Waterford, acting through the Spanish Government. With another negotiation of greater importance still, the name of Dr. Hussey has been commonly connected by writers, mostly, I think, on the authority of Father England, the biographer of Father O'Leary. I refer to the Concordat made between Pope Pius VII. and Napoleon, which brought about the restoration of the Church in France. I should feel glad to be able to think that Dr. Hussey had any considerable share in this transaction, but I am unable to find any sufficient reason for doing so. Indeed, I believe there is ample reason for coming to the conclusion that his share was very small, so small as to be undeserving of mention. Though we have some letters written by him from Paris at this time, in which he speaks of the negotiation, first, as in progress, and afterwards, as concluded, he never connects his own name with it; and this, while he speaks of the part which he had taken on the subject of the Irish College.

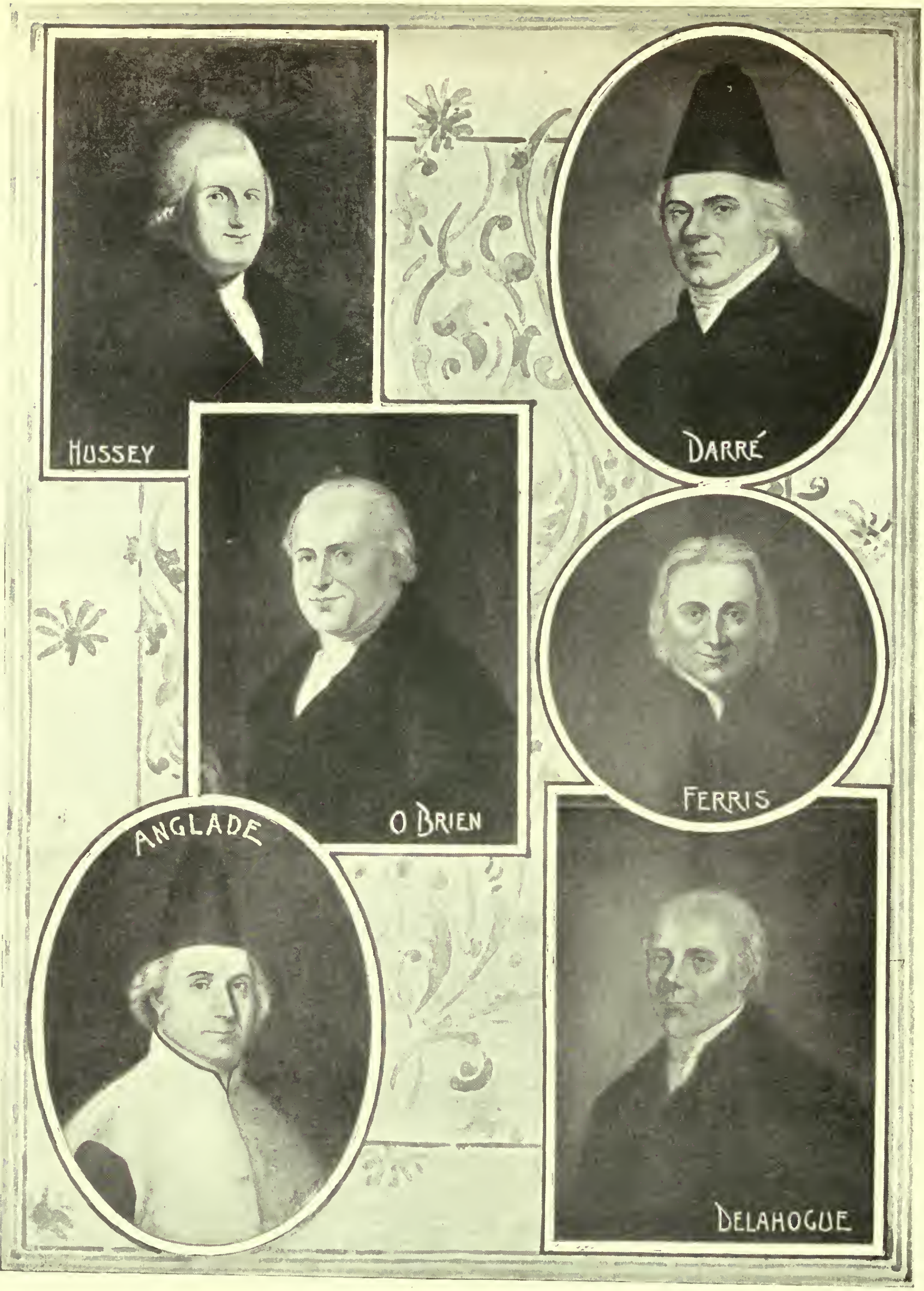
'A well-known Irish Catholic writer, who is intimately acquainted with the sources of the French history of the period, has been good enough to investigate the question of Dr. Hussey's connection with the Concordat, at my request. He writes to me as follows: "I have gone through the eight hundred and fifty-five despatches which passed between the French Government and Rome, between July, 1800, and August, 1801, published recently by Boulay de la Meurthe, and which contains the last word on the Concordat between the French Government and Rome. Dr. Hussey certainly took no part in the negotiations."

'Lastly, I have found in the Waterford Archives a letter addressed by the Sovereign Pontiff to Dr. Hussey, dated 5th September, 1801 (three months after the Concordat had been signed in Paris, and a month after it had been ratified in Rome), in which the Pope warmly thanks the Bishop for what he had done for religion in England and Ireland, and for his services in France; "in qua [he says] Collegia ecclesiasticis Hibernicis educandis constituta patricinio Catholici Regis iterum nationi tuae vindicasti." But he says not a word about the Concordat, or Dr. Hussey's connection with it.

'Towards the end of 1802, finding his health failing, he returned home. He died of apoplexy, at Dunmore, in the neighbourhood of Waterford, on the 11th of July, in the following year.'

'Dr. Hussey is buried in the south side of the grounds attached to the Cathedral, Waterford, with this inscription on the slab over his grave': —

D. O. M.
Hic jacent sepultae exuviae mortales
Reverendis. et Illustris. Dom.
THOMAS HUSSEY, S.T.D.,
Qui per septem annos
Eccles. Waterfordiens: et Lismor: rexit.
Obiit anno 1803, Die Julii 11mo.
Aetatis 62.
Requiescat in pace.



SOME OF THE ORIGINAL STAFF.
From Paintings at Maynooth.

CHAPTER VII.

THE ORIGINAL STAFF OF THE COLLEGE—*continued.*

'Laudemus viros gloriosos, et parentes nostros in generatione sua.'

II.—DR. POWER, FIRST VICE-PRESIDENT.

The Rev. Francis Power was the first Vice-President and Bursar of the College. On the 25th June, 1795, the Trustees resolved 'that there be a Vice-President, who shall also be Procurator of the Seminary;' and his salary, like that of the three Professors in the Theological Faculty, was fixed at £70 (Irish) a-year. The Rev. Francis Power was appointed to this office two days afterwards—that is, June the 27th—and took possession, 24th December, 1795.

Of the previous life of Dr. Power we know little more than what this meagre entry tells us. In his epitaph, in the College Cemetery, he is described as 'a citizen of Clonmel, and a student in Paris.'[1] This would go to show that he was a native of the town of Clonmel,[2] which belongs to the Diocese of Lismore, and that he made his studies in Paris.

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[1] 'Civis Clonmel, Alumnus Parisien., Presbyter Cloynen.,' are the exact words of the epitaph, *vide* Appendix.

[2] The Very Rev. Canon Murphy, Administrator, Queenstown, informs us that Cove, or Queenstown, was also called Clonmel, and that Dr. Power was, in all probability, a native of that township.

The combined offices of Vice-President and Procurator, held by Dr. Power, involved the discharge of very onerous duties, all the more as there was yet no regular Dean, for Father Ferris was not appointed to that office until January, 1798. It was his duty, therefore, not only to assist the President, but to enforce discipline, to preside at the religious exercises of the students, as well as to keep the accounts, and transcribe the official *Records* of the College. This last part of his duty he certainly discharged with the greatest care and accuracy; and although the entries are brief, they are, at the same time, highly interesting and valuable, as the earliest, and, if we except the *Journal* of the Trustees, almost the only documents that treat of the internal history of the College during that period.

Dr. Power, however, found the work of the double office too heavy, and, doubtless, he applied for relief to the Trustees. So we find an entry in their *Journal*, dated 30th July, 1802, which ordains:—

> 'That, as the duties of Bursar or Procurator require a vigilant and unceasing attention, the Rev. Francis Power, Vice-President, who has hitherto filled the said office of Bursar, shall be henceforth relieved of the burden of the said office. He is continued in the office of Vice-President, with his usual salary, and is desired to instruct the scholars on the foundation in the French language, at stated hours, to be determined by the President.' 'The Rev. Mr. Montague was thereupon appointed to succeed him in the office of Bursar.'

Although the Presidency became vacant in 1797, by the appointment of Dr. Hussey to the sees of Waterford and Lismore, Dr. Power did not succeed to that office. Perhaps one cause of this was that Dr. Hussey was very unwilling to resign his position as President. When, however, he did vacate the office, it was Dr. Flood, and not the Vice-President, who was appointed to succeed him. But Dr. Power was the acting President during the greater part of 1797; and it was to him, as we have seen, Earl Camden, the Lord Lieutenant, addressed the very neat letter, intimating his desire to send a set of books to each of the students who recited the congratulatory Odes before the Lord Lieutenant, on the occasion of his laying the foundation-stone of the College. Dr. Power wrote a very appropriate reply to the Lord Lieutenant, which is given in the *Records*.

From 1802 to 1810 Dr. Power continued to discharge the duties of Vice-President, and Lecturer in French. During this period, three other Presidents were appointed, that is—Dr. Dunne, in 1803; Dr. Byrne, in 1807; and Dr. Everard, in June, 1810. A few months later, in October, 1810, Dr. Power resigned his office of Vice-President; and the Trustees showed their appreciation of his long and faithful services, by tendering him their special thanks, on the occasion of his resignation—a compliment which they did not pay to some of those whom they had appointed over his head to the office of President.

Dr. Power, in the *Records,* very briefly alludes to his own resignation, and the appointment of the Rev. Peter Magennis, O.P., as Vice-President, '*loco* Fr. Power, resigned'—that is all. On the same day he was formally appointed 'Professor of French, with a salary of £60, and Teacher of Ecclesiastical Ceremonies, with an additional salary of £31.' Dr. Power still continued to keep the College *Records,* for the handwriting is the same, until the 21st December, 1816. The last entry in his handwriting is that giving the ordinations which took place at that time.[1] Next year, the venerable old man, who had laboured to the last in the service of the College, was called to his reward, on the 5th of June, at the patriarchal age of eighty-two, as is recorded on his tombstone, in the College Cemetery, of which it is expressly stated that he was the first guest: '*Hujus Caemeterii Hospes Primus.*'

The REV. EDWARD FERRIS, a priest of the Diocese of Kerry, and a member of the Congregation of the Mission, was the first Dean, or Prefect, in Maynooth College. His appointment was made on the 17th January, 1798, the same day on which Dr. Flood was appointed President, in succession to Dr. Hussey. 'Rev. Dr. Ferris was appointed Prefect, at a salary of £60 per annum.' The following interesting account of Dr. Ferris has been sent to us by the Editor of the *Catholic Telegraph,* Cincinnati. It appeared in that journal on June 11th, 1853; and was written by one who appears to have had special sources of information :—

'Edward Ferris was born near Tralee, in the County of Kerry, in the year 1738. Flying from the sanguinary cruelty of the Penal Laws, many, during that reign of terror and proscription, left their native land, and sought refuge in France, then the liberal asylum for expatriated Irishmen. Among the number was Ferris. Naturally of an ardent temperament, he resolved on embracing a military life, but Providence ordained it otherwise. Becoming acquainted with some members of that invaluable Society, called the "Priests of the Mission," he joined their community, and after a time was promoted to the sacred order of priesthood. Possessing talents of a rare order, combined with a spirit of industry, his literary fame was soon established: he became Vicar-General of the Society, and for sanctity and learning was greatly venerated throughout Paris. Having exerted himself to stem the torrent of infidelity during the days of the Revolution, which swept away the altar and the throne, he had to fly to Italy, and was most kindly received by Pius the Sixth.

'Afterwards, Doctor Ferris, travelling through the northern part of Europe, directed his course towards Switzerland, where he spent some time in the discharge of his clerical functions.

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[1] See *Calendar* for 1883-84, p. 158.

'After an absence of forty-five years this learned ecclesiastic returned to Ireland in the year 1798, and was appointed Dean of Maynooth College. Maynooth at that time possessed a rare combination of worth and talent: the President was the learned Flood; among its distinguished teachers we find the names of Aherne, Darré, Delahogue, and Clinch. It was at this time the learned and saintly Ferris undertook the arduous and important duties of Dean. The name of this wisest and best of Superiors is spoken of with veneration even at this day, not alone within the hallowed vicinity of Maynooth, but throughout the Irish Church.

'Many, who are still living, and who were under his superintendence, will recollect, with feelings of grateful love, the counsel with which he directed, and the wisdom with which he enlightened their minds—his charity was unbounded, and his humility very great, which inclined him to conceal the vast resources of his mind. On the death of Aherne, Doctor Ferris was appointed to the vacant chair of Theology, the duties of which he discharged with singular applause till his own death, in the year 1809; he was interred in the ancient cemetery of Laragh Bryan, within one mile of Maynooth College. At his tomb the pious student often drops a tear of gratitude to the memory of departed worth and sanctity.

'*June* 11*th*, 1853. 'MILESIUS.'

To this we have only to add, that Dr. Ferris was appointed by resolution of the Trustees, dated the 24th of February, 1801, to the Chair of Moral Theology, then vacated by Dr. Delahogue, who was on the same day promoted to the Chair of Dogmatic Theology, which had just become vacant by the death of Dr. Aherne. It was not, therefore, the Chair of Dr. Aherne, but the Chair of Dr. Delahogue, to which Dean Ferris succeeded, and which he continued to fill with great efficiency, until his death, in 1809. Dr. Power, the Vice-President, gives the official record of that event, as follows:—

> 'On Sunday, the 26th November, 1809, departed this life, the Rev. Edward Ferris, D.D., Priest of the Diocese of Kerry; first Assistant to the Superior-General of the Lazarists in France; Vicar-General of the Dioceses of Toul and Amiens; Dean and Professor of Moral Theology in the Roman Catholic College of St. Patrick, Maynooth. On the following Tuesday, the 28th November, his mortal remains, pursuant to his directions, were, with due solemnity, conveyed to, and deposited in the old Church of Laragh Bryan. R. I. P.'

The remains of Dr. Ferris were afterwards transferred to the beautiful cemetery of the Vincentian Fathers at Castleknock, where he rests in peace with the kindred ashes of the deceased members of that beloved brotherhood, of which he was so bright an ornament.

The REV. THOMAS COEN, 'Diocese of Clonfert,' may be regarded as one of the original Staff of the College, for he was appointed to the office of Dean, on the translation of Dr. Ferris to the Chair of Moral Theology, so early as 24th of February, 1801. He held that office for something more than nine years; so that he may be regarded as the first Dean of long service in the College, seeing that Dr. Ferris only spent some three years in the Deanship.

Then again, Dr. Coen was the first student educated in Maynooth who became a regular or 'full' official of the College; he got its highest honours as a student; and he was the very first Bishop of Maynooth training who ever ruled in the Irish Church. These facts of his history are noteworthy, and deserve very distinct relation in the history of the College.

The Rev. Thomas Coen was born about the year 1779, near Clonbrock House, in the parish of Fohena, Co. Galway.[1] The place where his father lived, a little to the north of the Mansion House of Clonbrock, was then known as the Island; but since it is more commonly called 'Coen's Park.' His father was in the employment of Lord Clonbrock, as head farm-steward and wood-ranger, and, as such, had his residence within the demesne of Clonbrock. Young Coen was the first matriculated student of the College, for the date given is the 30th June, 1795, which is the earliest on record. In 1799, he took honours, amongst the *accessits*, as a priest, in the classes both of Dogmatic and Moral Theology. Next year—that is, in 1800 (31st of July)—he got the First Premium, *solus*, both in Dogmatic and Moral Theology. Montague does not appear to have been in competition with Coen this year; but, in 1799, Montague came before Coen on the honour list. Next year, 1801, on the same day, both became officials of the College; for it was resolved (24th February, 1801):—

> 'That the Rev. Thomas Coen be appointed to replace the Rev. Dr. Ferris as Dean, until the next general meeting;' and that the 'Rev. —— Montague should replace Mr. Darré' (who had just been transferred to take Professor Delort's place) as Lecturer in the Class of Mathematics and Natural Philosophy.

Dean Coen discharged his responsible duties during the most troublesome period of the College history; and he appears to have given satisfaction to the Trustees in the fulfilment of his very onerous duties. He was, as the resolution has it, 'fully' appointed Dean on the 28th of July, 1802; Montague, his rival, was also appointed, two days afterwards, to the office of Bursar or Procurator, just then vacated by Dr. Power.

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[1] The Parish Priest, the Rev. Jos. Fahey, has supplied us with these particulars, after careful inquiry.

In the year 1810, several important changes took place in the College Staff. Dr. Byrne resigned the Presidency at the June Board, and was 'promoted' to the parish of Armagh. At the same Board Dr. Coen resigned[1] the office of Dean, and a little later on, in the same year, was made Administrator of the parish of Loughrea by the Venerable Dr. Costelloe, then Bishop of Clonfert. As Loughrea was then a Bishop's parish, he could scarcely have been 'promoted' to that parish, as Parish Priest; but Dr. Costelloe chose him as his Administrator, and it may be with some hope of having him afterwards elected as his Coadjutor. He was elected to that office by Propaganda, on the 11th December, 1815, and was consecrated *Titularis* of Milevi, *in partibus*, *cum jure successionis* to Clonfert, on the 5th of May, 1816.

He was for fifteen years Coadjutor to Dr. Costelloe, who died in October, 1831, when Dr. Coen succeeded as Bishop of Clonfert. He lived in a rather humble house, nearly opposite his church, in Bride-street, Loughrea; and was remarkable as a very hard-working and zealous Bishop. He even went to the village stations, like the other priests, and spent many long hours in the confessional, in his own Cathedral Church.

Dr. Coen died on the 27th of April, 1847, and was buried in the Carmelite Abbey of Loughrea.

III.—THE THEOLOGICAL FACULTY—DR. AHERNE.

Coming to the Theological Faculty, we find that DR. MAURICE AHERNE was its sole representative in 1795. Of Dr. Aherne, the first Professor of Dogmatic Theology in Maynooth, we can only find what is recorded in the College books. He was appointed 'Professor of Dogmatical Divinity' on the 27th of June, 1795, and 'took possession of his chair' on the 6th October following. His colleague, Dr. Power, the Vice-President, describes him in the *Records* as—

> 'Rev. Maurice Aherne, Priest, Diocese of Kerry, Licentiate of Divinity, formerly Professor of Philosophy in the University of Paris; Fellow of the Royal Society of Navarre; Canon and Vicar-General of Charters in France; chosen Professor of Dogmatic Divinity in the R. C. College of Maynooth.'

In making choice of Professors for the new College, the Trustees certainly did not fail to secure most distinguished scholars. No doubt they were, for the most part, chosen by Dr. Hussey, who himself had lived for several years in London, and had thus ample opportunity of meeting with, or hearing of, the many eminent ecclesiastics, whom the French upheaval had wafted to our shores. And it is, surely, highly creditable to the Irish scholars of the Penal Days, to find two men from the diocese of Kerry—like Aherne and Ferris—who were forced to seek their education in a foreign land, and there, by eminent learning and conspicuous virtue, were raised to some of the highest offices, in point of honour, if not of emolument, in the Gallican Church. We find them Fellows and Professors of the first colleges in France; they became Canons of its most ancient and illustrious churches; we see them chosen, for their eminent virtues and their profound knowledge of Theology and Canon Law, to be Vicars-General, and Officials of the greatest dioceses in the French Church. Such a record is equally honourable to Ireland and to France—to the country that produced such men, as well as to the country that sheltered, educated, and honoured them. Ireland should never forget the debt which she owes to France, for helping to preserve her religion and her learning during those terrible Penal Days.

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[1] We have been informed that complaint was made to the visitors, that Dean Coen had treated Mr. Kennedy, a student of Killaloe, with unbecoming severity: and, after investigation, he was invited to resign. We can find no reference to this incident in the official *Records*.

STOYTE HOUSE.

Dr. Aherne did not teach long in Maynooth. During the first few years of his professoriate, it may be said that his classes were only in process of formation; and he died in 1801. But during these few years, we find that he trained some eminent men in Dogmatic Theology. Public prizes were first given in 1799, when 'Rev. Laurence Burke, Priest, Diocese of Cashel,' obtained the first premium in Dogmatic Theology, *solus*—the first prize ever given in the College; and the 'Rev. Michael Montague, Priest, Diocese of Armagh' (afterwards President), on the same occasion, obtained the second prize, also a *solus*. But in Moral Theology, the position of those two distinguished men was reversed—Montague came first, and Burke second.

These were the only distributions of prizes which Dr. Aherne ever gave. Dr. Power records his death next year, in the early spring:—

> 'On the 7th February, 1801, departed this life, the Rev. Maurice Aherne, Priest of the Diocese of Kerry; Licentiate of Sorbonne; formerly Professor of Philosophy, and Fellow of the Royal Society of Navarre, in the University of Paris; Canon and Vicar-General of Chartres in France; and, lastly, Senior Professor of Divinity in the Roman Catholic College of St. Patrick—solemnly interred in Laragh Bryan, where a monument has been erected to his memory.[1] R. I. P.'

The monumental slab referred to is inserted in the western wall of the old Church of Laragh Bryan.

Dr. Delahogue, who succeeded Dr. Aherne in the Chair of Dogmatic Theology, was the head of the Faculty for many years.

Elsewhere we have spoken at some length of Dr. Delahogue's teaching; so that question need not occupy us here. There can be no doubt that he was a very holy and a very learned man, and that for many years the influence of his teaching in Maynooth College was felt throughout the entire Irish Church. For nearly twenty years he was the fountain of Dogmatic Theology, and, for a generation afterwards, his writings were the authorised class-books of Dogmatic Theology in the College, which many hundreds of students not only studied in the house, but carried out with them on the mission, and afterwards perused at their theological conferences. With his theological views, therefore, we are well acquainted; but of the man himself, we know very little. Those who knew him personally have passed away; and they have scarcely left anything behind them touching the patriarch of the Maynooth Theological Faculty during its First Period.

[1] There was as yet no cemetery in the College grounds.

The official *Record* tells us that:—

'On the 12th May, 1798, Rev. Lewis Delahogue, D.D., from the Diocese and City of Paris, formerly Canon of St. Honoratus, in said City, Professor of Moral Divinity, and Fellow of the Sorbonne, was appointed and installed Professor of Moral Divinity in the Roman Catholic College.'

Dr. Delahogue was the first Professor of Moral Theology[1] appointed in the College. It is strange, that while Dr. Power, in the College *Records*, expressly states that Dr. Delahogue was appointed to the Chair of 'Moral Divinity,' the *Journal* of the Trustees, under date of the 12th May, 1798, records his appointment as Professor of 'Sacred Scripture and Hebrew.' The true explanation seems to be this:—Dr. Flood was at first appointed Professor of Moral Theology, but did not accept the office. Afterwards Dr. Flood was appointed President in succession to Dr. Hussey; thereupon his Chair became formally vacant, and 'Dr. Kelly of Roscommon' was on the same day, 17th January, 1798, 'appointed Professor of Moral Theology in the room of Dr. Flood.' Dr. Kelly, however, did not accept the office; and his resignation was tendered and accepted on 12th May, 1798. The Chair of Scripture had been vacant since the 17th January, and to this Dr. Delahogue was appointed; but as the Chair of Theology became vacant at the time of his appointment he undertook the duties of that Chair as more necessary at the time, thus leaving the Scripture Chair unfulfilled.[2]

Dr. Delahogue did not hold the Chair of Moral Theology for quite two years; for he was appointed to the Chair of Dogmatic Divinity on the 24th February, 1801; and continued to hold that office for nearly twenty years. Dr. M'Hale was, perhaps, his most distinguished pupil, and was, doubtless, also a favourite pupil; for, otherwise, he would scarcely have been appointed as Lecturer, in 1814, for the express purpose of assisting Dr. Delahogue, and teaching under his guidance.

It appears that Dr. Delahogue was a scion of the old *noblesse;* and as might be expected from a man trained in the best schools of France, and brought up in the polished society of its capital, the professor was a gentleman of elegant and refined manners. It is said that he was a great favourite with the Leinster family, and was frequently an honoured guest at Carton House. We could hardly expect, however, that he would have any sympathy with Irish national aspirations. Indeed we may assume that he would prefer to put up with the Penal Laws rather than say, or write, one single word that could, in the remotest degree, tend to excite disaffection to the Government, or weaken the loyalty and allegiance due to the Crown. He had been trained up from his youth in the principles of passive obedience, and was, himself, an eye-witness of some of the bloody incidents of the Terror. The Trustees could not have found a safer man to train the Irish clergy in perilous times; for nothing would tempt him, under any circumstances, to utter one disrespectful word against the Government of the great and good King George III. The iron of the Revolution had burned deeply into his soul. He saw the Red Spectre too closely not to fear it for ever after. Anything but revolution; anything but the principles of 1789—which, so far as he could see, were exactly the same as the principles of 1798 in Ireland. And, no doubt, it was well that, during the very exciting years before Emancipation, the authority of a man so grave and learned should tend to restrain, by sound principles and safe guidance, the perfervid emotions of the Hibernian temperament. In this respect he faithfully carried out the counsel given by the Propaganda to the Irish Prelates, in 1796—to see that the principles of the strictest loyalty to the Crown of England were inculcated on the students of Maynooth, both as a matter of duty and of gratitude.

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[1] In some of the Dublin Directories for 1799, 1800, and 1801, Dr. Delahogue is described as 'Professor of Scripture and Hebrew. We find no reference, however, to his *teaching* Hebrew or Scripture, in the official *Records*. Dr. Clancy was Professor of Scripture at the time.

[2] See *Calendar*, 1883--84.

Dr. Delahogue tells us that there was a set of class books—Antoine, Bailly, &c.—prescribed by the Trustees, but that scarcely a copy of them could be had in the College at any price.

> 'I was, in consequence, compelled to dictate the whole course of Dogmatic Theology to the students at the expense of much time and much labour, which might be better employed in going through a wider range of reading, especially as the course both of Dogma and Moral Theology was limited to three years; and several students were called out to do urgent missionary work when they had spent little more than half that time in theological studies. And then they had no book to take with them, except such imperfect notes as they were enabled to take down from the professors in class. I felt, therefore, that I ought to do something to help the students and the clergy, for the sake of the Church, of the College, and of the students themselves, who were most easily taught, and most eager to learn—"*Academica Juventus ad discendum aptissima et quâ nulla ad studium alacrior.*"'[1]

Dr. Delahogue printed the entire course of Dogmatic Theology, usually read in the College at the time, in five handy volumes[2]:—1. *De Religione;*

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[1] *Preface.*

[2] The first, *De Religione*, was published in 1808; and the Board required every student to 'purchase a copy, in boards, at 5*s.* each.'—*Journal*, p. 50. The Irish Bishops thanked Dr. Delahogue for his treatise *De Religione.*

II. *De Ecclesia;* III. *De Trinitate et Incarnatione;* IV. *De Sacramentis in Genere et Eucharistia;* V. *De Pœnitentia et Censuris*—especially in their dogmatic aspects. It is our candid opinion, that if these volumes could be effectively purged of the aroma of Gallicanism which clings to them still, and that a few other necessary changes were made, they would make a far more useful class book in Dogmatic Theology than *Perrone*, or any other work of the kind that the students have since got into their hands. Both the style and method are exactly what suit students. The language is simple; the arrangement is clear; the arguments are generally well put; the objections fairly well answered. At the same time, there is room for both professor and student to work between the lines; and this, in our opinion, is most desirable in a class book. The ground should be clearly and accurately mapped out; but, at the same time, room should be left to stimulate the ardour of the youthful mind, by affording opportunities for exploration and discovery on its own account. Dr. Delahogue resigned his Chair on the 22nd of June, 1820, when he was succeeded by Dr. M'Hale. But he continued to live in the College as *emeritus* Professor until his death, on the 9th of May, 1827. He was then eighty-eight years of age; and the *Records* merely add that 'he was buried in the College Cemetery.'

The name of DR. ANGLADE, like that of Dr. Delahogue, was for many years a well-known name in Maynooth. His Moral Philosophy was in the hands of all the students, so that the man and the book came to be identified; and thus 'Anglade' passed from hand to hand and from mouth to mouth; sometimes, too, in a rather uncomplimentary fashion, after the manner of students.

The *Calendar* for 1884–85 gives a brief but an admirably succinct sketch of the French Professor and his doings. He was not one of the original staff appointed in 1795. The account which he gave of himself at his examination before the Commission in 1826, is, in substance, as follows:—

'To the best of my recollection, I came to Ireland at the end of November or December in the year 1802, at the time of the peace of Amiens. I held the Chair of Logic about nine years (1802-1810) before I was promoted to the Chair of Moral Theology.' He also stated that his native place was Milheu; that he was educated in the College of Rhodez, and leaving Rhodez he went to Paris, where he read the course for the Degrees of Theology and Philosophy, and went also through all the other university studies. He was, when he had finished his course, appointed Professor in the University of Paris; but he held that situation 'for a very short time;' for in 1791, some time after he was appointed, an oath was tendered to him, which he refused to take—'not being consistent with my conscience or my principles of loyalty.'

Though a recusant, he continued to lecture for four months in the University; and also in the College of Louis le Grand, which was close at hand, and in which he also held the office of Prefect of Divinity. The President, however, notwithstanding his refusal to take the oath, continued to employ him for some time in both offices.

'He left France, to the best of his recollection, in 1792, and came to London. There he happened to meet Dr. Delahogue, who told him that he was commissioned by the Trustees to look out for a person fit to occupy one of the Chairs of Philosophy; and if he wished, he added, that he would propose him.

'At first he was appointed Junior Lecturer, an office which he held for two or three months; and then they gave him the nomination of Professor.'

He also stated that he was a Fellow of the Sorbonne, and continued to be such even in Maynooth. Dr. Anglade held the office of Professor of Mental Philosophy until the 27th June, 1810, when he was appointed to the Chair of Moral Theology in succession 'to Dr. Ferris, deceased.' He resigned his Chair in 1828, and died the 12th of April, 1834, at the age of seventy-six. He was buried in the College Cemetery.

It is said that after Anglade's departure from France, he came to Wales, disguised as a labourer, and for six years he found employment as gardener in the house of a Protestant family there. It was from that situation he came to Maynooth; but ever after, during his life, he spent his vacations with his old employer in Wales, and at length succeeding in converting the family to the Catholic faith.

This fact helps to explain Dr. Anglade's skill as a gardener, which he exhibited also in Maynooth. Dean Gunn refers to it in one of his *Reminiscences*[1]:—

'In the garden there was a harp formed of boxwood, planted so as to represent beautifully the frame and strings of a harp, and it was always kept neatly trimmed into form. It was said by some to be the work of Paul O'Brien, the Professor of Irish; by others, of the French Professors, who were believed to have a great taste for such things; for the tradition varied on the subject. The latter account is rendered more probable by the following anecdote, which was formerly current. On some visitation day, when the chief judges were visitors, Lord Manners, the Chancellor, was looking at that part of the ground where the harp was among the flower beds, accompanied by some of the professors, who acted as cicerones, when Lord Norbury, who was in the garden at the same time, came towards them, and exclaimed: "Oh, my lord, I regret it will be my duty to report you to the Government, as I have caught you with the Maynooth professors in a French plot." The place where the harp was is now enclosed within the new (or inner) square, somewhere near the door that opens from the east cloister into the square, either within the cloister, or on the grass plot outside that adjoins the new Chapel.'

It appears that Dr. Anglade was the original founder of the Presentation

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[1] See *Calendar* for 1884-85, p. 135.

Convent in Maynooth, and that he endowed that establishment with a considerable amount of funds. He could not have spent his savings better, from every point of view, for the good nuns of the Convent have ever since done much to instruct and to edify all the young females of Maynooth and its neighbourhood. What Dr. Anglade got from the College, he gave back to the Convent, for the benefit of the town of Maynooth, thus setting a beautiful example of well-directed charity and laborious self-denial.

But this was not all. With the residue of his hard-earned savings, the noble-minded Professor founded a burse in the College, which, ever since bears his name, to be assigned, from time to time, for the education of a student in the College from that diocese, which may happen to be most in need of labourers on the mission.

Dr. Anglade's printed lectures continued to be, for many years, the Philosophical Class Book in the College. For this purpose it was an admirable work. Like most French writers, Dr. Anglade is clear and orderly; he preserves throughout a severe simplicity of style, which is especially valuable for students, many of whom, being indifferent classical scholars, would be wholly unable to master such treatises as *Dmouski* or *Liberatore.* In fact, Dr. Anglade's book is merely a reprint of his dictates or prelections, and contains nothing but what he usually taught the students in class; that is, a short treatise on Logic, and another on General and Special Metaphysics, which is also very well done.

Dr. Clancy, the first Professor of Scripture, took little part in collegiate work of any kind. He was appointed amongst the first batch of Professors on the 27th June, 1795. Dr. Power describes him in the official *Records* 'as Priest of the Diocese of Tuam, formerly Lector of Divinity in the University of Prague, appointed Professor of Scripture in June, 1795; but he did not take possession until the 25th of August, 1796.'

What Atlantic gale wafted the young student from Tuam all the way to Prague, we cannot now ascertain; neither do we know what easterly gale drove him back again to the young College of Maynooth. It does not appear that he ever gave a full course of lectures in the College, for he only arrived in August, 1796; and on the 12th of January, 1798, we find, from the *Journal* of the Trustees, that Rev. Dr. Clancy's resignation of the place of Professor of Sacred Scripture was reported by the Secretary and accepted. Dr. Power, however, tells us that Clancy had left the College on the 13th April, 1797, and returned again to Prague.

In a note appended to the list of Professors, furnished to the Commissioners of Inquiry in 1826, it is stated that on Dr. Clancy's leaving the College, the duty of teaching the Sacred Scripture was transferred to the Professors of Divinity until the appointment of the Rev. Father Eloi, in 1808. We have seen, however, that Dr. Delahogue was appointed to the vacant Chair of Scripture in May, 1798; but as the Chair of Moral Theology became legally vacant on the same day, by the acceptance of the resignation of Dr. Kelly of Roscommon, Dr. Delahogue undertook, in preference, to discharge the duties of the Chair of Moral Theology, which was more necessary for the students, and which he himself was also better qualified to teach; for he had been previously, for many years, Professor of Moral Divinity in Paris.

We may add that, from the College accounts, it appears that from March, 1799, to December, 1802, the Rev. P. COLEMAN was 'Professor of Scripture.' In that case, the Rev. P. Coleman was the first student of the House, who ever lectured in the College. He was from the beginning a distinguished student; for it was 'Mr. Patrick Coleman, of Dublin,' who recited the Greek Ode, before the Lord Lieutenant, on the occasion of laying the foundation-stone of the New College, 20th April, 1796.[1]

IV.—ORIGINAL STAFF IN THE FACULTY OF PHILOSOPHY.

In the Faculty of Philosophy the Trustees, at the foundation of the College, established three Chairs—one in 'Natural and Experimental Philosophy;' one in 'Logic, Metaphysics, and Ethics;' and one in 'Mathematics.' They made no appointment, however, to the Chair of 'Mathematics,' as such; and we regret to say that it has ever since remained unfilled.

> 'The REV. PETER JUSTIN DELORT, Priest of the Diocese of Bourdeaux, France, Doctor of Laws in the University of said City, appointed Professor of Natural and Experimental Philosophy, took possession on the 6th October, 1795.'

Such is Dr. Power's brief and pregnant entry. Dr. Delort appears to have opened his Classes at once, but no doubt at that time he must have found everything in a very rudimentary state. It appears from the matriculation list that he had only three pupils to listen to him; moreover, he certainly had no appliances, and his pupils, we may fairly assume, were, at their entrance, quite innocent of any proficiency either in mathematical or physical studies.

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[1] He was, however, only Lecturer or *locum tenens*, appointed until a regular Professor could be procured.

On 24th February, 1801, Dr. Delort, with his colleagues, Darré and Lovelock, got into trouble for not obeying certain regulations of the Trustees, regarding their Classes, which were communicated to them by the President. They were told, very emphatically, that their conduct 'was incompatible with the discipline and welfare of the College;' and, 'as it exhibited to its members a very pernicious example of disobedience,' was highly censurable. 'The Board, however, actuated by a spirit of lenity, accepts the subsequent submission of the above gentlemen, as an expression of regret for their past conduct, and an earnest of their determination to observe in future all its regulations.'

On the same day, Dr. Delort applied for, and got from the Trustees, leave of absence for six months, on family business. Whether it was that he resented the censure above referred to, or found the banks of the Garonne more pleasant and salubrious than the banks of the canal at Maynooth, we cannot say; but he certainly over-stayed his leave of absence. The result was that on the 31st of July, 1802, the Trustees resolved—'That, if Mr. Delort, who had leave of absence, but has long since exceeded the term of such leave, do not return to resume his duties in the College, on or before the 1st of October next, he shall be considered as having abdicated his place, which then shall be provided for as vacant.'

CLOISTER : ST. MARY'S.

The Trustees certainly dealt tenderly on this occasion with the errant French philosopher; but he did not put in an appearance before the day named, and so, in October, Abbé Darré, who had been teaching the Class since February, 1801, was formally appointed in his place.

The Rev. Andrew Darré was elected Professor of Logics, Metaphysics, and Ethics, by the Trustees, on the 27th of June, 1795. He belonged to the Diocese of Auch, in France, Dr. Power tells us, and took possession of his Chair on the 1st of May, 1797. When Professor Delort got leave of absence in February, 1801, the 'Rev. Mr. Darré was requested to fill Mr. Delort's place during his absence.' But as the latter did not return to the College, the Abbé Darré was, on the 1st of October, 1802, formally appointed to fill the vacant Chair of Mathematics and Natural Philosophy. He held the Physic Chair for twelve years, and appears to have discharged his duties with great success as a teacher of youths, who, in most cases, had very little previous acquaintance with the subject.

When he undertook to teach the Class of Mathematics and Natural Philosophy, in succession to Delort, the students were not only without much knowledge of the subject, but also without books.[1] So, he found it necessary to explain everything as he proceeded—the more diligent taking notes of these dictates, and the rest picking up what they could as they went along, trusting to get the loan of a manuscript that would help them to prepare in some way for the inevitable examinations at Christmas and Mid-summer. Those who had no genius for Physics devoted their leisure to English Literature or History, or some other kindred subject, which they found equally useful, and far more entertaining. They had to be present, of course, in the Physic Class; but they were auditors only. With a good supply of apparatus, the students could pick up much useful knowledge of Natural Philosophy, merely from what they might see, as well as from what they might hear; but, unfortunately, for many years, the appliances of the Physic Hall were of the most meagre character.

Abbé Darré was an earnest worker, both as a writer and as a teacher. As a consequence, his health was seriously injured, and he found it necessary to apply to the Trustees for a vacation. This was granted by the following resolution, which is dated the 3rd of February, 1813:—'The Professor of Natural Philosophy having satisfied the Board of his infirm state of health, and the necessity of his absence from duty for a considerable time, under the direction of physicians—resolved, that leave of absence for one year be given him, with an allowance of one year's salary, paid him in advance.' This was considerate treatment, and a generous recognition of the services which Abbé Darré had, undoubtedly, rendered to the College during the fifteen years of his professional life. The Abbé afterwards returned to his native diocese, and became a Canon of

[1] See *Evidence* of Dr. M'Nally (1826), p. 140.

its Cathedral Chapter, of which he continued to be for many years an honoured member. We cannot ascertain the date of his death.

With reference to the writings of Abbé Darré we have received from the Rev. Dr. Lennon, the present distinguished Professor of the Physic Class, the following interesting account :—

'A treatise on Plane and Solid Geometry compiled from French sources by Abbé Darré for the use of his pupils is still used as a text-book in Maynooth. It was revised and improved by Rev. Dr. Callan, and subsequently remodelled and enlarged by the present professor of Mathematics, who also incorporated the diagrams with the text. Only the more advanced parts of the subject, dealing with the properties of planes and solids, however, are now read in the College, as students at entrance are required to present for examination an amount of elementary geometry corresponding to that contained in the first six books of Euclid. In the schools, we regret, Euclid is still retained as a text-book ; but it has never gained a foothold in Maynooth ; and, beyond the limits of the United Kingdom, it is hardly known. On the Continent there are many excellent Geometries, like those of Comberousse in France, and Wiegand in Germany, in arrangement and method widely different from Euclid, and vastly superior to it.

'The main object of Euclid seems to have been to deduce all the theorems of geometry from the smallest possible number of elementary self-evident truths. He does not even assume, as Darré and most modern writers do, that a straight line is the shortest that can be drawn between two given points, but proves that any side of a triangle is less than the sum of the other two. In his twelfth axiom, however, he assumes the much less obvious truth, that "if a straight line meets two straight lines, so as to make the two interior angles on the same side of it taken together less than two right angles, these straight lines being continually produced, shall at length meet upon that side on which are the angles which are less than two right angles ;" and on this axiom rests his treatment of parallels.

'The sequence of propositions, so conspicuous in Euclid, by which each theorem, after the first, is made to depend on some antecedent one, although interesting in itself, has led to a wearisome tediousness in the demonstrations, even where direct, concise, and equally satisfactory proofs were available ; and the valuable aid to memory arising from the classification of theorems closely resembling each other, is almost entirely lost. Cases of equal triangles, for instance, which in all modern treatises are placed in close proximity under one general head, stand so far apart as the fourth and twenty-sixth propositions in Euclid.

'It is largely owing to the arbitrary restrictions imposed, that Euclid is so distasteful to beginners ; and the fifth proposition would have lost all its terrors as well as its unenviable name, had the student been allowed to assume a duplicate of the triangle, and to apply it to the original one with its sides reversed. In constructions, Euclid's defects are still more conspicuous. He allows a compass, but not to carry distances from one part of a figure to another ; and as a result of this restriction, his third problem—"to cut off from the greater of two given straight lines, a part equal to the less"—which any intelligent boy, who had never read a word of geometry, would solve by describing one circle, requires for its solution that we draw three straight lines, five circles, and an equilateral triangle. Life is not long enough for geometry like this.'

V.—THE ORIGINAL STAFF IN THE FACULTY OF ARTS.

The original Staff in the Faculty of Arts, as named by the Trustees on the 27th June, 1797, included three Professors of Latin and Greek Classes, who, however, did not all take possession of their Chairs at once. These were:—

The Rev. John Eustace, Professor of Rhetoric.

Bernard Clinch, Esq., Professor of First Class of Greek and Latin.

Rev. Charles Lovelock, Professor of Second Class of Greek and Latin.

With reference to these appointments Dr. Power, in the *Records,* says:—

> 'Rev. John Eustace, priest of the Diocese of Kildare, named Professor of Rhetoric, took possession on the 6th of October, 1795.
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> 'Js. Bernard Clinch, A.M., and Fellow of the Royal Irish Academy, Diocese of Dublin, chosen Professor of Belles Lettres, took possession the 6th October, 1795." The Rev. Charles Lovelock did not take possession until 1799.

It would appear from the above entries that the Trustees intended to have three Chairs of ancient Classics in the College. The highest was the Chair of Rhetoric, which still exists in the College, and in which some formal Treatise of Rhetoric, such as Quintilian's *Institutiones*, or Cicero's *De Oratore*, or Longinus *On the Sublime*, was always taught, and the theoretical principles laid down by these authors were then illustrated and applied in the critical study of some of the classical orators and poets. The First Class of Greek and Latin was designed for the cultivation of the Latin and Greek Language and Literature; that is, by the critical reading of a number of the ancient authors, and also by the practice of composition in the ancient languages. This Class was afterwards known as 'Humanity,' *Litterae Humaniores;* and it is called by Dr. Power the Class of *Belles Lettres*, in a sense quite different from that in which the same term came to be employed afterwards in the College, when it was applied to a Class for the cultivation of the English and French Languages and Literature.

The 'Second Class of Greek and Latin' was clearly intended to be a Class of Rudiments, or Grammar Class, for youths badly prepared in Classics, as very many candidates must have been at that time, who came from remote parts of the country, where no seminaries were then to be found. Besides, it was intended to admit lay students also to those Classes; and so it was deemed necessary to have a full staff of Masters both in Greek and Latin.

Of Rev. Mr. Lovelock, who held this Junior Chair, we know hardly anything, except the few particulars given below. It does not appear that he ever actually taught the 'Second Class of Greek and Latin.' The Rev. Mr. Eustace having resigned the Chair of Rhetoric in January, 1798, Mr. Clinch was promoted to his place, thus leaving the Humanity Chair vacant, that is, the 'First Class of Greek and Latin.' To this vacant Chair Rev. Mr. Lovelock succeeded in 1799. So that it does not appear that the 'Second Class of Greek and Latin' ever had a regular Professor of its own, although it had Lecturers then, and for some time afterwards. The name, however, of that Chair, and the appointment of Rev. Mr. Lovelock to fill it, at the opening of the College, has led to much confusion in the early *Records*.

Mr. Clinch having resigned the Rhetoric Chair in July, 1802, Rev. Mr. Lovelock was chosen to succeed him. It was ordered by the Trustees that the vacant Chair should be filled 'in accordance with the Statutes.' The practice, however, was, that a Junior Professor, in any Faculty, succeeded to the vacant place of a Senior in the same Faculty; and so Rev. Mr. Lovelock became Professor of Rhetoric on 31st July, 1802; and continued to hold that office until 1814. He is described in the *Records* as 'Priest of the Archdiocese of Tuam, Master of Arts, and Professor of *Belles Lettres*, in the Roman Catholic College. His mortal remains were deposited in the graveyard of Laragh Bryan, 24th of March, 1814.'[1]

From 1799 to 1802 it appears from the College accounts that there were two Lecturers, if not regular Professors, of the Junior, or 'Second Class of Greek and Latin'—one was Laurence Reynolds, who is described as 'Professor of the Second Class of Greek and Latin;' and the other Gilbert Le Grand, who taught the Class for a few months only, in 1802; that is, from the 25th September to 25th December, in that year. Both were really Lecturers, not regular Professors; and hence, no reference is made to their appointment in the *Journal* of the Trustees. A regular Professor, as such, was always appointed by the Trustees, who also made provision for filling the Chair, on his death or resignation. But Lecturers were, as a rule, appointed by the President, with the advice of his Council; and, of its own nature, the appointment was of a temporary character.

Of James Bernard Clinch, the first Professor of Humanity in the College of Maynooth, the following interesting sketch was supplied forty years ago, to the *Catholic Telegraph* of Cincinnati, by one who evidently knew what he was writing about. It has been sent to us with great kindness by the present Editor of that influential paper. We shall only make one observation on the writer's sketch of Mr. Clinch, and it is this: that although he was, according to very high testimony, a cultured classical scholar, we cannot say that his English style is quite a model of that lucidity which Edmund Burke would admire. Mr. Clinch, it is said, enjoyed the friendship of Dr. Troy; and that, in itself, may be accepted as a satisfactory proof that he was not merely an accomplished scholar, but also a thoroughly Christian gentleman. We find that one of his name—perhaps one of his family—was immolated on the altar of his patriotism in 1798; this fact may help to explain the ardent patriotism of Professor Clinch, which is shown in every line of his writings on the Veto.

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[1] In the Parliamentary Paper of 1808, the Rev. Charles Lovelock is described as of the Co. Galway, educated in Paris, previously Parish Priest of 'Abbard,' that is, Monivea, Diocese of Tuam, Professor of Greek and Latin, and then holding his office in the College.

'*June* 18*th*, 1853.

'When Dr. Hussey, the first President of Maynooth, afterwards Bishop of Waterford, visited London for the purpose of selecting professors from among the learned French refugees and distinguished Continental scholars, with whom that Metropolis then abounded, Mr. Clinch came particularly under his notice Though acquainted with him before, Dr. Hussey had him examined by that accomplished and ardent patron of literature, Edmund Burke. The questions, which he proposed, were answered in such a masterly and brilliant manner, that the statesman made Mr. Clinch a present of a splendid quarto edition of Horace. In it he wrote these words: "Edmund Burke presents this book to James Bernard Clinch in admiration of his talents."

'On the odious question of the Veto, we have Mr. Clinch coming out as a fearless champion of the rights and independence of the Irish Church. When Pitt would have dragged that Church at the chariot wheels of the British Government, and Lord Castlereagh, the murderer of his country, and soon after his own suicide, submitted for the adoption of the ten Prelates composing the Board of Maynooth, his two odious measures of the Veto, and the pensioning of the Catholic Clergy, Mr. Clinch wrote his admirable pamphlet, with great good sense and charity. He extenuates the acts of the ten Bishops, but strongly exhorts the Prelates, then about to assemble in National Council, to adopt and follow the glorious example of their predecessors in the Church of Ireland.

'The quasi-Catholics of England, at that time, as in the days of the VIIIth Henry, would have sold their birthright for a mess of pottage; hence they were most ardent Vetoists. The learned Milner at first leaned towards their side, but soon deserted them, being convinced by the powerful arguments of Mr. Clinch. On that most felicitous event, Mr. Clinch addressed him in the language of thanks and congratulation: "You have done, my lord, a thing which atones to us for all the past, and in a manner worthy of us and of you. You stand alone in England at this moment, a Catholic and a Bishop; and you have stood it out alone for Ireland and for Christ. You have, my lord, at last discovered that the scheme of Pitt was to protestantize the Catholics by making a prudent use, as Cecil expressed it in his plan to Queen Elizabeth, of the statutes of Praemunire. Therefore do I welcome your name, which I always loved, to this hospitable country, which never forgets a benefit."

'We have Mr. Clinch's powerful talent again employed in bringing out his great work on *Church Government*. Of the merits of this work, Doctor Milner thus testifies:—"It would do honour to the most learned canonist in the most learned age of the Church, but in the present age it was a prodigy; for the author went to the bottom of the well in search of truth, and brought that precious treasure out of it." This work on Church Government was lauded by the Irish Prelates in their National Synod, while the merits of its author were immortalized by a solemn vote of thanks.

'A short time before his death, Mr. Clinch published a small pamphlet on the *Repeal Agitation;* in it he alludes, triumphantly, to his former victory during the Veto contest.

'Thus did this great man, from the first to the last, persevere in his attachment and unabated zeal for the glory and independence of the Irish Church.

'MILESIUS.'[1]

PROFESSOR EUSTACE did not remain long in Maynooth. He was, as we have seen, appointed on the 27th June, 1795, Professor of Rhetoric; and we find him in 'possession of his Chair,' to meet his classes, on 6th of October of the same year. But it is evident that the appearance of the Classes at the time was not very encouraging. There were only about thirty students in the house; and most of these seem to have been advanced students, who only wanted some theological training before they were sent to undertake missionary work. We know that several of them were already ordained priests. They were precisely the men who, if the Continental colleges had not been closed by the wars of the Revolution, would have been sent to Paris, or elsewhere, to acquire a theological training. Besides, we know that in November, 1795, the Trustees declared that:—

> 'From the want of more ample accommodation at present, it has been found necessary to confine the studies of the academical year to a course of Moral Theology; of the first part of Mathematics and Philosophy; of Rhetoric and Belles Lettres; and of the first class of Humanity. Professors, in each of these departments, are now resident in the College at Maynooth (November 28th, 1795). Lectures on the two first branches have already commenced; and the Professors of Rhetoric and Humanity will proceed to lecture, *as soon as scholars qualified for each class, respectively, shall present themselves.*'

Hence, although Professor Eustace was actually in residence in November, 1795, and, doubtless, rather crushed, too, in the 'front house,' there were at the time no scholars yet to present themselves in his class-hall. At most, therefore, Professor Eustace can have held office only for a period of about two years, and, probably, with a very small class; for his resignation took place early in 1798. On the 17th January in that year, the 'Rev. John Eustace's resignation of the

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[1] 'Milesius,' was, we believe, Dean Gaffney of Maynooth College.

ST. MARY'S: WEST VIEW.

Professorship of Rhetoric was laid before the Board, and accepted.' His successor, as we have already seen, was Professor Clinch. Under date of June 29th, 1810, we find the following entry in the *Journal* of the Trustees, which shows that calumnious tongues had misrepresented the cause of Professor Eustace's departure from the College:—'Resolved, that it appears to the Board that the Rev. John Eustace, formerly Professor of Rhetoric in the College, was not expelled, but retired on his own free resignation, which was accepted.'

In the Parliamentary Paper of 1808, the Rev. John Eustace is set down as a native of the County Kildare, who had been educated at Douay; and, before his appointment in Maynooth, had been a 'tutor' in England. He is described as 'Professor of Belles Lettres,[1] appointed on the 27th June, 1795, and as having vacated, by resignation, on the 25th November, 1797.' So he cannot have been more than two years in the College. The Eustaces, or FitzEustaces, were an ancient and powerful Anglo-Norman family, of which many branches settled in Dublin and Kildare. Maurice Eustace, of Castle Martin, was hanged, drawn, and quartered, for the faith, in the reign of Queen Elizabeth. There was a Lord Chancellor Eustace, in 1660; and Ballymore-Eustace, in Kildare, still keeps the name of the noble family that once owned that fertile manor, whose owners, in evil days, always continued loyal to the ancient faith. So, we find that it was to Douay, and not to Trinity College, that this young Eustace went to get the liberal education which] he afterwards utilized to so much purpose in the beautiful work known as *Eustace's Classical Tour in Italy*.

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[1] From this it would appear that it was the Rhetoric Class, and not the First Class of Humanity, which was, at the time, recognised as the 'Belles Lettres Class.'

The following graceful and appreciative criticism of Professor Eustace, as a writer, appeared in the *Gentleman's Magazine* for October, 1815:—

'Recently died at Naples, of a fever, the Rev. John Chetwoode Eustace, the accomplished author of *The Classical Tour in Italy.* Few works of equal magnitude, and on a subject unconnected with the feelings or occurrences of the day—ushered into the world by no patronage, and written by a man, till then, known only to a small circle of friends—ever experienced so rapid a diffusion, or acquired to the author so sudden and extended a reputation. His acquaintance was sought by almost all persons in this country, distinguished by rank and talent; and their expectations of pleasure and profit from his society were more than equalled by the amenity of his manners. Dignified without pride, cheerful, without levity, in his intercourse with the world he never for a moment lost sight of his sacred character or his duties, which he fulfilled without ostentatious display, or affected concealment. Although his *Tour in Italy* exhibits not only his extensive acquaintance with classical and polite literature, but his cultivated and refined taste; yet, the spirit of Christian morality and Christian benevolence which breathes in every page is, perhaps, its most striking feature; and the same gentleness and candour are as conspicuous in his controversial writings. His *Answer to the Charge of the Bishop of Lincoln* is remarkable for strong argument, and for freedom of discussion, untinctured by acrimony. His acquirements as a polite scholar, and the elegance of his style, are well known to the readers of his published works. His friends alone know that his poetical talents were of a high order. He had made considerable progress in a didactic poem on the culture of the youthful mind, which diffidence alone had prevented him from finishing; but which, in the opinion of those who had seen it, and who were well qualified to judge of its merits, would have added much to his already high reputation.

'In our account of his *Classical Tour through Italy*, some interesting traits of his character and opinions may be discovered. In that tour (which was performed in 1802) he was accompanied by the present Lord Brownlow, Robert Rushbrooke, Esq., and Philip Roche, Esq. (since deceased). In June, 1814, he accompanied Lord Carington in an excursion to Paris; and in a short time afterwards appeared his *Letter from Paris*, in which he gave a very interesting description of the French Capital, its public buildings, and the works of art collected there, accompanied with critical observations and remarks on the state of society and the moral character of the French people.

'From the specimens of his literary talent already before the public, it is much to be regretted that he had not commenced authorship earlier in life. The cause of this is to be attributed partly to the native modesty of his disposition, and, perhaps too, to an unconsciousness of his own powers.

'Two small anonymous publications we are enabled to appropriate to his pen:—1. *A Political Catechism,* adapted to the present movement, 1810, 8vo. This work is divided into three chapters, treating of government in general, of the government of England, and of the state of parties. It is written in the spirit of a legitimate Whig, and affords a concise but luminous illustration of the principles from which our happiness and prosperity, as a nation, are to be devised. 2. *The Proof of Christianity*, 1814, 12mo. Compressed within a small compass, and explained in plain easy language, in the interrogatory form, the chief arguments in proof of Christianity are here arranged and examined under twelve heads:—Prophecy, miracles, the preaching and style of the Apostles and Evangelists, the sublimity of the Christian Doctrine, the purity of Christian morality, its efficacy in the reformation of mankind, the testimony of the martyrs, the conversion of mankind, the perpetual duration of the Christian Church, the immutability of the Christian Doctrine, the accomplishment of the predictions of the Gospel, the fate of the Jews. In this valuable tract technical expressions and controversial allusions are avoided, and it is well calculated, as the pious author intended, to promote the general cause of Christianity.'

MR. JOHN WALKER also belonged to the Original Staff. He was appointed 'Professor of English Eloquence,' on the 27th of June, 1795—'English Eloquence' having been one of the Chairs established by the Trustees on the 25th of June—On the same 27th of June the 'REV. JOHN M'LOUGHLIN was appointed Professor of the Irish Language.' It is greatly to the credit of the Trustees that in establishing the new Chairs they did not forget the ancient language of the Gael. In later times its study was somewhat neglected, when it was the custom to appoint mere student Lecturers, from year to year, instead of regular Professors; but, recently, that defect has been remedied, by the appointment of the present zealous and accomplished Professor of the Irish Language, the Rev. Eugene O'Growney.

It does not appear that the Rev. John M'Loughlin ever took possession of his Chair; and that is, doubtless, the reason why his name is omitted from the list of the Professors of the Irish Language published in the *Calendar*. Most likely, there were few, if any, students prepared to learn Irish, during the first few years of the existence of the College. We find, however, that on the 30th of July, 1802, the Trustees 'empowered the President to employ Mr. Paul O'Brien as teacher of the Irish Language, to determine his hours of teaching, and allow him such recompense as, under all the circumstances, may appear just.' The Rev. Paul O'Brien continued in office down to the year 1820. He was regarded as an accomplished Professor of the Gaelic, as well as a witty and genial companion.[1]

MARK USHER, Esq., was, in June, 1797, appointed Professor of English Elocution; and gave Lectures in that subject to the students, at stated times. He continued, at least nominally, in office, until 1818; but he does not appear to have been a resident Professor in the College. His successor, Dr. Boylan, tells us, in his *Evidence*, that in 1818 the Class, which had previously been merely a

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[1] At this time the older members of the Staff, who were either Frenchmen or Irishmen educated in France, generally spoke French at the upper part of the dinner table. Paul O'Brien, and some of his younger associates, finding the use of the French an obstacle to familiar intercourse, resolved to talk, or pretend to talk, in Irish, whenever the Gallicans spoke in French. The latter were so astounded and mystified by this manœuvre, that they agreed to a compromise, by which English was accepted as the ordinary tongue of the dinner table. See *Life of Dr. Crolly*.

Class of Elocution, was then raised to the rank of a Class of English Rhetoric, and given in charge to himself.

We find, however, that Mr. Usher was also in the habit of giving French lessons in the College, for when the Trustees gave the Class of 'English Rhetoric' to the Rev. Mr. Boylan, Mr. Usher was directed by the Trustees to continue to give the *usual* lessons in French. In all probability Mr. Usher gave lessons both in French and in Elocution from the time of his appointment in 1797, for we find an entry of the Trustees at one of their earliest Meetings (27th June, 1795), that 'such teachers of Modern Languages be admitted, as the President may judge necessary, who are to be paid by their respective pupils, or by some suitable salary to be hereafter determined.' It was in virtue of this resolution that Mr. Usher was appointed by the President in 1797; and hence, there is no specific reference to his appointment at that time in the *Journal* of the Trustees.

Under date of the 21st of October, 1811, we find the following entry in the *Journal*:—'Mr. Usher, being incompetent, from his advanced age and infirmity, to discharge the duties of his situation, it was resolved, that he be requested to retire, as a superannuated Professor, with a pension for life of £50 per annum.'

Dr. Power also records, amongst the original Staff, the following appointment:—March 27th, 1799. 'REV. CLOTWORTHY AUGUSTINE M'CORMACK was appointed Sacristan of the R.C. College.' We find no reference to this appointment in the *Journal* of the Trustees, because it was, most probably, made by the President and his Council, but with the private sanction of the Trustees. The Rev. Clotworthy Augustine M'Cormack, then Sacristan of the College Church, was no less a personage than the last Lord Abbot of Bangor, the successor of St. Comgall and of St. Malachi, the head of that once great Monastery and School, frequented in the days of its glory by three thousand scholars, which had sent Columbanus and his associates to preach the Gospel through the forests of the Vosges, and farther still, beyond the Alpine snows, even to the very heart of the Apennines. That famous monastery was now but an empty name; and its Lord Abbot had neither monks to rule, nor a home wherein to lay his head. The houses of his brethren, in France and the Rhineland, were all closed; their estates confiscated; their inmates scattered. For a while he was chaplain to a regiment; but the French were Christians no more, and the old man came home to seek the rest of the grave, all too long delayed, in his native land.

The learned historian of Down and Connor knows very little of his history, except that he was a native of the Co. Antrim, had studied on the Continent, and became Sacristan in Maynooth College. The Parliamentary Paper of 1808 tells us as much, and no more. But Father O'Laverty tells us also, in touching language, the following story:—

> 'In the beginning of this century, in company with the late Dr. O'Donnell, of Belfast, there visited the Protestant Church of Bangor (which stands on the site of the old monastery) an aged ecclesiastic, whose whitened locks and venerable mien threw around his person an air of interest, and betokened to the most unobservant that he was no casual visitor. As he approached the communion table, near where once had been the altar, a gleam of the sunshine of youth seemed to light up the features of the old man, and his prayers, which at first were in silence, suddenly, through ecstatic forgetfulness, were raised to a degree of audibility that astonished the sexton, and embarrassed his companion. The old man was the last Lord Abbot of Bangor.'

It was a kindly Christian thought to give a home to the venerable old man in that young College, that was soon destined to eclipse even the ancient glories of his own far-famed Bangor. His title was kept in the background, for no member of a religious order, at that time, might lawfully hold office in the College. His duties, however, were purely nominal; for he was then a very old man, fast hastening to the grave. He died in 1807; and only then Dr. Power, in the *Records*, ventures to give him his title. 'On the 7th May, 1807, the Rev. Clotworthy Augustine M'Cormack, late Sacristan of the Roman Catholic College, and Abbot-General of Bangor, in Ireland, departed this life.' On the 9th following, his remains were interred in Laragh Bryan.

CHAPTER VIII.

INTERNAL HISTORY.—FIRST PERIOD (1795–1820).

'*Et operam detis ut quieti sitis.*'—THESS. iv. 11.

IN this Chapter we propose to give a brief sketch of the Domestic Annals of the College, as set forth in the *Journal* of the Trustees, from 1795 to 1820. Of course, in 1795 things were in a very rudimentary state, as the following advertisement shows:—[1]

'ROMAN CATHOLIC COLLEGE, MAYNOOTH.

'The Trustees of the Roman Catholic College, wishing to give the benevolent intentions of his Majesty and both Houses of Parliament all the effect which the present circumstances of the Institution will admit, inform the Public that Professors have been appointed to teach the different branches of Science and Belles Lettres, which usually constitute a College Course. From the want of more ample accommodation at present, it has been found necessary to confine the studies of the academical year to a course of Moral Theology, of the first part of Mathematics and Philosophy, of Rhetoric and Belles Lettres, and of the First Class of Humanity. Professors in each of these departments are now resident in Maynooth. Lectures on the two first branches have already commenced; and the Professors of Rhetoric and Humanity will proceed to lecture as soon as scholars qualified for each class respectively shall present themselves. To accelerate the period, when full operation will be given to the establishment, the Trustees have agreed to let certain lots of ground, belonging to the College, for the building of houses, designed to accommodate boarders. Each lot will be sufficiently large to allow a suitable garden to each house. As the object of the Trustees is to provide the Public with the most expeditious means of deriving from the Institution the important and extensive advantages justly expected from it, they have given directions that a very small Ground-Rent be reserved, and such other encouragement given as will seem to those who may be disposed to treat, a profitable return for the expenditure of their money.

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[1] *Dublin Journal*, Nov. 28th, 1795.

'Application to be made to the Most Rev. Dr. Troy, North King-street; Richard Strange, Esq., Eccles-street; or Rev. Dr. Dunne, Maynooth.

'N.B.—Proposals will be received at the College for Quarrying Stone, and Burning Brick in the Vicinity of Maynooth. Large quantities of these materials will be wanting in the course of next Spring for the erection of Halls, and other necessary buildings, which it is intended to complete with all possible expedition.

'DUBLIN, *20th Nov.*, 1795.'

This very interesting document gives a glimpse of the infant College slowly gathering strength for the mightier efforts of coming years. It had already in November four Professors in residence—Aherne, Delort, Eustace, and Clinch—the last being a layman. Classes in Theology and Natural Philosophy were already formed; but it seems that no students had as yet presented themselves for the classes of Rhetoric and Humanity, although the Professors were on the spot ready to begin their lectures in these subjects. Extern students were certainly for some years allowed to live in the town of Maynooth; but it does not appear that the project of erecting regular licensed Boarding Houses was ever carried out. As we have seen, the 'Halls' and other necessary buildings were begun the following spring; and were gradually added to during all the coming years until now, when our lofty walls enclose a fair academic city, as spacious and as beautiful as anything of its kind to be seen throughout the whole world.

From the Matriculation list at this early date, which is of the highest interest, we can gather some interesting particulars. Forty students were matriculated in 1795, but they were nearly all for Logic, Physics, or Theology. It will also be noticed that some of them were already priests—men who were probably about to proceed to some of the foreign Colleges, when they were stopped by the French Revolution.

It also appears that the College was open for the Matriculation of students on the 30th of June, 1795, three days after the first Professors were appointed; and we are proud to be able to show from the College Books that the first recorded student who entered Maynooth College was Thomas Coen of the Diocese of Clonfert, who matriculated for Logic on the 30th of June, 1795, and who was also the first home-trained official of the College, as well as the first Bishop that *Alma Mater* produced from her own offspring.[1]

I.—GOVERNMENT OF THE COLLEGE.

This will be perhaps the most convenient place to describe briefly the nature of the Government and Discipline of Maynooth College. Everything appertaining thereto for the first period of its history is set forth in the following documents, which are all printed at length in the Appendix:—the Acts of Parliament, especially that of 1795, the Statutes of the College, and the Rule of Piety and Domestic Discipline.

The GOVERNMENT of the College, properly speaking, was vested by the Act of Parliament in the Trustees, who appointed to all the offices, and with the sanction of the Lord Lieutenant made Statutes to bind all the members of the College. The executive Government, however, in accordance with the Statutes, was vested in the President and his Council, who were, of course, responsible to the Trustees for enforcing the Statutes and maintaining Domestic Discipline in the College. It thus became the duty of the President to make an Annual Report to the Trustees, as to the general state of the College, and to invoke their guidance and authority in case of any sudden emergency that might arise.

Under the Act of 1795, the Trustees had also Visitorial power to be exercised only at the Visitation of the College. The Lord Chancellor, with the three chief judges, as well as the other prelates and gentlemen named therein, were appointed both Visitors and Trustees. Afterwards, however, by the Act of 1800, the Visitorial power was withdrawn from the Trustees as such; the chief judges, at the same time, ceased to be Trustees; but they, along with the Chancellor of the Exchequer, were continued as *ex-officio* Visitors of the College in all matters not touching the doctrine and discipline of the Roman Catholic Church. But as questions of that character might also arise at Visitation, it was found necessary to associate with them three Catholic Visitors. Dr. O'Reilly, Dr. Troy, and the Earl of Fingall were named in the Act as such Catholic Visitors; and in case of any vacancy thenceforward, it was provided that the Trustees should elect to such vacancies suitable persons, being Catholics, and always subject to the approval of the

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[1] The Matriculation list for the first five years, which is given in the Appendix, throws much light on the state of things in the infancy of the College. It shows that several of the students were already ordained priests, men, doubtless, who were compelled to return from the Continent, or about to proceed there, when the Revolution broke out.

Lord Lieutenant. They always elected the Visitors from their own body; and so it came to pass that three of the Catholic Trustees were also Visitors.

Visitations were, at first, annual—that is, the ordinary Visitations. If any question of importance turned up, not affecting Catholic doctrine or discipline, it was decided by the judges; but otherwise, the judges left the matter in the hands of the Catholic Visitors. The Visitation, however, was generally a mere formality, and was over in half an hour. The Chancellor, or other presiding judge, rose in his place, and asked the assembled students if any of them had any complaint to make against the President, or any of the Superiors or Professors. If there was no grievance alleged, a similar question was put to the President; and, if he had nothing to explain, or to complain of, the Visitors bowed; the students cheered—that is, if they were in good humour—and the whole proceedings were over.

The Act of 1800 directed a Triennial Visitation to be held by the said Visitors, or any three or more of them; and they were authorized to call before them the President, Vice-President, Professors, Tutors, and all other officers and members of the College, 'and diligently inquire into the government and management of the said College or Seminary; and, if necessary, examine, on oath, every member thereof . . . and the first Visitation of the said College shall be held as aforesaid, within twelve months after the passing of the Act.' This system of Triennial Visitation, although, generally speaking, a mere formality, continued in force down to the year 1845, when the *ex-officio* Visitors were finally dispensed with.

The DISCIPLINE of the College of Maynooth, from the very beginning, was regulated by the 'Statutes' of the College, and the 'Rule of Piety and Domestic Discipline.'[1] The Statutes were drawn up by the Trustees, subject to the approval of the Lord Lieutenant, and are of a coercive, as well as of a directive, character; for severe penalties are, in almost every instance, annexed to the violation of the Statutes.

Expulsion from the College is the severest penalty, if we except deprivation of office for gross and wilful neglect of duty—a penalty, however, which the Trustees alone were competent to inflict. Pecuniary fines are prescribed as a usual mode of punishment; but the practice of imposing this penalty gradually became obsolete. Solemn admonition by the President in Council is also prescribed as a penalty, and, at the same time, a remedy for minor offences. It is commonly known amongst the students as a *caveat;* and if given fruitlessly, twice, or thrice, would lead to expulsion.

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[1] See both in Appendix No. VII.

The Statutes call those the greatest crimes (*fraus maxima*), which have the penalty of expulsion annexed. The following are the chief offences of this kind expressly mentioned in the Statute:—

1. If anyone shall perversely and publicly refuse to obey the orders of the President.
2. If anyone shall pass the bounds of the College without lawful permission.
3. If anyone shall indulge in banquets, or revelling, privately in the College, or bring in wine or other intoxicating drink, or be privy to the same.
4. If anyone shall have drunk so as manifestly to exhibit the turpitude of intoxication.
5. If anyone shall strike another severely, and for the purpose of injuring him.
6. If anyone shall bring into the College books or writings tending to calumniate the Catholic religion, or to relax morals, or to stir up seditions; and, likewise, if anyone shall use books forbidden to the entire community by the President or Dean.
7. If anyone shall designedly withdraw himself from the body of the students on the public walk, or from the eyes of the person to whose charge he may have been committed.

The penalty of expulsion has always been inflicted with the utmost rigour in Maynooth on anyone guilty of any of the above crimes, although the manner of expulsion is sometimes more formal and more solemn than at others, according to the gravity of the crime. It is obvious, too, that most of the Statutes, except, perhaps, some few that are purely penal, are obligatory in conscience, and bind under penalty of sin; and in most of the cases mentioned above they are generally considered to be binding on the students under penalty of mortal sin.

But although coercive discipline is necessary at Maynooth as everywhere else, its directive discipline is far more fruitful and more important. The general principles for the government of every Ecclesiastical Seminary have been laid down with eminent wisdom by the Council of Trent; and in substance are observed in all Catholic Colleges for the education of the clergy. Men of the world cannot well understand these principles, for 'the sensual man perceiveth not those things that are of the spirit of God.'[1] Now the priest before all things should be 'a man of God;' and the whole discipline of the College is designed to train him in that spirit of prayer, self-restraint, obedience to superiors, and exact fulfilment of duty, which are indispensable for the due discharge of the manifold and laborious duties of a missionary priest. The observance of the rule of silence, of the most punctual regularity at the sound of the bell, of strict and prompt obedience in all things prescribed by the College rule—even the most minute—these are all designed for that purpose, and must be deemed of the highest importance in relation to the attainment of that end.

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[1] 1 Cor. ii. 14.

Hence the *Regula Pietatis* is, as its name implies, of quite a different character from the Statutes; and is designed by its practice to lead the student gradually onward in the path of perfection to which he is bound to aspire. It regulates and directs with the greatest minuteness all the actions of his daily life towards a supernatural end. Here there is no question of temporal penalties, because the student is supposed to do all for God. Neglect of its prescriptions may involve imperfection, or even sin, but not of such a character as those graver violations of rule of which the Statutes take cognizance.

OLD COLLEGE CHAPEL

From the day he enters the College the *Regula Pietatis* is put into the student's hands, and is intended to be his guide at all times and in all places—by night and by day—at home and in the College—in class, at study, at meals, at recreation, at his religious exercises. If he follows faithfully the rules which it prescribes, he will become a perfect student; the more he neglects them, the farther he will recede from that standard of perfection to which by his vocation to the priesthood he is bound to aspire.

Dr. Crotty tells us that there were two editions of the Statutes published: one in 1800; the second, with some modifications, in 1820. In the Statutes of 1800, we find reference to two distinct Councils designed to aid the President in the government of the College, and the observance of discipline. The first consisted of the President, Vice-President, and Dean (or Deans afterwards). The primary function of this Council was to discuss the merits of Candidates for Orders, and especially for Holy Orders, and to decide on all cases in which Orders were to be conferred, postponed, or refused. It is, of course, a very weighty responsibility, which is primarily incumbent on the Bishops, but which the Bishops delegate to the Superiors of the College, who in this matter act as their representatives, and who have far better opportunities of observing the habits and dispositions of the students than the Bishops can possibly have. It is their duty also to confer on all matters concerning the discipline of the College, to enforce its observance by every means in their power, to admonish solemnly those who have been guilty of the graver violations of the rule, and to decide the cases in which the supreme penalty of expulsion is to be inflicted. It was, therefore, a disciplinary Council, of which the President, or in his absence the Vice-President, was the head and executive officer.

But the Statutes of 1800 also established a second Council, to which they attribute many important functions. It consisted of the President, Vice-President, and Dean (or Deans), with the Professors of the Theological Faculty. Its members were the official *Judices* at the Concursus; they arranged the course of theological studies for the year; they chose the class-books in the various subjects; and might, in Theology, authorise a Professor to make use of his own praelections for that purpose. When, however, the annual programme for the other classes was to be drawn up, all the Professors were to be consulted, and tablets, setting forth the subject-matter, the order of instruction, as well as the authors required and adapted to the several classes, were to be written out—*consilio unanimi*—and were not to be afterwards changed, without the consent of the

Trustees. To this Council also, at a later period, was entrusted the duty of electing the Dunboyne Students. It was also formally authorised to explain or interpret anything that might be deemed obscure or ambiguous in the Statutes. But, in case of a difference of opinion, the final decision was to be reserved to the Trustees themselves.

The first edition of the Statutes is dated 'Dublin, 20th of Nov., 1800;' the second is dated 'Maynooth, 25th May, 1820.'

The President, in the Parliamentary Paper of 1808, reports as follows:—

> 'All students on the establishment are admitted according to *Statute*, Cap. 8 *de Alumnis*. Each student, before admission, must deliver to the President authentic Certificates of his age, parentage, baptism, of having taken the Oath of Allegiance, together with the recommendation of his Prelate. He is then examined in the Classics, and admitted if approved by the major part of the Examiners.'

This EXAMINATION in 'Classics' was not, at that time, of a very searching character. It was merely an oral examination, in the presence of at least three of the Professors. The candidate was assigned certain passages in a Greek and in a Latin author, taken from the prescribed list. He got a few minutes to look over the passages; and was then asked to read and translate them, and answer such questions on the grammar and construction as the Examiners might put. There was no examination in English, nor in Mathematics, nor in Latin composition, as there is at present. No doubt this arose from the fact that at the time there was a great want of suitable preparatory schools and colleges. The Trustees were content, if the candidates showed, at entrance, a fair knowledge of the Latin and Greek languages.

The ordinary age for the admission of students was seventeen; but as there was, at first, no statute or bye-law fixing the age of admission, students were sometimes admitted at the age of sixteen, and even fifteen, and also at the ages of eighteen, nineteen, and twenty. If the Bishop sent up a young student, under seventeen, otherwise qualified, the superiors of the house could not reject him on account of his youth. Such a boy might have been the best at the diocesan concursus for places in Maynooth; and thus the Bishop might send him up, either from motives of charity, or on account of his superior merit.

The course in College might extend to five, six, or seven years, according to the Class in which the student was placed at his entrance. The younger students were placed in the junior classes, to give them a longer course; but even then it might happen that a student entering young would not be of the canonical age for ordination, at the end of his ordinary course. If otherwise eligible, he might, however, be elected to the Dunboyne Establishment. And, sometimes, young students who had not completed their twenty-third year at the close of their ordinary course were allowed to study Divinity for a fourth year, by direction of the Trustees. 'This was not unfrequently done.'[1]

Dr. Crotty estimated the EXPENSE of a student's education in Maynooth as £50 for the first year, and at least £12 a-year afterwards; that is when he enjoyed a burse or free place on the foundation. If a pensioner, it cost £70 for the first year, and about £33 a-year afterwards. Hence the poorer classes could not afford to educate their children for the Church, and the students were generally the sons of substantial farmers, or graziers, or shopkeepers and merchants in the towns. There were a good many also from time to time who were sons of the Catholic gentry. 'At the present time,' he said, 'I believe there are none of the class known as poor scholars in the classical schools of the South; but I remember the time when there were poor scholars in almost every Greek and Latin school through the country; and I recollect when only 5*s*. a-quarter was paid in some good schools—that is forty or fifty years ago' (1770-1780).

All the students who entered the College, and even some few who had completed their course, were not necessarily ordained priests. Dr. Crotty thought that six or seven each year, on an average of eight or ten years, passed over *ad vota secularia;* or, in other words, gave up the idea of becoming priests; but 'most of them turned out to be excellent members of society.'

From the evidence of Father Carew, Professor of Humanity, before the Commission, as well as from other sources, we learn that both the Superiors and the Board of Trustees had an objection to allow the students out on every SUMMER VACATION. He himself went to the country only on two vacations during his entire course; and the practice of going out every vacation was very rare indeed, and by no means approved of by the Superiors. In many cases the Bishops forbade the students to leave the College, even during the Summer Vacation, without their express permission. Now the practice is that all must go on Vacation at Mid-Summer.

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[1] Dr. Crotty. *Evidence.* They were afterwards called *Costonians*, from Patrick Coston, of the diocese of Waterford, who was the first student thus privileged. He matriculated for Theology in 1813.

Father Carew sums up very clearly the objections to frequent vacations during the collegiate course, and some of these objections are by no means of a trivial or transitory character. Of course the one imperative reason in favour of a Summer Vacation for all is the necessity of change of air and scene, with abstention from severe literary work, in order to recruit and preserve the student's health. Some people think also that intercourse with the world is a useful, and sometimes a necessary means of testing a student's vocation to the ecclesiastical state.

> But, on the other hand, 'there are reasons of a moral kind, which influence the superiors in wishing to keep the students in the College. There can be no doubt that students sometimes do suffer in their morality by going home on vacation. The intercourse with society sometimes diminishes that piety for which before they were remarkable; and they [the superiors] consider that by remaining in the College during the entire time allowed for the College course, they [the students] will enter the ministry with more pious and fervent dispositions than they otherwise would.'[1]

Besides, during a vacation spent in the College, the students had many opportunities of improving themselves.

> 'They were allowed to spend two or three hours a-day in the library; and in the junior classes, lecturers are appointed in logic and natural philosophy, and the Board wish that the students should avail themselves of those opportunities.'

It was considered that sufficient provision was made for the health of the students during vacation by extended hours for recreation in the College, as well as by longer and more frequent walks through the country. It is very remarkable how completely the views both of the Bishops and Superiors have changed on this question even from the moral point of view; and yet the men of old were, surely, men of great wisdom and large experience. The tourist spirit is abroad, and it has insensibly influenced all classes; yet we know that it is by no means in accordance with the famous maxim of Thomas à Kempis: 'They who travel much abroad seldom become holy.'

II.—PRESIDENTS AND OTHER OFFICIALS.

In the *Records*, 29th January, 1798, we find the following entry:—

> 'The Rev. Peter Flood, D.D., Diocese of Ardagh, formerly Regius Professor of Moral Divinity in the University of Paris, and Superior of the Irish College, commonly called Lombards, was elected President of the Roman Catholic College, Maynooth, *vice* the Rt. Rev. Dr. Hussey; and on the 14th March following, was installed by the Rt. Rev. Dr. Troy and Rt. Rev. Dr. Plunkett.'

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[1] *Evidence*, p. 127.

In June, 1798, Dr. Flood was appointed to the Chair of Moral Theology, but did not, it appears, accept the office. When appointed President he was parish priest of Edgeworthstown in his native diocese.

Dr. Flood, and Dr. Plunkett, Bishop of Meath, were intimate friends and associates in the Irish College of the Lombards, Paris. When Dr. Plunkett became Bishop, in 1779, Dr. Flood appears to have been appointed Bursar (Provisor) of the Irish College, and many letters passed between them. One of the earliest, which is still extant in the episcopal Archives of Meath, is dated October 24th, 1779, 'from Dr. Flood, Professor in Paris, to Dr. Plunkett.'[1] Dr. Flood was Regius Professor of Moral Theology in the University, and by his influence, Father Marky, of the Irish College, was appointed President. After Dr. Flood's return to Ireland, the intimacy still continued between the old college friends; and it was, doubtless, on the recommendation of Dr. Plunkett that Dr. Flood was appointed first to the Chair of Moral Theology—the Chair which he had already held in Paris—and afterwards to the Presidency of Maynooth. It was not a pleasant time (1798) to undertake that responsible office; although, perhaps, Dr. Flood was quite as well off during that year, as President of the College, as he would have been if still Parish Priest of Edgeworthstown. His letters to Dr. Plunkett at this period give us some interesting glimpses of the young College.

Notwithstanding the Insurrection, Lord Castlereagh told Dr. Flood that 'the College should continue to enjoy the fullest protection from the Government.' Vacation began on the 24th of June, and ended on the 24th of August—two full months. But the building work was interrupted—'*pendent opera interrupta;*' he says, 'all our carpenters, slaters, joiners, &c., have been forced away by the insurgents. Some of the miscreants have repeatedly tried to make our students march in their ranks. God convert them, and bring them to a sense of their duty.' The President was clearly a loyalist. 'The Lord knows,' he adds, 'I have scarcely enjoyed one day's peace or quiet since I came here—from one embarrassment into another. I own to you that I am heartily tired of the Presidency'—although he had hardly held it for six months.

In a second letter, dated August the 21st, Dr. Flood says that he had intended to go and pay the Bishop a visit at Navan, but, 'on my arrival here, I found my favourite mare sprained in her back. She cost me twenty-two guineas, and I would now give her for the price of her skin; and, to add to my misfortunes, not a beast can here be found for love or money.' The Presidents of Maynooth have been always fond of a good horse, and to our certain knowledge Dr. Flood's was not the only presidential steed that came to grief—nobly or ignobly.

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[1] Dr. Flood says that, next to God, he was indebted to the Bishop 'for every spiritual and temporal advantage that I am thought to be possessed of.'—Cogan, vol. iii., p. 17.

Meanwhile the works were stationary during the summer months of 1798, seeing that the tradesmen were all in rebellion. 'We have about four hundred and fifty of the military quartered in this little town. The houses tenanted by the College last year are full of soldiers; and, hence, I fear we can have few or no externs. I am preparing, with all possible expedition, rooms in the *new* building for the fifty students on the present establishment;[1] and I think I shall be able to accommodate one additional student for each diocese. We shall then have seventy-five on the 17th of next month; fifty more will be received before Christmas (of 1798); and, I flatter myself, we shall have accommodation for the stated number—two hundred—on the 1st of March, 1799.'

The entrance fee was six guineas. Some of the students had been expelled during the year for alleged complicity with the United Irishmen; and 'Dr. Troy, Lord Fingall, and Lord Kenmare are ot opinion that none of those ordered out of the College last May be re-admitted at present; and I fully concur with them for good and cogent reasons.' It was essential at the time to keep Lord Castlereagh and Mr. Secretary Cook in good humour.

Dr. Flood must have been a rather old man at this time (1799), seeing that in 1779 he was already Regius Professor in the University of Paris. He was certainly in very delicate health, which may have been a reason for his not accepting the Chair of Moral Theology in 1795; for in another letter to Dr. Plunkett, dated March 8th, 1799, he says:—

> 'I am so weak, and my sight is so dim, that I can scarce hold the pen, or see what I write. . . . We shall (God willing) have about one hundred and fifty students on the establishment before the end of April. . . . We intend to complete our full number of two hundred before the end of June. We are threatened, in case of non-compliance, with the subtraction of a considerable portion of the grant. I am quite tired, but in every state of health, always your lordship's, &c.,
>
> 'P. FLOOD.'

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[1] The grant was intended to make provision for two hundred students on the foundation; but at this time it was being spent mostly on the buildings.

Dr. Flood, who appears to have been a sound theologian and accomplished scholar, did not long survive. His work was done in France, rather than in Ireland. The Vice-President, in his invaluable *Records*, tells us that—

> 'On Wednesday, the 26th of January (1803), departed this life the Rev. Peter Flood, Priest of the Diocese of Ardagh, formerly Provisor of Lombard College, Doctor of Sorbonne, Fellow and Regius Professor of Moral Divinity in the University of Paris; Parish Priest of Edgeworthstown, in his native Diocese; Vicar-General to several Archbishops and Bishops in this Kingdom; and during the term of five years President of the Catholic College of Maynooth. On Friday following, 28th of January, after a solemn Office and Mass, his earthly remains were, pursuant to his own wish, deposited in the north aisle of the College Chapel.[1] R.I.P.'

This was the old Senior Chapel, now used as an oratory, but which was then a portion of the 'new' buildings. Dr. Flood's remains were interred close to the altar of the Blessed Virgin.

France, and especially Paris, was in no want of theologians and canonists of the highest eminence, in the middle of the eighteenth century, nor indeed at any other time; yet the exiled Irish scholar was chosen to be Regius Professor of Divinity, and a Fellow of the Sorbonne, in what was then the most famous theological school in the world. If he were not also an eminent canonist, he would not have been chosen to be Vicar-General to several Archbishops and Bishops in Ireland. So Edgeworthstown may well be proud of its Parish Priest, and Maynooth of its second President.

Dr. Dunne, 'Priest of the Diocese of Dublin,' succeeded Dr. Flood as President of the College. He was the second official appointed in Maynooth; for his appointment as Secretary to the Board of Trustees dates from the 26th of June, 1795. For a time he discharged also the duties of Vice-President; as Dr. Power, who had been appointed to that office on the 27th of June, had not, even by the 11th of November, put in an appearance in the College. So Dr. Dunne was appointed to take his place—'no account being received from Francis Power.'[2] It is clear that Dr. Dunne must have given entire satisfaction to the Trustees, both as Secretary and temporary Vice-President, for he was appointed President on February 24th (1803), 'by a great majority, in the room of the late Dr. Flood.'[3]

The College, at the time, was by no means in a satisfactory state. This was, perhaps, to some extent due to the 'lingering illness' of Dr. Flood, the late

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[1] Amongst the notes of Dr. Plunkett's visitation, in 1803, we find the following:—'Jan. 26th. This day, at ten o'clock at night, Rev. Dr. Flood, President of the College of St. Patrick, Maynooth, departed this life, after a lingering illness of some months.'—Cogan's *Diocese of Meath*, vol. iii., p. 331.

[2] *Journal* of the Trustees.

[3] Dr. Plunkett's visitation *Notes*, Cogan, vol. iii., p. 331.

President. During the last three weeks of that lingering illness, grave insubordination had broken out in the College—perhaps a ground swell from the agitation of the times, for it was the year of Emmet's rebellion. The Trustees appointed the new President on February 24th, in Dublin. It was Saturday; but they adjourned to Maynooth for Monday 26th, to investigate in person 'the general resistance to the legitimate authority of the immediate superiors, which broke out on the 3rd of last month (January), under pretence of grievances.'

Three days and a-half were devoted by the Board to a full inquiry, with the result that sentence of expulsion from the College was pronounced against the five ringleaders, 'who were convicted of formal disobedience.' This was a *fraus maxima* under the Statutes; 'and the sentence of the Board was executed in their own presence, and in the presence of all the professors and students, assembled for the purpose in the College Chapel, on Thursday, the 3rd of March, 1803.' Of these ringleaders, two were from the Diocese of Cloyne, two from Limerick, and one from Down and Connor. Such is the statement of Dr. Plunkett, one of the Trustees who was present.[1] A similar scene, we believe, never occurred before or since.

At the Board Meeting on July 27th of the same year only four prelates were present—'the others being probably prevented by the insurrection at Dublin on the preceding Saturday night.' The prelates assisted at the distribution of the prizes in the lay College, and heard a report on the students' proficiency read. Next day, 'the Duke of Leinster dined at the College with the Trustees, and invited them to dinner at Carton for the following Sunday.' This Duke was the brother of the gallant Geraldine of 1798, and was himself, as we have shown, one of the best benefactors of the College. Such a record is like a ray of sunshine gleaming on the darkness of a far-distant sea.

We have not succeeded in ascertaining what were the academical distinctions in consequence of which Dr. Dunne was deemed worthy of his high office; and we believe he was chosen President more on account of his administrative capacity than of his theological attainments. Dr. Crotty, in his evidence before the Commission, says of him: 'He was not, I believe, so deeply conversant with theological matters, or at least he was not equal to Dr. Flood in his explanations' of the Scripture in the junior classes. In another respect too, to which Dr. Crotty refers, it is quite evident that Dr. Dunne was not of the same mental calibre as Dr. Flood. The latter was in the habit of attending in the public hall almost every Sunday evening when one of the students preached. After the sermon another student was called upon to criticise the discourse; which he did, generally speaking, in a rather crude and, perhaps, too laudatory fashion. Then the President himself 'gave his own opinion with respect to the composition of the discourse, its division into parts, and everything else that ought to be observed in a sermon calculated for public instruction.' 'Such information,' Dr. Crotty adds, 'respecting sermons was very useful; and I regretted that it was not followed up by the other Presidents. I believe they were convinced of its utility; but they were not competent to perform this duty with the same effect as Dr. Flood.' Dr. Dunne held many different offices in the College. He was at first Secretary to the Board of Trustees (1795), and then President (1803-1807). He was next appointed Parish Priest of St. Catherine's, and was at the same time re-appointed Secretary to the Board of Trustees. Afterwards he gave up his parish, and came to live in the College, becoming at the same time Librarian. He held these last offices until his death, on the 17th June, 1823.

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[1] See Cogan's *Diocese of Meath*, vol. iii., p. 331.

Dr. Dunne rendered long and faithful service to the College, the interests of which he appears to have had greatly at heart. Though not a brilliant scholar, he was an excellent man of business, and in the discharge of his duties gave entire satisfaction to the Trustees. In the Parliamentary Paper of 1808, it is stated that he was born in Dublin; that he was educated in Bordeaux; that he was then Secretary to the Trustees; and had formerly been Treasurer and Librarian as well as Secretary. This shows that whilst he was doing duty as Parish Priest he did not hold the office of Librarian and Treasurer. He was buried in the College Cemetery, near the grave of Dr. Power.[1]

DR. PATRICK BYRNE was the fourth President of the College. He was appointed on the 27th of June, 1807, and is described as 'Doctor of the Sorbonne, late Superior of the Irish Seminary of Nantes; Precentor of the Diocese of Armagh, and Parish Priest of Donaghmore and Killisheal, in said Diocese.'

Dr. Byrne only continued three years in office, and his administration does not appear to have been very successful. It is evident from the brief entries in the

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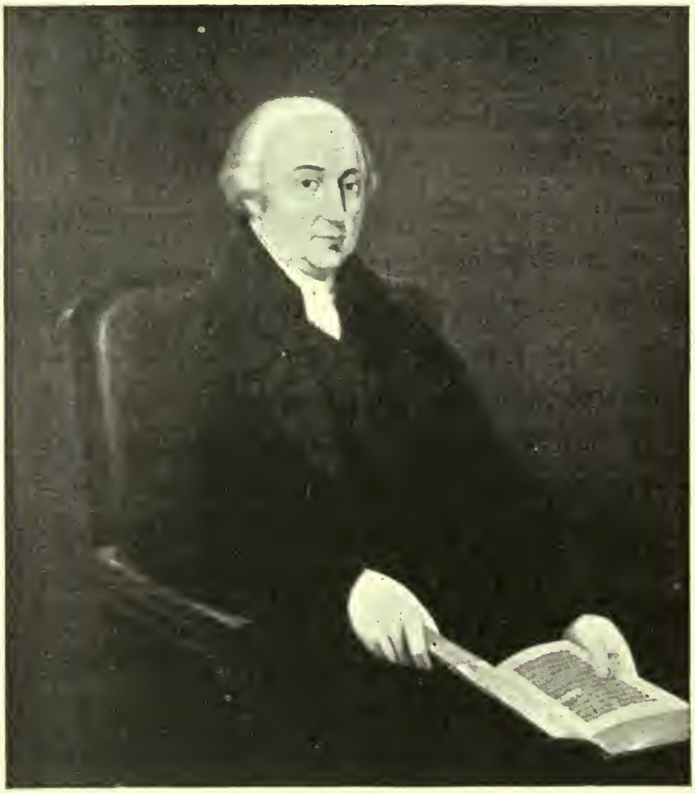
[1] The following is the inscription on his tombstone:—

In Spem Beatae Resurrectionis Hic jacet
Andreas Dunn, presbyter Dubliniensis S.T.D. paroeciae S. Catherinae olim pastor, hujusce R. Cath. Collegii prius
praeses, Clarissimorum almae istius academiae Curatorum ab actis et epistolis
nominatus, istud munus diu gessit, constanter intentus ad amplificandam Dei gloriam, ipse tum annuis
ex aere suo institutis praemiis, tum aliis subsidiis, de religione, de sacrarum litterarum studiis, et bonis artibus
promeritus est. Christianae fortitudinis exemplar pie et placide vidit ultima, faustum omen
adeptae jam coronae quam reddet Dominus justus judex iis qui diligunt adventum ejus. Timoth. 2, c. 1.
Obiit die xvii. Junii, An. mdcccxxiii. aetatis suae lxxvii.

Journal of the Trustees, that a considerable amount of insubordination existed during that time in the College; and it was found necessary to make some new and stringent regulations. In December, 1809, it was resolved by the Trustees that 'any member of the College convicted of writing anonymous letters on any subject whatever, whether printed or not, or circulating them in the College or elsewhere, shall be expelled.' It was also enacted that 'any member of the College convicted of exciting to riot, or of making disorderly noise in the Prayer-hall, shall be expelled; and that students assembling in the Prayer-hall shall be called and placed, according to seniority, on benches or forms, to be numbered for the purpose, and shall not be allowed on any account to choose their places.' No doubt, if some regulation of this kind had been made in time, it might have obviated some of the unseemly disturbances in the Prayer-hall. Disorders, however, also existed elsewhere, for it was enacted that 'any member of the College convicted of making disorderly noise in the corridors, halls, or refectory, shall be expelled; and also that Inspectors or Ministers should be appointed in each corridor to observe the conduct of the students, and to report any irregularity to the President and Dean.'


DR. BYRNE.
From a Painting at Maynooth.

It was also strictly forbidden to introduce newspapers, and other periodical publications, which diverted the attention of the students from their studies and other duties; and the President was required to prevent it. Furthermore, it was ruled that 'any student convicted of writing, or signing, or circulating defamatory letters, addresses, or remonstrances against the President, or any of his Superiors, Professors, or Fellow-students, or soliciting signatures thereto, shall be expelled.' The state of things which required a Statute of this kind was evidently very unsatisfactory; and must have been unsatisfactory for some time, for such grave abuses do not grow up at once.

A severe penalty was likewise enacted against any student 'convicted of reading newspapers, magazines, or other periodical publications in the Prayer-halls, Study, or Lecture-halls;' and it was required that 'the rooms of all the students should be at all times accessible to the President, Vice-President, and Dean, and to each of them; and that the locks and keys should be so constructed as to prevent the students from locking, or otherwise fastening, the doors on the inside;' and a model lock for this purpose was to be exhibited to the Board at its next meeting. This important Statute is still in force. It was enacted also that any student opposing the entrance of the President, Vice-President, or Dean, into his room should be expelled; and that, henceforward, 'no student should be appointed steward in the Procurator's department.'

Dr. Troy was also requested to send extraordinary Confessors to the College from time to time; and special directions were given to try and find out the author or writer of a letter in the *Evening Herald* of October 4th, 1809, signed 'Hibernicus,' which contained a libel on the Government and Legislature of the country. A certain Mr. Sheehan was suspected to be the author; but, as it could not be clearly proved, the law agent was to be consulted as to what further steps ought to be taken in the matter. The Chairman, Sir Edward Bellew, was requested to communicate the above resolutions to the President of the College. That meeting was held on the 13th December, 1809.

These Statutes and Regulations show clearly enough that the discipline of the College had become greatly relaxed, and that stringent measures were deemed necessary to restore things to their normal state. A special inquiry was also held into the state of the College. At the following June Board, the President and Dean both resigned;[1] but we find no expression of thanks from the Board for their services. In both cases there is merely the bare announcement that the resignation was accepted. Dr. Power was at this time Vice-President, and he also resigned the Vice-Presidency at the next October meeting; but 'the thanks' of the Board were expressly voted to him 'for his services.' Dr. Byrne resigned his office on the 27th of June, 1810, and was 'promoted' to the parish of

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[1] Dr. Plunkett, in his Diary (Cogan, vol. iii., p. 387), says that Dr. Byrne resigned, and Mr. Coen *promised* the same in September. Such, however, is not the wording of the *Journal*. Dr. Plunkett seems to imply, too, that these resignations were not quite spontaneous, which is not unlikely; but it is nowhere stated that they were called upon to resign.

Armagh by the Primate, Dr. O'Reilly. Armagh was not at that time, it would seem, a mensal parish of the Primate.

DR. PATRICK EVERARD, afterwards Archbishop of Cashel, was the next President. The entire period of his Presidency was not quite two years—from the 29th of June, 1810, to the 25th of June, 1812; and it is doubtful if the time of his actual residence in the College can have exceeded six months; yet in that brief period his influence was all-powerful for good, and appears to have produced an abiding improvement in the state of the College.

In the official *Record,* so often quoted, Dr. Everard is described as 'formerly Superior of the Irish Community in Bordeaux, and Vicar-General of that Diocese; Principal of a Lay Academy at Ulverstone, Lancashire;' and, we may add, subsequently, Coadjutor, and afterwards, for too brief a period, Archbishop of Cashel.

The following account of Dr. Everard is taken chiefly from notes supplied to us by Rev. John Everard, C.C. of Clonmel:—

> 'Patrick Everard was born at Fethard, County of Tipperary, about the year 1752. He belonged to a highly respectable family, and received his classical education in his native town. In 1776 he proceeded to the Irish College of Salamanca to prosecute his ecclesiastical studies, which he continued to pursue with great diligence and success, till 1783, when, having received priest's orders, he set out to return to his native country.
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> 'On arriving at Bordeaux, he was invited to stop, during his sojourn in that city, at the house of a Mr. Barton, a French gentleman, who was proprietor of large vineyards in that neighbourhood, and was also owner of the estate known as the "Grove," in the County of Tipperary, on which, in the absence of the family, Dr. Everard's father acted as agent. During his stay in Bordeaux, he became acquainted with the community of the Irish College; and, as the Rector of that establishment, the Rev. Mr. Glynn, was then advanced in years, and wished to retire, he succeeded in inducing the Bishop, Monseigneur de Ceci, to accept his resignation, and to appoint Dr. Everard to the vacant charge. Dr. Everard held the office of Rector of the community in Bordeaux for ten years, to their entire satisfaction; and to such an extent did he win the respect and confidence of Monseigneur de Ceci, that when that Prelate was driven from his see by revolutionary violence, in 1793, he delegated to him, as his vicar-general, the sole administration of his diocese.
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> 'Some months only had elapsed, when Dr. Everard was, in turn, obliged to yield to the fury of the revolution. "An armed band [says Mr. Roche, of Cork, who then resided at Bordeaux] sent to seize his person, entered his house. When made aware of their purpose, he attempted to escape, but was stopped. Fortunately, his soutane was old and worn, so that it gave way in the grasp of the revolutionary messengers; and Dr. Everard, or, as he was then called, the Abbé, knowing the intricacies of the house, contrived to evade the attempted pursuit. Concealed for a few days in a friend's dwelling, he eventually passed the frontiers to Spain, and from thence found his way to England. Meanwhile, his old

predecessor was caught in the act of saying Mass in a private house, dragged to prison, though in the eightieth year of his age, with several women, who, as well as an old clerk, had assisted at Mass, and were all executed the next day. I witnessed the execution, which was accompanied with some circumstances of a revolting nature, but foreign to our purpose."

'Dr. Everard, at the solicitation of many friends, was induced to open a school for the education of Catholic youths of the better classes. Accordingly, he purchased from the Jesuit Fathers their school at Ulverstone, in Lancashire, which he conducted with great success for many years. The annual pension there ranged from £200 to £400, according to the rank of the parents or requirements of the pupil. Dr. Everard had been but a short time established at Ulverstone, when he accidentally learned that his old friend and patron, Monseigneur de Ceci, the exiled Bishop of Bordeaux, was living in great privacy, in an obscure lodging in London. He at once hastened up to town, and, on discovering the venerable prelate, in his lowly retreat, procured for him an establishment in London suited to his rank, which he maintained, at his own expense, till the Bishop's return to France, several years after.

'On the 29th of June, 1810, Dr. Everard was elected President of the College of Maynooth. In 1812, his health failing, he was allowed to resign office for a while, pending his restoration to health. His friend, Dr. Murray, of Dublin, consented to accept the office of President in the meantime; but it was only in order to keep the place open for Dr. Everard. He resigned on June 25th, 1813, and retired to his school at Ulverstone.'

With reference to Dr. Everard's too brief rule as President, we find the following entries in the *Journal* of the Trustees :—

'15th October, 1810.—Resolved: That we witness with the greatest satisfaction the improvement in subordination and piety, since the appointment of Dr. Everard to the direction of the College; that we highly approve the measures he has found it expedient to adopt, and that we will support him to the utmost of our power in the unremitting and zealous exertions, which so strongly mark his conduct.'

This is very emphatic testimony to Dr. Everard's untiring zeal in reforming the College discipline. He probably set about his onerous task during vacation, for the students then nearly all remained in the house, otherwise he could scarcely have accomplished so much in so short a period. This good effect, too, must have been mainly due to his own exertions, as the Trustees clearly imply; for it was only at this October Board that the Rev. Peter Magennis was appointed Vice-President, on the proposal of Dr. O'Reilly, the Primate; and at the same time the Rev. William Fitzpatrick was appointed Dean. Dr. Power, no doubt, helped him; but he was then an old man, and could not have been very active in the discharge of his duty as Vice-President. Dr. Everard was himself, at this period, nearly sixty years of age.

We find, however, that Dr. Everard was unable to continue during the Winter and early Spring months in the damp heavy air of Maynooth. His old College at

Ulverstone had a more bracing atmosphere. Dr. Magennis, in a letter to Dr. Plunkett of Meath, 17th March, 1811, says:—'The President is still in England; nor do we know for certain when we may expect the pleasure of seeing him again. Everything is going on here with the most edifying regularity.' And so, likewise, in the Spring of 1812, we find that Dr. Magennis was still in charge.[1]

When the Trustees met, in June, 1812, Dr. Everard wrote to inform them that he was still in bad health, and unable to resume his duties. In consequence he expressed 'his final determination to resign the Presidency of the College.' The resignation was, accordingly, accepted; but Dr. Murray, Coadjutor of Dublin, was prevailed upon to accept the office for a time. He consented, as we know, in the hope—which turned out to be a vain one—that Dr. Everard's health might yet be restored; and, meantime, he wished to keep the place 'open for him,' as one who had shown himself so well qualified to discharge its duties. Dr. Everard became Coadjutor to Dr. Bray on the 25th September, 1814, and succeeded to the see of Cashel in 1820; but died in March following, after a brief reign of only four months.

During Dr. Everard's term of office, as President, the Rev. Andrew Hart was Dean of the College, but only for one year—from October, 1811, to November, 1812. In the *Records*, we find the following brief entry regarding Dean Hart:—

> '1811. August 29th.—The Rev. Andrew Hart, officiating P.P. of Lucan, was appointed and installed Dean of the College, on Mathias Crowley's abjuring the Catholic faith, and conforming to the Church as established by law.'

Mathias Crowley was not Dean, but may have been acting as Dean, when he conformed to 'the Church established by law.' There was no meeting of the Trustees in the Summer of 1811, so it is difficult to see how Father Hart could have been then appointed; but, on the 21st of October, 1811, there was a meeting of the Trustees; and we find the two following entries in the *Journal*, under that date:—

> 'Resolved: That the Rev. Andrew Hart be appointed Dean, in the place of the Rev. William Fitzpatrick, resigned.
>
> 'Resolved: That the Rev. Daniel Malone be appointed Sub-Dean, with a salary of £60 a-year.'

Dean Hart was next year promoted to the Parish of Newcastle, Co. Dublin. It is stated in the *Journal* merely that he 'resigned;' and that the Rev. Daniel Malone was appointed in his place. On the 30th of August, 1814, Dean Malone was appointed Lecturer in Moral Theology, at a salary of £60 a-year; and the Rev. Thomas Murphy was appointed Dean, in his place.

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[1] See *Calendar*, 1883-84, p. 189.

We need not here refer at length to the short Presidency of Dr. Murray, from 1812 to 1813. We have referred to the subject more fully elsewhere, as well as to his Grace's examination before the Commission in 1826. The following is the brief official record:—'The Rev. Dr. Everard having resigned the Presidency of the College, the Most Rev. Dr. Murray was requested and prevailed upon to superintend the direction and management of the College provisionally.'

Dr. Murray resigned next year, on the 10th of November, 1813, in reference to which we find the following minute:—'The Most Rev. Dr. Murray having resigned the office of President, the Board in accepting the same unanimously voted their respectful thanks to him for his condescension in undertaking the office, and the zeal and ability with which he discharged its functions.'

During the Presidency of Dr. Murray it was ordered that no student should be allowed to go home on vacation without the special permission of his Ordinary, and also of the President of the College. The year was otherwise uneventful, which speaks well for both the discipline and studies of the College.

In connection with Dr. Murray, we naturally take the Vice-President of his own choice, Father Kenny, S.J., whose term of office, like his own, of one year's duration, was all too short for the good of the College.

Peter James Kenny[1] was born in the Diocese of Dublin, and Parish of Straffan, on the 7th of July, 1779. Straffan, of course, adjoins Clongowes Wood, the beautiful castle and demesne, where Father Kenny afterwards established the first Jesuit College in Ireland. He was sent to Carlow College some ten years after its opening, in 1802; and from Carlow he passed to the Jesuit noviciate at Stonyhurst, in 1804; that is, in the twenty-fifth year of his age.

At Stonyhurst young Kenny highly distinguished himself in Mathematics and Natural Philosophy. From Stonyhurst he passed to the Jesuit College at Palermo in Sicily, where he studied Theology; and was ordained priest in 1808. There also he took his degree of D.D. after a most brilliant 'Public Act,' as it was then called, which procured for him an honourable epithet—'*L' incomparable Kenny.*' In 1811 he returned to Ireland, and next year, at the earnest request of Dr. Murray, he became Vice-President of Maynooth College. How highly he was esteemed there, and how greatly his departure was regretted, the official *Records* of the College tell.

The year after he left Maynooth College he succeeded in acquiring for the Jesuit Order the mansion and demesne of Clongowes Wood, in which he established the beginnings of what has since become one of the most useful and successful Catholic

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[1] For these particulars we are indebted to Father Hogan, S.J., F.R.U.I., as well as for several other nteresting facts referred to in this Centenary History.

Colleges in Ireland. We learn from Dean Cogan's *Meath* that Dr. Plunkett was very anxious to have the young Jesuit College in his own diocese; but perhaps Father Kenny's youthful predilections, as well as the graver reasons indicated in his letter to the Bishop, induced him to select a site in the Co. Kildare.

In 1819 Father Kenny took his fourth vow at Clongowes, and was shortly afterwards despatched as Visitor to the Jesuit Mission in America. In 1825, he narrowly escaped, through his own exertions, having an Irish mitre put upon his head. In 1830, he was again sent as Visitor to America; and there formally installed Father M'Sheery as the first Provincial of the American Province.

FATHER KENNY, S.J.
From a Painting at Maynooth.

He was, in 1834, elected Vice-Provincial of Ireland, and was justly esteemed as one of the holiest and wisest ecclesiastics, not only of his own Order, but in all Ireland. The next event is his death and burial in the Jesu, at Rome, in the year 1841.

For the thirty-three years after his ordination, his life was one of hard work in the pulpit and in the confessional, both in Ireland and in America, where he was invited to preach before Congress. His sermons and retreats were spoken of both by the bishops and by the priests with great and enthusiastic praise; and many long and eloquent passages were quoted from some of them, nearly half a century after their delivery. He was highly esteemed, as we have seen, both by Dr. Murray of Dublin, and by Dr. Curtis of Armagh, as well as by Dr. Kelly of Tuam, and several other Prelates. His talents and virtues were no less appreciated by the English and Italian Jesuits, who knew him from 1808 to 1811. Even when he was a young theologian, the Italian Provincial said that: '*Il Kenny parla da maestro;*' and elsewhere he describes him as one—'*qui excellit supra omnes, dona habet ingenii, zeli animarum . . . prudentiae vere insignia. Ingenio pollet prompto et acri.*' His portrait in the refectory of Maynooth eloquently bespeaks him a man of keen intellect and meekest holiness.

Dr. Murray resigned his Presidency on the 10th of November, 1813, and on the same day the Rev. William Fitzpatrick was appointed Vice-President of the

College.[1] In the *Records*, however, his appointment is dated 16th November, owing, probably, to an error in transcription; and he is described as Curate of St. Michan's, Dublin. He was probably recommended by Dr. Murray from his personal knowledge as a fit person to succeed Father Kenny as Vice-President. He held office, however, only for one year.

Dr. CROTTY's appointment as President is set down in the *Journal* as made on the 13th of November of the same year. He is described in the official *Record* as—

> 'The Rev. Barth. Crotty, D.D., Priest of the Diocese of Cloyne, formerly Rector of the Irish Seminary of St. Patrick, Lisbon, and latterly Superior of the Roman Catholic Academy of the Cove, in this kingdom, who was duly elected President of the Roman Catholic College, the Most Rev. Dr. Murray having given up the provisional superintendence thereof. And the said election having been laid before Viscount Whitford, Lord Lieutenant of Ireland, His Excellency was pleased, pursuant to the Act of Parliament, to approve and ratify the same. On the 1st day of March, 1814, the said newly-elected President took and subscribed in the Court of Chancery, the accustomed oath, as prescribed by the said Act, and on the Saturday following was installed President of the College.'

A great number of new appointments were made by the Trustees at the August Board, 1814.

The Rev. Andrew FitzGerald was appointed Professor of Sacred Scripture. It does not appear that he ever accepted the office; and the Rev. Peter Magennis, who had left the College for a time, returned, and resumed the Chair of Scripture on the 25th of January, 1815.

The following six Lecturers were also appointed—each at a salary of £60 a-year, besides allowances:—

The Rev. Mr. Denvir was appointed Lecturer of Natural Philosophy for one year.
The Rev. Mr. Murphy was appointed Lecturer of Rhetoric for one year.
The Rev. Mr. Gibbons was appointed Lecturer of Greek and Latin for one year—vacating in the interim his place on the Dunboyne.
The Rev. Mr. M'Keale (*sic*) was appointed Lecturer in Dogmatic Theology for one year.
The Rev. Mr. Malone was appointed Lecturer in Moral Theology.
The Rev. Mr. Montague was appointed Vice-President; and the Rev. Mr. Murphy, of Waterford, was appointed Dean; and the Rev. James Browne, Diocese of Ferns, Sub-Dean of the College.
The Rev. Charles M'Nally was (a little later) on January 26th, 1815, appointed Lecturer in Logic for one year, like the others.

These Lecturers were appointed to assist the regular Professors in their respective classes, teaching under their guidance and direction. When the classes were very large—as in the case of the Theology Classes—this arrangement must have been very convenient and beneficial to the students; for it enabled the Professor to place the weaker men under the special tuition of the Lecturer, who could do much, by explanation and repetition, to bring the sluggards and the dullards up to the average standard. After a few years, however, the custom of appointing Lecturers was entirely done away with.

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[1] *Journal.*

On June 27th, 1816,[1] the Rev. John Cantwell was appointed Dean, and the Rev. Philip Dowley, Sub-Dean—of both a fuller account will be given hereafter. The Rev. James Cantwell had been appointed Sub-Dean only a few months previously (February 7th, 1816), in succession to the Rev. James Brown, resigned; and he was now appointed Dean in succession to the Rev. Thomas Murphy.

On the 26th of June, 1817, the Rev. P. M'Nicholas was appointed 'Professor of the First Class of Humanity;' and was directed to give, on one day in each week, a lesson on the elements of Mathematics, as the business of the Class for that day. On the 27th of June, 1806, the Rev. P. M'Nicholas was first appointed, not Professor, but 'Junior Lecturer (in Classics).' The Parliamentary Paper of 1808 describes the Rev. Patrick M'Nicholas, as a native of the Co. Mayo; educated in Maynooth College; appointed on the 24th of June, 1806 (the 24th is, probably, a mistake for 27th), as 'Second Professor of Greek and Latin.' In the *Calendar*, his appointment on the 26th June, 1817, as given above, is set down as an appointment to the Chair of Rhetoric, in succession to Professor Lovelock. He was the first student of the Diocese of Achonry who matriculated in the College for the Class of Theology on the 6th of August, 1795.[1]

In June, 1819, Lord Chancellor Manners, with the other chief judges, held a Visitation, in which an important case was decided. It was an appeal of a student, named Shannon, against his removal from the College. We quote from the *Records*:—

> 'In the case of Shannon, appellant, the Lord Chancellor declared that this College was practically an Ecclesiastical Establishment, and that a student not qualified for the Ecclesiastical State was not a fit subject. When Mr. Shannon stated that in that case a Visitation was useless, the Chief Justice replied that there was still room for an appeal; for instance, if a student was removed in the beginning of his course before there was any question of his proceeding to orders, the President in that case might be supposed to act

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[1] See *Calendar*.

from prejudice, making the qualification for orders a pretext for expulsion. Lord Norbury on the same occasion said that he knew well the intention of the Government in establishing this College, that he had frequent conversations with Mr. Pelham, now Lord Chichester, about it, and that it was intended to supply the place of foreign Ecclesiastical Colleges, from which the Catholics of Ireland were, on account of the war, then excluded.'

On February 4th, 1820, the Rev. Jeremiah O'Donovan was appointed 'Professor of the First Class of Greek and Latin.' A great number of new appointments were made at the June Board, of the year 1820; in fact, no less than five. Some of them, however, were promotions, to a higher place, of officials already in the College.

On the 22nd, the Rev. John M'Keale (M'Hale) was appointed to succeed to the Professorship of Dogmatic Theology, rendered vacant by the resignation of the venerable Dr. Delahogue, of whom we have spoken elsewhere.

The same day, the 22nd, the Rev. Martin Loftus was appointed Professor of Irish, in the room of the Rev. Paul O'Brien, deceased. Father Paul O'Brien was born in the Co. Meath in 1763. He was, it is said, a relation of Carolan, the 'Last of the Bards;' and inherited something of that poet's love for Irish lore and Irish song. He published an *Irish Grammar;* and O'Reilly, the author of the *Descriptive Catalogue*, calls him a living magazine of the poetry and language of his country.' He was buried in the College Cemetery.

Next day, on the 23rd, Rev. Mr. Boylan, in addition to his Chair of English Rhetoric, to which he was appointed in 1818, was also appointed 'to give Lectures in the French Language, until the next meeting of the Trustees.'

The Rev. Mr. Nowlan was appointed Junior Dean, on the 24th, with the clause added—that, if he do not accept, the President, with the advice of the Vice-President and Dean (Dowley), do appoint a Junior Dean, provisionally, until the next meeting of the Trustees. In virtue of this resolution, as Mr. Nowlan did not accept, the Rev. Thomas Kelly was appointed Sub-Dean, and held office, as such, for five years, until his promotion to the see of Dromore, in 1826; from which he was afterwards translated to the Primatial See.

At their February meeting of this year, the Report of the Committee appointed to revise the Statutes was submitted to the Board. The Committee were desired to proceed therein, and have the said revision completed at the next meeting of the Board. The Committee now brought up their complete report on the amended Statutes, which was read before the Board. The alterations and additions made by the Committee were thereupon formally sanctioned, to be afterwards submitted to the Lord Lieutenant for his final approval.

Thus, with a renovated staff and amended laws, the First Period of the College History closes, at the end of 1820; and a new and more prosperous era opens with the year 1821, from which we date the beginning of the Second Period of our History.

SILKEN THOMAS'S YEW TREE (p. 138).

CHAPTER IX.

EXTERNAL HISTORY OF THE COLLEGE.—FIRST PERIOD (1795–1820).

'Who in the winter's night,
Soggarth aroon,
When the cold blast did bite,
Soggarth aroon,
Came to my cabin-door,
And on my earthen floor
Knelt by me, sick and poor,
Soggarth aroon?'—Banim.

IN this Chapter we propose to trace the relations of the College to the country generally, and the influence which it exercised during the first twenty-five years of its existence on the religious, the literary, the social, and the political condition of Ireland. There can be no doubt that in all these respects it was a potent factor in shaping the destinies of the country. Mainly, it is true, its influence was of a religious and moral character; but, at the same time, that influence was felt, directly or indirectly, and in many ways, on the social and political life of Ireland. Of course in the beginning, when the College was struggling into existence, its power could hardly be appreciated. The French Professors, too, were greatly averse to take any share in Irish life, or in Irish politics. On one or two occasions, as we shall hereafter see, when they did venture on a pronouncement of a public character, its effect was to chill, rather than to stimulate the national aspirations.

I.—INFLUENCE OF MAYNOOTH ON THE COUNTRY.

But as soon as the priests trained in Maynooth went out to live and teach and preach amongst the people—from that day, of course, the indirect influence of Maynooth began to be felt in every parish and in every household, where its *alumni* were doing the work of Missionary Priests.

It is admitted that in no other Catholic country in the world has the influence of the priests been so strong and so far-reaching as in Ireland. This is due to many causes—partly to community in suffering during the persecutions of the past; partly to the fact that priests and people were mutually dependant on each other; but, perhaps, more than all to the heroic self-devotion with which the priesthood discharged their duties at the peril of their lives, as well as to their fidelity in watching over the temporal no less than the spiritual interests of their flocks. Whatever may be the causes, the fact is undoubted. Thus it came to pass that the Maynooth priest was, at least in all the rural districts, and also in the smaller towns, the teacher, the guide, and the counsellor of his people, their leader in all social and political movements, the centre of their energies, the focus of their power, the exponent of their wrongs, the moderator of their excesses. In this way the learning, the spirit, the culture of Maynooth began by degrees to be felt throughout Ireland; and in course of time were diffused, as they are to-day, even in the wildest and most remote districts of the county, from Malin Head to Cape Clear.

During the eighteenth century the terrible incubus of the Penal Laws paralyzed the Catholics of Ireland. Both priests and people were thankful that they were allowed to live at all in their own land. Sometimes their relentless persecutors goaded the wretched people to take vengeance on their oppressors. 'Tories,' 'Whiteboys,' 'Defenders,' and other secret associations retaliated on their tyrants. But in such a state of society, there was no place for legitimate agitation. Besides, the young priests then educated abroad, left home early, and ceased to be in touch with the country. In the Continental colleges, before the Revolution, they were taught the doctrines of ultra-loyalty and passive obedience. When they returned home, at the peril of their lives, they only asked to be allowed to share the privations and minister to the wants of their afflicted flocks. So competent an authority as Edmund Burke declared, in 1792, that the Catholic clergy had at no time within his observation much influence over their people. In secular concerns they took, he adds, no part at all, except a few invited to do so by the Castle.[1]

But if Maynooth acted on the country, the country re-acted on Maynooth. The students of the College were, as a rule, taken from the middle classes, although sometimes also from the higher, and sometimes from the humbler classes of the people.[2] But whether the sons of graziers and farmers in the country, or of business people in the towns, they were all Irishmen to the back bone. Their fathers were forced to pay tithes to the parson, and rack-rents to the landlord.

HIGH ALTAR.

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[1] See Lecky, vol. vi., p. 481.

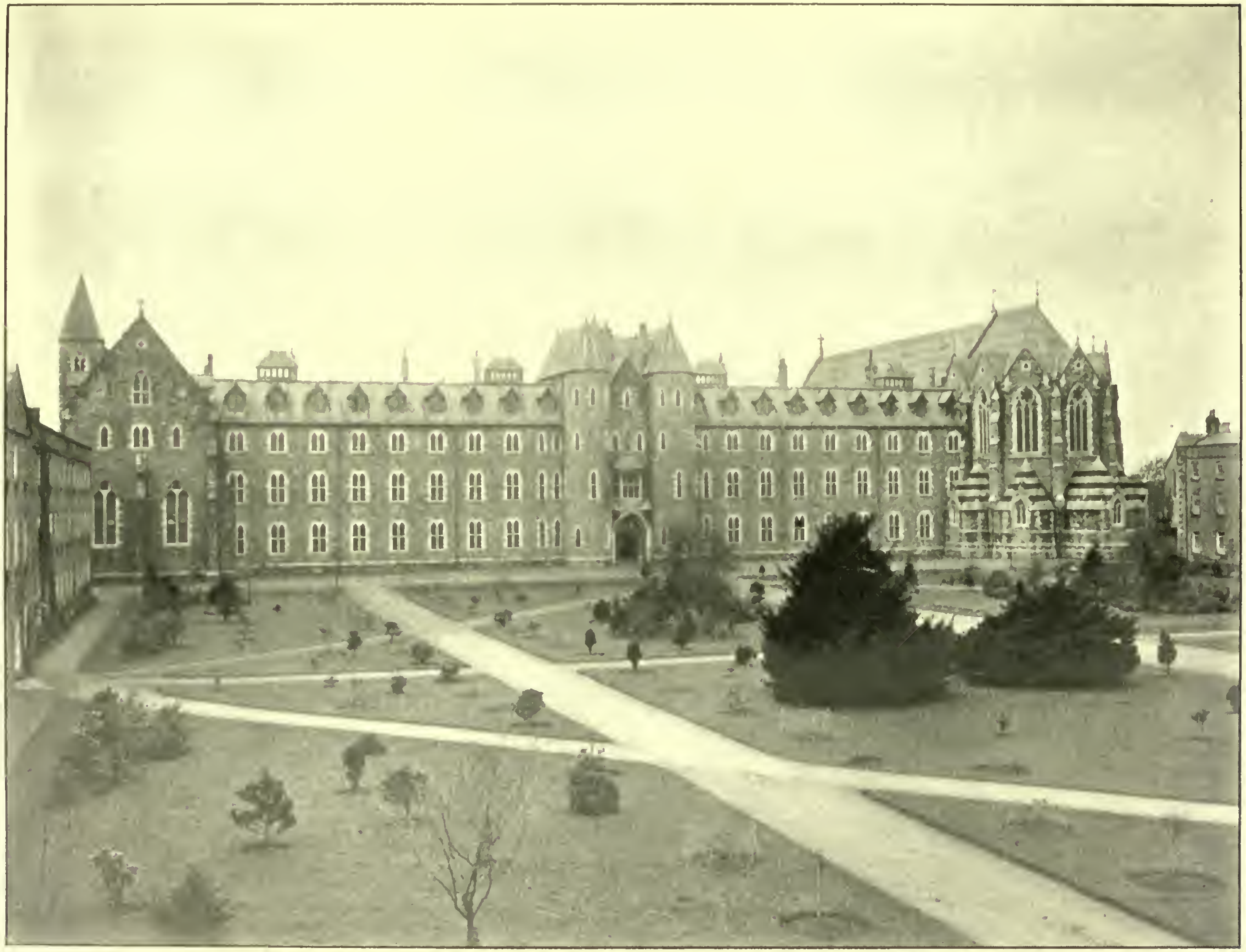
[2] See Dr. Crotty's *Evidence*, p. 96.

They saw the wretched tenants evicted, if they voted against the landlord's nominee in Parliament. They saw that the Catholic shopkeeper or merchant in the town could be neither a burgess, nor a corporator, nor a justice of the peace. In a hundred ways they had opportunities of feeling the oppression of ascendancy, and the insolence of the privileged classes.

When the student entered College, he could not divest himself of the feelings, naturally begotten of such a state of things; although he was obliged to repress any public manifestation of them. But in private discourse during the hours of recreation, it was impossible to check conversation on such subjects. Kerry and Donegal, Meath and Connaught, could compare notes. A spirit of union gradually grew up, and that hatred of oppression, which is natural to ingenuous minds, became strengthened and intensified. From an English point of view, it may well be doubted if anything was gained by taking the Irish youths, destined for the ministry, from the scattered colleges on the Continent, and educating them together in one great college at home. One thing is certain, no wave of political or social excitement swept over the country, that was not, at least to some extent, felt in Maynooth; even as the billows, raised by the storm in mid-ocean, make their pulsations felt in the remotest and most sheltered bays.

Then, again, the history of the measures and debates in Parliament, in so far as they affected the character and development of the College, is a subject deserving careful attention from the historian of the College. Perhaps no public institution was ever more fiercely attacked, in the House of Commons, than Maynooth College; but, at the same time, that establishment never wanted able and generous defenders, even amongst non-Catholic statesmen. These Chapters, therefore, on the External Relations of the College, will refer to those Parliamentary measures and debates, as well as to other social and political movements that notably affected the character of the College, as well as its material and moral development.

From 1795 to 1800 was, of course, a period of great political excitement in Ireland. The United Irishmen were plotting; the Insurrection was maturing; the Union was being hatched. The Trustees of the College, and the Staff of the College, so far as we can judge, were eminently loyal. It is not, indeed, to be wondered at that Catholic Prelates, in spite of all they had suffered from the Penal Laws, should have no sympathy with the designs of the United Irishmen. The



ST. PATRICK'S HOUSE.

principles of Wolfe Tone, and of Napper Tandy, were, avowedly, the principles of the French Revolution. Their purpose was to establish a Republic in Ireland, after the French model; that is, a Republic without faith, without religion, without God. Wherever the Republican armies were victorious, on the Continent of Europe, their course was marked, even more strikingly by moral than by physical devastation—by the destruction of churches, the closing of colleges and convents, the suppression of monasteries, and the confiscation of all ecclesiastical property on which they could lay their sacrilegious hands. The Bishops of Ireland knew them too well to trust them in Ireland. The Frenchmen who did succeed in landing at Killala shocked the poor people by their blasphemies and impiety; and they, in their turn, were quite surprised that the natives, whom they came to free from English domination, were still slaves to 'superstition,' and deeply attached to their priests. There can be no doubt whatever, that if they had succeeded in overthrowing the British Government, they would have striven to establish in Ireland a Republic as impious and immoral as their own.

The Trustees of Maynooth College were able and experienced men; they were also the most influential prelates in Ireland. They had seen the French Revolution at work, with their own eyes, and marked the moral devastation which it had wrought. They had no great reason to love British rule in Ireland; but it was the established rule, and it recognised God and his Revelation to man—at least in a general way. At any rate, it was better than a French Republic in Ireland, even if such a Republic could be successfully established without deluging the country in blood. It is not unlikely, too, that some of those prelates may have felt like Edmund Burke,[1] whose love for his native land, as well as his sense of justice towards Catholics, could not be questioned, when he said to Dr. Hussey:—'God forbid that anything like separation [from England] should ever happen! Both kingdoms would be ruined by it, but Ireland would suffer first and most.' He meant, however, separation through French power and influence. These considerations may help to explain the action of the Bishops during this critical period in the history of the College.

II.—THE INSURRECTION OF 1798.

As regards the state of feeling in the College itself during the 'Rebellion' of 1798, we have fortunately authentic information, in a letter written by

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[1] See *Letters*, vol. ii., p. 293.

Dr. Flood, the President, in reply to a scurrilous pamphlet[1] published by the notorious Dr. Duigenan, of Trinity College. This man, being himself a renegade, hated his Catholic fellow-countrymen with an intense and bitter hatred, simply because they were loyal to the faith which he had deserted for the loaves and fishes of the Protestant University.

In this pamphlet, Duigenan stated, amongst other malignant calumnies, that:—'It was currently reported, and very generally believed, that about thirty-six Romish students from this *Monastery* [of Maynooth] on the breaking out of the Rebellion joined the insurgents, and fought at Kilcock, and at other places against the King's troops.' In reply to this atrocious statement, Dr. Flood gives the true facts of the case, and shows exactly what was the attitude both of the superiors and students in relation to the Insurrection.

As there were daily rumours of a rising in Dublin during the spring months of 1798, the Trustees, at their usual Quarterly Meeting held in Dublin, which began on the 9th of May, passed two important resolutions that are worth transcribing here:—

> First Resolution.—'The Trustees, considering with grief the unhappy spirit of political delirium which, after having marked its progress through some of the most cultivated parts of Christendom, by the destruction of order, morality, and religion, appears to have made such strides in this kingdom as menace ruin to everything we should venerate and esteem, as Christians and as men, and deeply sensible of the perfect opposition between every part of such a pernicious system, and the beneficent objects of the Institution over which they preside, think it expedient to order that the President be directed to maintain the most vigilant inspection over the conduct of every individual admitted in any manner to a participation of the benefits of the College; that he be empowered, and he is hereby empowered, to punish, by expulsion, such person or persons as may, by their actions or discourse, support or abet any doctrines tending to subvert a due regard to the established authorities; and that the Scholars and Students be instructed that on those topics and in these critical times, a conduct, not only free from crime, but even from suspicion, is expected from their gratitude, attested allegiance, and sacred professional character.'
>
> The Second Resolution ordered the President 'to proceed to-morrow to Maynooth, and there interrogate, in the most solemn manner, each individual, relative to the said charge [disaffection to the Government], and that he immediately expel every such person, as on said inquiry shall not have given every satisfaction respecting the purity of his principles.'

There could be no question about the loyalty of the Trustees who were present at this meeting; that is, Lords Fingall (in the chair), Gormanstown, and Kenmare; with the Most Rev. Drs. O'Reilly, Troy, Moylan, Plunkett, French, and Cruise. The resolutions are dated Friday, 11th of May. Next day, Dr. Flood returned from Dublin to Maynooth, to carry out the investigation ordered by the Trustees. There were then only sixty-nine students resident in the College; for the College at the time could accommodate no more. Every one of these sixty-nine was interrogated by the President 'separately and individually.' Fifty-nine gave every satisfaction regarding the purity of their political principles; and made oath that hey had never taken the oath of the United Irishmen, nor been present at any of their meetings, nor had ever taken any other private or illegal oath. Eight others admitted that, through ignorance, they had taken the oath before their entrance into the College—some in 1793, some in 1795, and a few in August, 1796; but not later. These, however, were never present at any of the meetings of the Society, and they subsequently repented of their folly, and took the oath of allegiance at their entrance into the College. Two of the students refused to answer the questions put to them.

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[1] *A fair Representation of the Present Political State of Ireland.*

The result of the investigation was that these ten students were at once expelled. Many students, especially in the Junior Classes of Rhetoric and Belles Lettres, at that time lived and boarded in the town. They were also interrogated, and seven of them were found to have taken the oath. Six of these, though furnishing undeniable proofs of their present loyalty, as well as the seventh, who expressed no regret for his conduct, were, in like manner, expelled; that is, were informed that they would no longer be admitted to lectures within the College walls. So, by this vigorous action of the President and Trustees, the College was effectively purged of disaffection towards the Government during the progress of the Rebellion. This expulsion took place on Saturday, the 12th of May—the day after the Visitors had drawn up their resolutions; the Rebellion broke out on the 28th of May, and was regarded as finally suppressed, by the 20th of June; so the President was able to show conclusively that Maynooth took no part in the 'delirium' of the Rebellion, either by action or by sympathy.

Duigenan's statement, therefore, that thirty-six were engaged in the rising at Kilcock, and that some of those rebellious students had been slain in action, and others had fled from punishment, was, like most of his statements regarding Maynooth, wholly without foundation. It does not appear that even the expelled students, except one, took any part in the rising. Most of them, afterwards, sought re-admission to the College in the following year; but, notwithstanding excellent testimonials of conduct from their neighbours, both Catholic and Protestant, none of them was ever re-admitted. There was no *locus poenitentiae* at that time in Maynooth for the man who had once taken the oath of the United Irishmen.

What may have led to some misunderstanding regarding the attitude of the *College* of Maynooth, during the Rebellion, was the sympathy shown, and the assistance given to the insurgents by many persons from the *town* of Maynooth. The tradesmen were, at least many of them, United Irishmen; several of them fought at Kilcock, and it is quite possible a few of the 'boarders,' living in the town, may have been mixed up in the business. But we have no evidence on the point, and Maynooth must stand acquitted, by the impartial historian, of any share in the Insurrection of 1798.

It appears, however, that one of the expelled students was executed for participation in the Rebellion. His name was Hearne, and it was stated in the *Dublin Journal*, at the time, 'that great intercession had been made by the Roman Catholic clergy of this city to save the life of Hearne, a student of Maynooth College, lately executed for seditious practices.' This paragraph was copied into the *Sun*, and other English newspapers, giving rise to much prejudice, both against the College, and the Catholic clergy of the city of Dublin. Thereupon, Dr. Troy wrote to Mr. Marshall, the Under-Secretary, pointing out that the statement was entirely false, inasmuch as no such intercession of the clergy took place; that Hearne had been expelled from the College, and was not a student of Maynooth when engaged in those seditious practices. As the *Dublin Journal* was an official print, Dr. Troy called for a formal contradiction of the paragraph, the effect of which was to represent 'the Roman Catholic clergy of this city, and I, at their head, as abettors of treason; and Maynooth College as a nursery of traitors.' The paragraph was withdrawn, in a half-hearted way,[1] but its evil effect could not be so easily undone.

In consequence of these and other calumnies against the College, as well as of the bitter feeling aroused against the Catholic clergy for alleged participation in the Rebellion in Wexford and elsewhere, an attempt was made, in 1799, to destroy the College, by withdrawing the grant. When the Appropriation Bill was sent up in April, to the Lords from the House of Commons, Lord Clare, and other influential politicians, complained that grave abuses had crept into the College; that the money granted by Parliament was misappropriated; and that the establishment did not confine itself to the original objects of its institution.

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[1] See *Castlereagh Correspondence*, vol. iii., p. 9.

This, of course, was all a pretence to mask their real designs; but such arguments were quite good enough for men who hated the College because it was Catholic and national. The consideration of the Bill was, accordingly, adjourned to the 1st of August, by a majority of 27 to 1—this postponement being equivalent to its rejection.

The Catholics were, in consequence, greatly alarmed; and the bigots were so blinded by their Protestant zeal, that, in the words of the Lord Lieutenant, 'they exulted exceedingly in the justice of the punishment which they conceived to be thereby inflicted on the Catholics for their late offences.'[1]

Lord Cornwallis remonstrated with the Lord Chancellor, who, in his reply, declared that his purpose was not to destroy the College, which he considered 'to be now a great national object, essential to the public security;' that is, 'a well-regulated Academy for the education of Catholics.' But he would have no clause in the Bill which might be construed into a legislative sanction of their present establishment (at Maynooth); because 'such permanent sanction would enable the Popish prelates of this country to subvert the Government of it in ten years.' This statement was neither logical in itself nor complimentary to the prelates, but it was his best argument. Lord Castlereagh, however, was resolved not to allow the Earl of Clare to have his own way. A new Appropriation Bill was brought in, and being purely a Money Bill, by passing the Commons, it secured the necessary funds for the maintenance of the College.

III.—MAYNOOTH AND THE VETO.

In this year (1799), the project was first mooted of making a State provision for the support of the Catholic clergy; and, at the same time, granting to the Crown a Veto, or negative power, in the nomination of the Bishops of Ireland. The project was, however, kept strictly private; and although frequent negotiations took place between the Irish Government and some leading prelates on the subject, the designs of the Government were not communicated, at that time, either to the clergy or the people of the country.

Lord Castlereagh's proposals were extremely plausible:—

> 'His sole purpose was [he said] to secure that all the Bishops should be peaceable and loyal citizens by vetoing the nomination of seditious or disloyal candidates. He was prepared to limit the interference of Government to the mere object of excluding improper men, so as to leave no room to the most ignorant, or the most prejudiced, to imagine that

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[1] See *Castlereagh Correspondence*, vol. iii., p. 279.

the Government had any wish generally to influence the choice' (of candidates). So far from such interference being objected to, 'it ought to be welcomed by the heads of the Roman Catholic Church in Ireland;' for it was merely carrying out the teaching of St. Paul, who required the bishop to be *irreprehensibilis; et habere bonum testimonium ab iis qui foris sunt;* that is, from non-Catholics. And whose *testimonium* was more important and more valuable than that of the Government, which, placed on a lofty eminence, 'could survey all men and things with far-seeing and impartial eyes? Surely, a man seditious or disloyal to the Government could not be regarded as *irreprehensibilis*, or be said *testimonium habere bonum ab iis qui foris sunt*.' And, surely, it was desirable that the Government itself should have no possible room for jealousy respecting Catholic Bishops. The dark veil interposed between them and the Government ought to be removed; suspicions should be got rid of by open scrutiny in the light of day; and then no unfavourable impressions, regarding the loyalty of any individual prelate, could be harboured by the authorities.

As to the objection that the Government might seek to overstep the prescribed limits, and influence the elections—such apprehensions could be removed 'by strictly confining the inquiries to matters of fact, which might possibly lead to the relief of injured innocence, but could never expose innocence to injury; which might signally befriend the character of the Roman Catholic Prelacy of Ireland, by keeping it immaculate, even in the view of those *qui foris sunt*, but could never trench on its independence, or lessen its respectability.'[1]

The draft of the Bill 'to make a competent and independent Provision for the Roman Catholic Clergy of Ireland under certain Regulations,' though not formulated so early as 1799, sets forth in its preamble, with great clearness, the second part of the Government scheme, as well as the plausible reasons which urged them to propose the measure in question.

Having first laid down the principle that the 'Doctrine, Discipline, Government, and Possessions of the Protestant Episcopal Church of Ireland were permanently secured, and inviolably established, so that they cannot, in any way, be prejudiced, by providing a competent maintenance for the Roman Catholic Clergy of Ireland;' the Bill further sets forth that:—

'Whereas the spiritual duties or functions discharged by the Roman Catholic Clergy of Ireland are extensive and laborious, and the remuneration received by them is precarious, and in a great degree derived from the poorer classes of the Roman Catholic people, and such remuneration, being oppressive to the contributor, and unsuitable to the receiver, it is just and expedient that a competent and independent provision be made for the Roman Catholic Clergy of Ireland, under regulations hereafter mentioned.'

"THE DARK WALK."

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[1] *Castlereagh Correspondence*, vol. iv., p. 421.

This preamble most accurately exhibits the reasons which the Government set before the Catholic Prelates. In the abstract they are undeniably true; and if they were the only motives that inspired the Government in proposing to make this provision for the Irish Catholic clergy, it might well be accepted by the most sterling patriots, without shame and without dishonour. Thoughtful men, however, were not easily deceived by these fair professions; and even those who gave the Government full credit for the most upright intentions were apprehensive of the effect that such a measure might produce on the mutual relations of the clergy and of the people.

These fears are well expressed by one of the most learned and loyal prelates of that day—Dr. Moylan, Bishop of Cork :—

> 'The provision [he said, writing in September, 1799] intended to be made for the Roman Catholic Clergy of this kingdom is a measure worthy of an enlightened Government, and we cannot but be thankful for it. I apprehend, however, that it will not serve to preserve and strengthen their influence over these poor people, unless something be done at the same time for their relief. Their enemies, and the enemies of the peace and good order of the country, would avail themselves of it to estrange the minds of the poor people from us, by insinuating to them (as it appears by the report of the Secret Committee they did before) that we were pensioned by the Government to support its measures against the people; and that we attended only to our own interests, without attention to their miseries and distress.'[1]

The proposals of the Government were submitted, for the first time, at a meeting of the Prelates held in Dublin, on the 17th, 18th, and 19th January, 1799; and the minutes of the meeting have been fortunately preserved. One copy was found amongst the papers of Dr. Plunkett, Bishop of Meath, who was himself present at the meeting. We find from the *Journal* of the Trustees that a meeting of that body was held at Lord Kenmare's house in Dublin, on the 10th January, 1799; and that besides Lord Kenmare and Lord Fingall, the following Prelates were present at the meeting:—Dr. Reilly (the Primate), Dr. Troy (of Dublin), Dr. Plunkett (of Meath), Dr. Moylan (of Cork), Dr. Caulfield (of Ferns), Dr. Delaney (of Kildare), Dr. French (of Elphin), and Dr. Cruise (of Ardagh). Dr. Bray, of Cashel, is not set down as present at the meeting of the Trustees on the 16th; neither is Dr. Dillon of Tuam, but their names are given in the minutes found in Dr. Plunkett's papers; and they were both certainly Trustees at the time. It is probable they came late for the Maynooth Meeting, although they were afterwards present at the General Meeting on the 16th, 17th, and 18th.

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[1] *Castlereagh Correspondence*, vol. iv., p. 401.

It seems, however, that this was not really a 'General Meeting' of the Irish Prelates, but of the Episcopal Trustees of Maynooth, and that the Government took advantage of their presence in Dublin to bring the Veto question under their notice. They were invited 'to deliberate on a proposal from the Government of an independent provision for the Roman Catholic Clergy of Ireland under certain regulations not incompatible with their doctrines, discipline, or just influence.' It was admitted by the meeting that such a provision, 'competent and secured,' ought to be accepted. It was also admitted 'that in the appointment of the prelates of the Roman Catholic religion to vacant sees within the Kingdom, such interference of the Government as may enable it to be satisfied of the loyalty of the person to be appointed, is just, and ought to be agreed to.'

These were two momentous resolutions; but in order to preserve intact the discipline of the Roman Catholic Church, as well as 'the religious influence which the Prelates ought justly to possess over their respective flocks,' certain regulations were to be adopted which we need not discuss here. The most important was, that the candidate chosen by the clergy, and elected by the provincial prelates, 'will be presented by the President of the election to Government, which, within one month after such presentation, will transmit the name of said candidate (if no objection be against him) for appointment to the Holy See, or return said name to the President of the election for such transmission as may be agreed upon.' If there was any *proper* objection taken to the candidate within the month by the Government, the same was to be notified to the President, who was then to convene the electors once more, and proceed to a new election. As to the parish priests, the Prelates were satisfied to allow, 'that the nomination of parish priests, with a certificate of their having taken the oath of allegiance, should be notified to the Government.'[1] But none of these regulations was to have any effect without the sanction of the Holy See, which, however, the Prelates promised 'to use their endeavours to procure.' Such was, in substance, the famous assent given to the Veto by the ten Prelates, then Trustees of Maynooth College.[2]

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[1] See Cogan's *Diocese of Meath*, vol. iii., p. 230.

[2] At this meeting Dr. O'Reilly, Dr. Troy, and Dr. Plunkett were commissioned to treat with the Government in relation to these proposals.

It is well to bear in mind, as we have already said, that this was not a general meeting of the Irish Prelates, but of ten influential Bishops, who also happened to be Trustees of Maynooth College at the time. Secondly, it is evident that they did not consult either the clergy or the laity of their respective dioceses before adopting those momentous resolutions. Thirdly, taken by themselves, the resolutions are perfectly fair and orthodox, and the system of election which they recommend would probably work well either in England or Scotland; although it was far less suited to Ireland on account of the deep-seated antipathy of the Catholic people of Ireland to English Government in every shape and form, which was the natural outcome of its prolonged and merciless persecution—first of the Irish race, and then of the Catholic religion. It is hardly necessary to add, that the Prelates, who adopted these resolutions, were inspired simply and solely by a desire to do what they thought best for the spiritual and temporal interests of the country; and it is undeniable that there were, then especially, many grave and cogent reasons that went far to justify their action.

In our opinion, the grave mistake in reference to this matter seems to have been that the Bishops present took no steps to consult the views of the clergy, or ascertain the feelings of their flocks regarding a matter in which the most vital interests of both were at stake. When, however, the Prelates afterwards did ascertain the real feelings of the country, both clergy and laity, it is greatly to their credit, that they at once retracted their previous action, and were quite as prompt in rejecting both the Veto and the Endowment, as they had previously been in accepting them. To this, however, we shall refer hereafter.

It was subsequently alleged that the Resolutions were passed 'when the reign of Terror was still breathing; by practising on fear and solitude, and by little less than a menace.'[1] We cannot accept this view; deceit and cajolery might have been employed to influence the Bishops, but there is no evidence of intimidation; and if there was, it would be a shameful confession to assume that the Bishops yielded to it. They acted freely for the best, according to their judgment.

The year 1803 was also a troubled one in the College. We have already seen that grave insubordination existed in the College at the beginning of that year. The Trustees characterize the proceedings of the majority of the students in the strongest language as 'disorderly and shameful proceedings,' 'disgraceful in the highest degree, which were inconsistent with the spirit of true religion, and in their consequences, if persevered in, would be ruinous to the College.' The penalty imposed, too, was severe, for five students were expelled from the College in the most public and solemn manner. They were convicted of 'public disobedience' to the authorities of the College, and also of 'inciting others to insubordination.'[1]

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[1] Dr. Milner—*Elucidation of the Veto.*

It appears this unsatisfactory state of things arose first, from the continued illness of the President, Dr. Flood, who was, in consequence, unable to discharge his duties ; and secondly, from the prevalence of a similar spirit throughout the country generally at the time. It must be borne in mind that few, if any, of the students came from preparatory seminaries, such as now exist in all parts of Ireland. Most of them were quite unbroken in the ways of discipline and obedience, and were not accustomed to regard any constituted authorities with sentiments of affection or esteem. The spirit of the United Irishmen was still abroad; and we must assume that not only the lay students, but the

THE COMMUNITY DINING-ROOM.

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[1] Michael Collins, of Cloyne, who was, on this occasion, 'convicted of publicly encouraging insubordination,' and, in consequence, was 'expelled' from the College, subsequently finished his course in Carlow, and became Bishop of Cloyne from 1830 to 1832. He was born at Clonakilty, in 1781, entered Maynooth, and joined the Physic Class in 1798. He became Professor of 'Belles Lettres' in Carlow, and afterwards Parish Priest of Castletownroche, then of Skibbereen, where he lived, even after he became Bishop, until his death, in 1832. He was succeeded by Dr. Crotty of Maynooth.—(Partly from Canon Murphy's *Notes.*)

ecclesiastical students also, were to some extent infected with its levelling principles. They alleged grievances, and it is not unlikely they had some to complain of. But, instead of seeking redress by legitimate means, they had recourse to disorderly scenes, to testify their dissatisfaction; and openly refused to obey the authorities of the House. This has happened more than once, on a smaller scale, in the College; but, nearly always, at times when the public mind is excited, thus showing how close and intimate is the sympathy, either for good or evil, between the scholastic mind within the walls and the tone of public feeling without.

There is no evidence, however, that any person connected with the College had any participation in the foolish insurrection of Robert Emmet. The County Kildare was, indeed, deeply disturbed; and numbers of the Kildare men went to Dublin, and were assembled at the Broadstone waiting for orders, and quite prepared to join in the proposed attack upon the Castle. But, fortunately, the word was never given, and most of them returned quietly to their homes. If the storm-cloud had burst throughout the country, as it did in Thomas Street, the consequences would have been even more deplorable than in 1798.

Dr. Crolly, afterwards Bishop of Down and Connor, says, in his evidence,[1] that Emmet's Rebellion 'excited very little feeling in the College;' but he adds that he was not in the house at the time, as he had to go home on sick leave. However, as the Insurrection began—that is, the actual outbreak—on July 23rd, 1803, many of the students were probably absent on vacation. The Veto, he added, 'was the first political subject in which the students took an interest.' Not unnaturally, either; for obviously it was the subject that most concerned them. He added, however, that, so far as he knew, the students, at the time, did not concern themselves with political questions of any kind; that no student made himself remarkable as a politician in any way; because they were so busily engaged in preparing for their various classes, and so anxious to get into the higher of the six grades established at the time, they found no leisure to devote to the acquisition of political knowledge, or the discussion of political subjects. 'I do not recollect,' he said, 'that we had one student in the College at the time who had assumed a political character.'

The negotiations between the Government and the Trustees of Maynooth College with reference to the Veto in 1799, were known to few, and certainly did not yet come publicly before the country, either in the Press, or in Parliament. It

[1] See *Evidence*, p. 376.

was not until 1805, that the question began to be discussed for the first time in the full light of day.

In May of that year, Mr. Grattan brought the Catholic question once more before Parliament, by moving that the House should resolve itself into a Committee, to take into consideration the Petition of the Roman Catholics of Ireland. In the course of the debate, Sir John Cox Hippisley, who was supposed to be well acquainted with the mind of the authorities at Rome, and was known to be friendly to the Catholics, spoke generally in favour of the Petition ; but at the same time, he required certain safeguards to secure the right of the Crown, one of which was a royal *exequatur* for all Papal Rescripts, which would virtually include a veto on the appointment of obnoxious Prelates. But in this speech, no explicit mention was made of the Veto, although it was certainly hinted at, as a part of the *modus vivendi* to be established between the Crown and the Curia. The consideration of the Petition was, however, rejected by a great majority in both Houses of Parliament.

Three years afterwards, in May, 1808, a Catholic petition was again presented to Parliament by Mr. Grattan, who, on that occasion, made one of the most brilliant speeches he ever uttered ; and now, for the first time, the Veto was formally introduced to the notice of the United Kingdom. Mr. Grattan held in his hands the Resolutions adopted by the ten Prelates in 1799 ; and thus brought them under the notice of the House and of the Public. Mr. Ponsonby followed in a speech of great eloquence and power ; but, in striving to make the Catholic case as palatable as he could for a bigoted Parliament, he made use of one expression which greatly and justly alarmed all true Catholics, both in England and Ireland. Referring to the Veto, he said that 'he was informed by Dr. Milner, the agent of the Catholic Bishops in this country, that if the prayer of their Petition be granted, they will not have any objection to make the King virtually the head of their Church.'[1]

Dr. Milner promptly repudiated this statement, and was, subsequently, acquitted of all blame by the Irish Prelates. But Mr. Ponsonby published in his own defence what Dr. Milner admits was 'a hasty letter' from himself to that gentlemen, and which goes far to justify the statement of Mr. Ponsonby ; although it was admitted on all hands that Dr. Milner had no specific authority from the Irish Prelates to make the statement in question. Be that as it may, the fate of the Veto was thenceforward sealed. On the same occasion Lord

[1] See Butler's *Historical Memoirs*, vol. iv., p. 144.

Grenville, a sincere friend of the Catholics, said in the House of Lords, that 'it was unquestionably proper that the Crown should exercise an effectual negative over the appointment of persons called to these [episcopal] functions. To this the Catholics of Ireland declare themselves perfectly willing to accede.'

When the report of these debates reached Dublin, the whole country seems to have been thrown into a ferment. Beyond vague rumours, it was the first they heard about the matter, and a determined attack upon the Veto was at once begun in the public prints. Some of its assailants gave their real names; others disguised themselves as *Sarsfield*, or *Laicus*, or *Inimicus Veto;* but all were unanimous in repudiating the proposal to make George III. the virtual Head of the Catholic Church of Ireland.

These events placed the Bishops, who had signed the Resolutions of 1799, and their agent, Dr. Milner, in a very unpleasant predicament. What were they to do in the face of the gathering storm? There was only one thing to do, and they did it; that is, to repudiate the Veto, and thereby manfully confess their own mistake.

The Maynooth Trustees met on the 29th of June; that is, one month after the debates in Parliament on the Veto. Most of the original signatories of the Resolutions of 1799 were present, including the four Archbishops. No doubt, they consulted together as to what was the best course to adopt. The result was that a General Meeting of the Irish Prelates was convened for the 14th September following. At this meeting the question was fully discussed, and the following Resolution was adopted:—

> 'It is the decided opinion of the Roman Catholic Prelates of Ireland, that it is *inexpedient* to introduce any alteration in the canonical mode hitherto observed in the nomination of the Irish Roman Catholic Bishops, which mode long experience has proved to be unexceptionable, wise, and salutary. That the Roman Catholic Prelates pledge themselves to adhere to the rules by which they have hitherto been uniformly guided, namely, to recommend to his Holiness only such persons as are of unimpeached loyalty and peaceable conduct.'

At least seven of the ten who signed the Resolutions of 1799 were present at this most important meeting. In a subsequent letter to Viscount Southwell and Sir Edward Bellew, representing the Catholics of the Co. Louth, the Primate, Dr. O'Reilly, wrote that:—

> 'Candour, however, and truth oblige me to say that the declaration made by the Bishops on the above occasion, was dictated by what I long conceived to be a well-founded apprehension, that the concession in question might eventually be attended with consequences dangerous

to the Roman Catholic religon. Such danger, in my mind, and in the opinion of several other prelates, is of a temporary nature, resulting from existing circumstances, though many persons suppose it to arise from the nature of the measure, thus giving to the resolution of the Bishops a meaning it does not deserve.'

Dr. O'Reilly was one of the signatories of the Resolutions of 1799.

Dr. Milner went round with the ten Bishops, and wrote much to justify himself against the charge of inconsistency, which Charles Butler did not fail to urge strongly against him. His greatest difficulty was to explain away his *Letter to a Parish Priest*, which appeared in July, 1808, after the debates in Parliament, but before the Bishops met to repudiate the Veto. All he could subsequently say was that 'I was greatly mortified when I first saw it published; and I have since heartily revoked and condemned it.'[1] Thenceforward he became one of the most eloquent and energetic opponents of the Veto, especially of the practically unlimited Veto, which the British Government demanded.

This eminent Prelate visited Maynooth College in 1807, no doubt to consult the Trustees and to ascertain the state of feeling in the College with regard to the Veto, as well as in regard to certain other questions debated at the time. He met the Trustees in the College apparently on the 27th of June, and on Monday, the 29th, he wrote from the College the first of three very interesting letters to one of his English friends.

He says that 'particular business' brought him to Maynooth the day after his arrival in Dublin. This 'particular business' was, no doubt, to confer with the Trustees on their action during the coming Session of Parliament, and to aid in preparing that Petition to the Houses, the discussion of which proved so disastrous to the project of the Veto. In these letters he refers incidentally to the grief felt by all classes for the 'late good Duke of Leinster,' one of the founders of the College. The buildings at the time (that is, the front range of the front square) contained a church, a library, a hall, and other offices, capable of accommodating two hundred ecclesiastical students. Besides 'an extension of one of the wings (of the front range) for the accommodation of two hundred additional students (for whose support during the ensuing twelve months the present Parliament has voted £5,000, in addition to the £8,000 granted heretofore) is already far advanced.' This was the left wing on entering the square, which now contains the Humanity House and the Dunboyne House.

After an eloquent vindication of the ancient literary fame of Ireland, and the liberal programme of the Maynooth studies, he gives in the third letter some interesting particulars regarding the Lay College. He also makes the important statement that at this time 'the Lay College has no other communication with the former (that is, the Ecclesiastical College) except that its members frequent the same Church, and attend the same lectures in Philosophy with the ecclesiastical students.'

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[1] See his first *Letter to a Roman Catholic Prelate.*

He then points out how much safer it was for Catholic parents to send their sons to be educated in such a college, where there were frequent religious exercises and rigid discipline, than to send them to a mixed University in which so many of their associates would be lax in morals and indifferent in religious matters.

Professor Clinch, of Maynooth, joined in the Veto controversy, most probably at the suggestion of Dr. Troy, whose friendship he enjoyed. He was certainly an accomplished classical scholar, and, doubtless, met Dr. Milner at Maynooth in May, 1807. Both of them must have keenly felt how awkward the new departure in reference to the Veto was for the signatories of the Resolutions of 1799. Professor Clinch, with great courage, published, in 1808, a pamphlet, under the name of the *Inquiry*, in which he undertakes to vindicate the wisdom and consistency of the ten Prelates. We certainly cannot endorse his main contention, that the Prelates, in 1799, acted under the influence of intimidation. There is not a particle of evidence to sustain it.

The Veto controversy was continued in 1810, and led to serious differences of opinion between the English and Irish Catholics, to which, however, we can only advert in the briefest way. The leaders of the English Catholics had constantly assured the Irish Prelates, as Mr. Charles Butler admits, that they would adopt no measure affecting the general interest of the two bodies without the concurrence of their Roman Catholic brethren in Ireland. This was felt to be both just and politic, for, without the Irish Catholics to aid them, the English Catholics were a mere handful in a Protestant country, wholly powerless to help either themselves or their friends.

When, however, the Irish Prelates, in September, 1808, declared the acceptance of the Veto to be *inexpedient*, the leaders of the English Catholics, both clerical and lay—with the exception of Dr. Milner—were dissatisfied at the action of the Irish Bishops; more especially because, in their estimation, it was calculated to alienate the sympathy and support of their best and most powerful friends in Parliament. So, they resolved to act for themselves; but, at the same time, in such a way as to give as little offence as possible to their Irish allies.

With this view they consulted Lord Grey and Lord Grenville, both earnest supporters of the Catholic claims; and, by their advice, they adopted a Petition to Parliament, in which they declared that 'adequate provision for the maintenance of the civil and religious establishment may be made consistently with the strictest adherence on their parts to the tenets and discipline of the Roman Catholic religion, and that any arrangement founded on this basis of mutual satisfaction and security, and extending to them the full enjoyment of the civil constitution of their country, will meet with their grateful concurrence.'

Of course, this 'fifth resolution,' as it was called, referred to the acceptance of the Veto; but, in order to avoid all unnecessary offence, no explicit reference was made to that word, inasmuch as the Irish Prelates had already declared against it. The resolution, however, was, it appears, unanimously adopted by the meeting, with the sole exception of Dr. Milner, who declined to sign, because he was the agent of the Irish Prelates; although, it is said, he advised Lord Clifford and Mr. Wild to sign it. This resolution was adopted on the 1st of February, 1810.

On the 26th of the same month, the Catholic Prelates of Ireland met in Dublin, and adopted what is known as 'the sixteenth resolution,' which, though harmless enough in itself, appears to have given some offence in England. Here it is:—

> 'That as to arrangements regarding our Church, and said to be intended for accompanying a proposal of the emancipation of Irish Roman Catholics, prudence and a regard for our duty forbid us to pronounce a judgment. However, we declare that no spirit of conciliation has ever been wanting on our part; that we seek for nothing beyond the mere integrity and safety of the Roman Catholic religion in its Christian faith and communion and its essential discipline, subordination, and moral code; nor may we be justly reproached for our solicitude in guarding those sacred things [by rejecting the Veto], for which we are bound to watch and bear testimony with our lives if required.'

This resolution is, indeed, rather vague and indefinite; but its meaning was clear enough at the time. The Prelates declined to pass any judgment on the action of the English Catholics, although indirectly affecting their own Church also. They were anxious, at the same time, to conciliate both the Government and the English Catholics, but not at the expense of the integrity or safety of the Catholic Religion in any of its vital aspects. That is all.

But what gave most offence, was a unanimous resolution passed on the same occasion by the Prelates, thanking Dr. Milner for the faithful discharge of his duty as their agent, 'and more particularly for his late apostolical firmness in dissenting from and opposing a vague indefinite declaration or resolution pledging Roman Catholics to an eventual acquiescence in arrangements possibly prejudicial to the *integrity and safety* of our Church discipline.'

This resolution gave great offence in England, especially to Dr. Poynter, the framer of the fifth resolution of February 1st; and he bitterly complains of it in an *Apologetical Letter* defending his own action, which he addressed to Cardinal Litta, Prefect of the Propaganda.

The English Petition, however virtually assenting to the Veto, was quite as fruitless as before; and the Irish Petition presented by Mr. Grattan in the House of Commons, and by Lord Donoughmore in the Lords, but with no reference to the Veto, was also rejected by considerable majorities in both Houses. So the Veto question was allowed to repose for a while—but only for a while, as we shall see hereafter.

IV.—INCREASE OF THE GRANT AND ITS SUBSEQUENT WITHDRAWAL.

Dr. Milner, in his Letters from Maynooth, refers to the additional £5,000 granted for the year 1807-1808. This increase of grant, and its subsequent withdrawal, led to several lively debates in Parliament, which cannot be passed over without some notice here. It was found that the two hundred students on the foundation, for whom provision was made in the annual grant up to 1807, were wholly inadequate to supply the ever-increasing wants of the Irish Mission, even with the additional supply of about one hundred and ten, who were now being educated in the Provincial Colleges. The buildings, too, were found to be wholly insufficient for the requirements of even these two hundred students.

There was a change of Government in February, 1806, when Lord Grenville became Prime Minister, and the Duke of Bedford came over as Lord Lieutenant of Ireland. Both were known to be favourable to Maynooth College, and to the Catholic cause generally. Accordingly, during the summer, the Trustees represented to the Lord Lieutenant the inadequacy of the present supply of priests coming from the College of Maynooth, and the necessity of providing additional buildings for the accommodation of a larger number. It was hoped, too, that the Government would make permanent provision for the maintenance of four hundred students on the foundation. The Lord Lieutenant seems to have given a favourable reply on behalf of the Government; and, in consequence, the Trustees at once set about extending one of the

THE JUNIOR INFIRMARY.

wings of the front quadrangle, as Dr. Milner noticed in his letter, and they also expressed their readiness to admit at once additional scholars—on condition, however, of their paying that year's pension in advance. The following is the minute, dated July, 1806:—

> 'The Trustees, feeling the inadequacy of the present number of scholars on the foundation to the wants of the country, and understanding that some well-disposed persons are willing to supply in some degree the deficiency:—
>
> 'Resolve to admit, as far as their accommodations will allow, such additional scholars as, on paying in advance twenty-five pounds per annum each, shall be appointed, agreeably to the regulations already made, or hereafter to be made for the admission of scholars on the foundation.'

For the present, at least, they could admit no more free students, even if they got the increased grant, which they expected next year, because for some time to come the increase would be required for the completion of the new buildings.

The Duke of Bedford, however, kept his word; and so we find that, in February, 1807, on the vote for the Irish Miscellaneous Services, a resolution was moved in the House of Commons to grant a further sum of £5,000 (Irish) in addition to the £8,000 which had been already granted for the year 1807-8. It was also expressly stated that this sum was required for the erection of the new buildings necessary for the accommodation of the students. Mr. Percival opposed this increased grant; but it was earnestly and ably supported by Sir John Newport and Mr. Grattan; and the resolution was finally agreed to. Lord Grenville's ministry, however, resigned office towards the end of March, before the sum was actually voted; so that the question came before the House again on the 13th and 15th of July. Mr. Foster, in moving for the full sum of £13,000, declared that he did so only because it had been already promised, and the greater part of it spent; but he by no means meant to pledge himself to a continuation of this increased grant in future.

Accordingly, when moving the estimates in the following year (April, 1808), he proposed 'that a sum not exceeding £9,250,[1] Irish currency, be granted to His Majesty to defray the expenses of the Roman Catholic Seminary in Ireland for the current year.' The addition of £1,250, made in this proposal, to the usual £8,000, was intended for the maintenance of fifty additional students; so that henceforward the number on the foundation was to be not two hundred, but two hundred and fifty.

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[1] This was equivalent to £8,972 10*s*. English currency.

This proposal of the Government gave rise to a sharp and interesting debate, in which the Tory party displayed great bigotry, and even greater inconsistency. Sir John Newport at once proposed an amendment—that the grant should be, not £9,250, but £13,000, the same as it was the year before, and argued very strongly in favour of the larger sum; not only because the last Administration had sanctioned the principle of admitting four hundred students on the foundation, to supply the wants of the Irish mission ; but also, because it was a matter of policy to educate he Irish clergy at home, especially when Napoleon had the Continent at his feet; and if the Government undertook the task at all, it was a shabby thing, for the sake of a few thousand pounds, not to furnish sufficient time and means for the proper education of the priesthood of Ireland. We need not refer to the arguments used on the other side—there was nothing new in them. The result of the debate was that the amendment was rejected, by ninety-three to fifty-eight votes, and even the smaller sum was grudgingly voted by the Tories.

But the matter was not allowed to drop with this victory of the Government in the House of Commons. The Duke of Bedford raised the question again in the House of Lords ; and sharply criticised the niggardly and inconsistent policy of the Government. Nor did he rest content with dividing the House. When defeated on a division, he, and a few other Liberal peers, entered their solemn protest on the Journals of the House against the action of the Government. The Duke, at the same time, sent a copy of his protest to the Trustees, who warmly thanked him for his eloquent and generous advocacy of the interests of the College, and ordered the protest and the Duke's letter to be entered in the *Journal* of their own proceedings. They are well worthy of finding a place in the history of the College.

'DUBLIN, *Tuesday, 20th September*, 1808.

'The Secretary having laid before the Board a letter addressed to him by His Grace the Duke of Bedford, enclosing a copy of a Protest entered on the Journals of the House of Lords, and signed by him and other Noble Lords against the reduction of the sum granted to the College under His Grace's government of Ireland, and through his influence, it was unanimously

'"Resolved, that said Letter and Protest, together with the Secretary's acknowledgment of the receipt thereof, should be entered on the Journal of their proceedings, and thus become a perpetual record of the deep sense of veneration and gratitude which the Trustees entertain of His Grace's enlightened and liberal sentiments, and of his unabated goodness towards an institution which he has highly honoured by his protection, and materially improved by his beneficent and powerful exertions."

'Ordered, that the Secretary do transmit a copy of the above to His Grace the Duke of Bedford.'

THE DUKE OF BEDFORD'S LETTER.

'WOBURN ABBEY, *July* 11*th*, 1806.

'REVEREND SIR,

'In the Debate which took place in the House of Lords a few days previous to the prorogation, on the third reading of the Appropriation Bill (in which was included the reduced grant to the College of Maynooth), My Lord Hawkesbury, in reply to Lord Holland, who had requested him to assign some satisfactory reason for the grant being so reduced, assured the House that His Majesty's Ministers were of opinion that the sum of £9,250, now granted by Parliament, is amply sufficient to answer all the purposes of the Institution, in consequence of which assertion I thought it my duty to state shortly to the House the substance of the communication I had with you during the period of my administration in Ireland, as to the sum hereafter to be required to give just effect to the intentions of the late Government to enable your College to educate a sufficient number of students to supply all the exigencies of the Roman Catholic Mission in Ireland. The House, however, having thought fit to agree to the reduced sum contained in the Appropriation Bill, I felt myself called upon to enter my decided and solemn protest on the Journals against a measure, in my opinion, unwise, impolitic, and unjust. I enclose you a copy of the protest, to show you that my opinions do not vary from those which I stated to you when I had the pleasure of seeing you at Dublin Castle, and I very earnestly hope that the excellent Institution over which you so worthily preside may hereafter meet from Parliament that liberal and dignified support called for by every feeling of just regard for the genuine welfare of Ireland and of the Empire at large.

'I remain, Sir,
'With perfect esteem,
'Your faithful and obedient servant,
(Signed) 'BEDFORD.

'To the Reverend Dr. Dunne.'

THE DUKE OF BEDFORD'S PROTEST ON THE THIRD READING OF THE APPROPRIATION BILL.

'Dissentient—First—Because by the introduction of a provision in this Bill, granting to the Roman Catholic Seminary at Maynooth the sum of £9,250, being a reduction of £3,750 from the grant made in the last Session of Parliament, this House is thereby fettered in its judgment, and precluded from the full exercise of its discretion, in deciding upon the propriety of such a reduction on its own exclusive merits.

'Secondly—Because, in our opinion, the policy which suggested the establishment of the Royal College of Maynooth, ought equally to operate in affording a liberal support to an Institution of such manifest advantage to the Roman Catholic population of Ireland.

'Thirdly—Because we have reason to believe that the restricted sum of £9,250 is insufficient to the object of educating the number of students adequate to the exigencies of the

Roman Catholic Mission in Ireland, the necessary and immediate consequence of which must be a recourse to foreign seminaries to supply the deficiency; and the evils likely to result from such a necessity, when almost the whole of the Continent of Europe is either directly or indirectly under the control and dominion of the enemy, cannot be too strongly guarded against.

'Fourthly—Because it is peculiarly incumbent upon us when the two Houses of Parliament have so recently thought fit to refuse to take into their consideration the restrictions and disabilities under which the Roman Catholics of Ireland unfortunately labour, to endeavour, by all the means within our power, to improve the condition of this numerous and loyal class of His Majesty's subjects, to excite among their lower orders an attachment to the Constitution, and a just regard for the laws of the country, to strengthen the bonds of affection and charity by which we ought all to be united, and to afford the best and most extensive means of enlightening, by moral and religious instruction, our Christian brethren of the Roman Catholic Communion; all which objects may be materially obstructed by the reduction of the grant to this useful and laudable establishment—a measure, in our opinion, impolitic and unwise, if it arises from a narrow spirit of economy; and which cannot be too loudly censured and condemned, if it proceeds from an intolerant feeling of bigotry.

(Signed), 'BEDFORD.
'VASSAL HOLLAND.
'ROSSLYN.
'LAUDERDALE.
'PONSONBY.'

RESOLUTION OF THANKS TO THE RIGHT HON. WILLIAM ELLIOT.

'Resolved—That the kind and successful exertions of the Right Honourable William Elliot[1] in favour of the College on all occasions, particularly during the period of his administration in Ireland, and in forwarding by his influence and advice the last College Bill in its progress through Parliament, demand the warmest thanks of the Trustees; and that the Secretary do transmit to him a copy of this resolution as the best expression in their power of the grateful sense they entertain of his kindness and liberality.'

In the Debate on the Report of the Committee of Supply, Sir J. Newport made another attempt to secure the increased grant, but ineffectually. On this occasion Dr. Duigenan excelled himself in calumniating his Catholic fellow-countrymen, so that Mr. W. Smith ironically congratulated the Councils of his Majesty and the British Empire on the wisdom and liberality they were likely to acquire in the person of the learned gentleman who had just sat down.[2] And Mr. Barham openly declared that never was language uttered so dangerous, abominable, and false, or so likely to separate the kingdom, or to deluge it in blood. Such was the spirit in which the ex-Fellow of Trinity College dealt with Maynooth College and his Catholic countrymen.

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[1] Mr. Elliot was Irish Secretary during the short administration of the Duke of Bedford, and always showed himself a constant and zealous friend of the College of Maynooth.

[2] This was an allusion to Dr. Duigenan's admission to the Privy Council, a lasting disgrace to the Government that appointed him.

Next year, that is, in March, 1811, another attempt was made to have the grant increased by Mr. Hutchinson, who, in a speech of singular ability and eloquence, described the learning and generous hospitality of the ancient schools of Ireland, contrasting at the same time the beggarly policy of His Majesty's Government in their dealings, in regard to Maynooth, with their profuse and luxurious extravagance in other grants for their own purposes. But it was all to no purpose: the Tories were unyielding.

Once again the following year, in 1812, the indefatigable Sir John Newport returned to the attack. The population of Ireland, he said, was increasing; the supply of priests from Maynooth was wholly inadequate; and there was no priesthood in Europe more exemplary in the discharge of their duties, and in their attention both to the spiritual and temporal interests of their flocks. Such men necessarily had great influence over the people, and it was for the general good of society that they should be well educated and kindly treated. But Mr. Percival, Prime Minister and Chancellor of the Exchequer, was unrelenting; although Mr. Grattan told him that to deny 'this increased grant was to attempt to starve the people out of their faith; it was not only trying to persecute them in this world, but an endeavour to damn them in the next.'[1] Next year, Mr. Ryder, then out of office, and, perhaps, the most bigoted member of the late Ministry, moved that 'there be laid before this House a copy of the course of instructions and lectures in Divinity, dogmatical and moral, delivered at the Royal College of Maynooth in the year 1812.' Mr. Wynn[2] sarcastically observed in the discussion that followed, that the Right Hon. mover might as well ask for copies of all the sermons preached by the priests in Ireland for the past year. The motion was, however, carried; but whether the lectures ever were laid on the table of the House of Commons, or not, does not appear. Nothing ever came of that foolish motion.

It was in this year, 1813, that the Government of Lord Liverpool consented to increase the grant by £700, in order to provide a stipend of £30 a-year for twenty students on the Dunboyne Establishment. Their maintenance was set down at £30 more, being £1,200 in all, of which the Dunboyne Estate produced

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[1] See *Lord's Summary*, p. 190.

[2] Mr. Wynn was, we believe, Member for the Co. Sligo.

£500 a-year, the Government providing the balance. From 1813 to 1844, both inclusive, the annual grant continued to be £9,673, sterling, British currency.

V.—VISITATION OF THE COLLEGE.

The Act of 1800 prescribed a Triennial Visitation of the College, which, it appears, was regularly held by the Visitors, or some of them, as directed by law. The following is the official notice of the Visitation issued by the President in 1810, which helps to explain the nature of that function:—

PRESIDENT'S NOTICE OF THE 'VISITATION OF THE COLLEGE'—1810.

'Whereas, by an Act of Parliament passed in the fortieth year of His Majesty's reign, the Visitors therein named and appointed, or any three or more of them, are, by said Act, directed and required to visit the Roman Catholic College once in every three years. And whereas nearly three years have now elapsed since the last visitation thereof: Be it known to All whom it may concern, that the said Visitors have signified their intention to proceed, pursuant to the powers in them duly vested, on Wednesday, the "twentieth of June instant," at twelve o'clock, to visit the said College, as well in its Head as All its Members. And therefore They do strictly order and enjoin all Members of the said College, and all its Ministers and servants, to attend Them at such proper place, as shall for Them be prepared for the purposes aforesaid within the said College: And They do hereby give it in charge to President of said College, to see that a fit and proper place be prepared for the purposes aforesaid; as also to give or cause to be given, full notice of their intended visitation on said twentieth day of June, instant, to all Members and Ministers of said College whom they do strictly enjoin and command to attend Them at such place on the 20th of June, instant, and from day to day during such visitation, on pain of a motion from the said College, unless good and sufficient cause can be assigned for their absence respectively.

'Pursuant to the orders received by me for the above purposes, I do hereby give notice to the Masters, Fellows, and Students of the Roman Catholic College, and to all the members thereof, that the Visitors will hold their Triennial Visitation in the large hall adjoining the Chapel, on the day and hour above mentioned.

(Signed) 'P. J. BYRNE,
'*President R. C. College.*

'College, 19*th June*, 1810.'

In 1813 the next Visitation was held, of which we find the following account in Dr. Power's *Records*:—

VISITATION OF THE COLLEGE, 1813.

'On Wednesday, 19th June, 1813, the Triennial Visitation of the four Judges and Most Rev. Drs. Reilly and Troy took place; and the Lord Chancellor, in his own and colleagues' name, having notified to the Students that the object of their visit was to redress any grievances which might be exposed and duly substantiated by any Student against any Member of the Administration, and no charge or grievance whatsoever having been made, the said Visitors broke up the sitting, and the Chancellor expressed in flattering terms his satisfaction at the prosperous and orderly state which this silence so loudly proclaimed.'

VI.—RENEWAL OF THE VETO CONTROVERSY.

In 1812 Pius VII. was held in captivity by Napoleon; but the Holy Father, in order to provide for the despatch of urgent business, gave Monsignor Quarantotti 'full Pontifical powers' over all the concerns of the sacred Missions (except the appointment to Episcopal Sees). In virtue of these powers Quarantotti wrote to Dr. Poynter, the Vicar Apostolic of the London District, a long and very important letter, dated 16th February, 1814. In this letter, after referring to the Bill lost last year, and 'which may be introduced again in the coming session of Parliament,' he declares that:—

(1) The Catholics may, with satisfaction and gratitude, embrace the Bill last year presented for their Emancipation.

(2) That the clause of the oath, promising not to subvert or disturb the Protestant Government or Church, is to be understood of attempting to do so by violence, force of arms, or other illegitimate means.

(3) That the King's claim to be certified of the loyalty of such as are to be promoted to a Bishopric or a Deanery, in the manner set forth in the Bill, is a matter that may well be tolerated in the interest of all concerned.

(4) That letters from Rome, to the clergy of Great Britain, might also be examined by the proposed Board, seeing that it regarded only matters of civil policy, and not religious concerns; things, however, appertaining to the *forum internum* were to be kept strictly secret, and it was not proposed to make them known to any persons.

Although this document was not addressed directly to the Irish Bishops, it caused great commotion in Ireland. 'Patriotism' has been always considered by the vast majority of their flocks of more importance in Irish ecclesiastics than 'loyalty'; and it was felt that if the King was to be 'certified' of the loyalty of the Bishops, it would be difficult for the people to be certified of their patriotism.[1] As a rule, the two qualities, at least in the popular sense of the words, vary inversely; and so this Quarantotti Rescript has come to be a by-word of reproach in the mouths of popular orators ever since.

But the Irish Bishops themselves were now alarmed, and they resolved to send two of their number to Rome—Dr. Murphy, of Cork, and Dr. Murray, the Coadjutor Archbishop of Dublin, to represent the case to the Holy Father, who was then restored to freedom. The question had already been examined *ab integro* by direction of the Pope in a special congregation of Cardinals. By this one point only was gained. The royal *exequatur* for Papal Letters would not be admitted in any shape or form; but for the rest Cardinal Litta declared 'that the Pope will feel no hesitation in allowing those to whom it appertains to present to the King's minister a list of candidates, in order that if any of them should be obnoxious or suspected, the Government may immediately point them out, so that they may be expunged; care, however, being taken to leave a sufficient number for his Holiness to choose therefrom the individuals whom he may deem best qualified in the Lord for governing the vacant churches.'

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[1] A subsequent letter of Cardinal Litta, Prefect of the Propaganda, confirmed their worst fears.

REFECTORY CLOISTER.

Here, indeed, was the Veto, without disguise, but still a well-defined and restricted Veto; the very Veto which the ten Bishops were prepared to sanction, in 1799, but which was now declared by them all to be inexpedient and dangerous. Yet, *per se loquendo*, the proposal was perfectly fair and just, that the Civil Power should have the right of objecting to have disloyal men appointed bishops. But then, that Civil Power was England; and the Bishops to be appointed were Irish Catholics, and that made all the difference in the world. In Ireland, patriotism and religion were inseparable; they grew up side by side; one could not be taken, and the other left. Better, therefore, no Emancipation, than to have it with the Veto. Such was the popular cry, and the Bishops found it necessary to yield. Dr. Murray now presented the Bishops' letter to the Pope, declaring that the project of the Veto appeared to them to threaten destruction to the Catholic religion in Ireland; for so the Pope words it:—

'The perusal of this letter of yours [said His Holiness, in reply] delivered to us by our

> venerable Brothers Daniel, Coadjutor of the Archbishop of Dublin, and John, Bishop of Cork, together with certain resolutions passed with your joint concurrence at a synod held in Dublin on the 23rd and 24th days of August of 1815, has impressed our mind with a deep sense of concern.' Then the Holy Father points out at length how just and fair was the expedient which he sanctioned in order to promote the great cause of Emancipation, and how groundless were the apprehensions of the Bishops. He did not propose to give the British Crown any right of nomination, presentation, or postulation, which should never be granted to any but Catholic princes. He only granted the negative power of exclusion, and that, too, circumscribed within certain limits, so that there should always remain 'a sufficient number of candidates from whom he might select, in the Lord, the person whom he judged most fit to preside over the vacant see.' The sphere of the Government's interference was to be strictly confined to this—'that it shall be empowered to erase from the list of candidates to be presented to the Holy See . . . the names of any persons whose loyalty may be viewed with suspicion.'
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> 'In doing this [adds the Pope], we have acted according to the invariable rule of the Holy See—that is, never to promote to vacant sees persons who were known to be displeasing to the powers under whom the dioceses to be administered were situated. Such a concession, therefore, might well be made to the friendly British Government, and its refusal would certainly be displeasing to that government which was so powerful for good or evil throughout the whole Church. In granting this concession [says the Pope] we have not been influenced by any political or temporal motives, but induced solely by a consideration of the benefits and advantages which must flow to the Catholic religion from the repeal of the penal laws.
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> 'We have no doubt, therefore [he adds], that considering all these things you will acknowledge the measure adopted by us to be most just, and will, in all respects, conform yourselves to it, thus setting an example of docility to your flocks, and powerfully contributing to allay the rising emotions of their minds.'

The Rescript, throughout, abstracting altogether from its authority, is a powerful and well-reasoned document, which the Prelates could meet, not so much by arguments, as by direful prophecies of the consequences that would ensue from the concession of the Veto.

Dr. Murray brought back this Rescript to Ireland, and a meeting of the Prelates was convened in Dublin to deliberate on an answer. The reply contained some strong sentences. One was that—

> 'Though we sincerely venerate the Supreme Pontiff, as visible Head of the Church, we do not conceive that our apprehensions for the safety of the Roman Catholic Church in Ireland[1] can or ought to be removed by any determination of His Holiness, adopted, or intended to be adopted, not only without our concurrence, but in direct opposition to our repeated resolutions, and the very energetic memorial presented on our behalf, and so ably supported by our deputy, the Most Rev. Dr. Murray, who, in that quality, was more competent to inform His Holiness of the real state and interests of the Roman Catholic Church in Ireland than any other with whom he is said to have consulted.'

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[1] This language comes with a very bad grace from the men who, in 1799, were in favour of the Veto.

This was the sore point. It was supposed to be English advice and English influence that moved the Pope to grant the Veto; and even the Prelates, who, in 1799, saw no harm in it, now perceived that it was full of danger for the future of the Irish Church.

It was, perhaps, fortunate, on the whole, that the question was never brought to a practical issue. The battle of Waterloo made England the arbitress of Europe; and, so long as she was powerful abroad, she never made any concession to her oppressed Catholic subjects at home. The fall of Napoleon put off the granting of Emancipation for fifteen years more.

CHAPTER X.

THE EARLY STUDIES OF THE COLLEGE.

'*University teaching, without theology, is simply unphilosophical.*'—NEWMAN.

IT will be found convenient to keep, as far as possible, the history of the Studies of the College, and all questions connected therewith, distinct from questions concerning the government and discipline of the Establishment. With the government and discipline we naturally connect the administration of the chief 'Superiors;' while, on the other hand, with the studies and classes, we must connect the teaching and literary work of the Professors.

I.—APPOINTMENT TO VACANT CHAIRS.

In the beginning, as we have seen, the Trustees filled all the Chairs by appointment; and there can be no question, that they selected men of high ability and of great academical experience. As a matter of fact, no other course was open to the Trustees during the first period of the College history, except to fill all vacancies by appointment, because, so far as we can judge, there was a lack of candidates forthcoming to compete for the vacant offices, by the trying and laborious ordeal of a public competitive examination.

But, from the beginning, the Statutes made provision for filling vacant chairs by public concursus. The Statutes of 1800 established two orders of teachers—Professors and Lecturers, or, as the latter are called in the Statutes, *Magistri-Tirones;* and in both cases vacancies were to be filled by concursus.

The office of the Tyro-Master, or Tutor, as, perhaps, we ought to call him, was, at stated times, to interrogate the students of his class, and to explain to them all those points that had previously been touched upon by the Professor in his lectures, and also to take the place of the Professor, when the latter was unable to be present, either from business or bad health. These Tutors were to be assigned only to the higher classes—*primis classibus*—and were to be chosen for the Theology classes, from those students who had already spent at least five years in the College; but, for the Tutors in Philosophy, four years would suffice.

One great object in appointing them was, to have a number of the most capable students in training for such vacancies as might occur in the regular Professorial Staff. In the first instance they were to be appointed by the Trustees; but afterwards they were to be chosen after a regular concursus, which was to be conducted exactly in the same way as a concursus for a vacant Chair.[1] Six Lecturers of this kind were appointed by the Board in 1814; but we cannot find any reference to a concursus having been held for the office of 'Magister-Tiro,' or Lecturer.

The form of concursus prescribed by the Statutes of 1800, both for Professors and Lecturers, was as follows:—

> '(1) Candidates from the College were required to have the sanction of the President, and his Council—that is, the Vice-President, Dean (or Deans), and Theological Professors, including also the Professors of Philosophy—when there was question of choosing a Lecturer or Professor in the Faculty of Philosophy.
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> '(2) If the Candidates were externs—*extrarii*—then they must produce letters from their Sponsor-Prelate—*Antistitis auctoris*—certifying that they have completed a full College course, and also testimonial letters from the *Episcopus regionis* —or Bishop of the Diocese. Moreover, they were required to have permission from the Board of Trustees—*commendatio ab hoc Ordine*. By the Statutes of 1820, it was provided that this *commendatio* could be given by two Visitor-Trustees, if the Board was not in session at a convenient time.
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> '(3) The concursus was to be proclaimed three days after the vacancy, by an edict affixed to the doors of the class-rooms and College halls; and the *petitio*, or concursus itself, was to be held on the hundredth day, and no later, after the proclamation. It was to continue for four days; and was to occupy not less than two hours on each day. By the Statutes of 1820, the sixtieth day was fixed, instead of the hundredth, for holding the concursus.
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> '(4) If the vacancy were in the Faculty of Theology, the first two days were to be given to that subject, the third was to be devoted to Mental Philosophy and Physics—*Geometricis Disciplinis*—the last was to be devoted to a written examination on the subject-matter proper to the vacant Chair. All Theological questions were to be discussed in the

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[1] See Appendix No. VII.

[2] There is some doubt as to the meaning. We give what appears to us most probable.

Latin language; other questions might be discussed in Latin or English, as the President thought proper.

'(5) If the concursus were for a Chair of Mental or Natural Philosophy, the first day was to be given to Theology, the second and third to Philosophy, the fourth to the written examination. If the vacant Chair were that of Rhetoric, or Greek and Latin Literature, the first day was assigned to Theology and Philosophy, the second to the Greek authors, the third to the Latin authors, the fourth to the written examination.

'(6) The Judges were to be in all cases the President, Vice-President, Dean (or Deans), and Professors of the Theological Faculty, with the addition, so far as possible, in case of vacancies in Philosophy or Arts, of the Professors of that Faculty in which the vacancy occurred.

'(7) When all the exercises were over, the Judges conferred together, and then met in Council, where, after a solemn declaration of impartiality, they wrote their judgment, giving each his suffrage in favour of the one candidate whom he thought most worthy. The Dean opened these papers in presence of the President, and the Candidate who at once had the majority and plurality of the votes was declared duly elected.'

It will be observed that these Statutes of 1800 gave the appointment to the '*judices*' not only of the Lecturers, but also of the Professors; that is, when a regular concursus took place. But the Statutes of 1820 made an important change. The President took up the votes as before, duly signed and sealed. Then he enclosed them all in a sealed packet to be opened only by the Trustees at their next meeting, who, '*ponderatis suffragiis et suffragatorum rationibus*' elected the person whom they judged to be most worthy of the vacant Chair.

Such was the law regarding the concursus; but Dr. Crotty tells us, in his evidence, that during the first thirty years of the history of the College no concursus actually took place, as candidates were too scarce; and all the vacancies were filled by appointment.

II.—COURSE OF STUDY IN THE COLLEGE.

The following is the earliest account which we can find of 'The General Course of Study, together with a List of Books taught or directed to be read in each of the different Classes of the College, January, 1808':—[1]

HUMANITY.—UNDER CLASS LATIN AND GREEK.

Sallust, Virgil, and Horace explained.

EXERCISE.—Select passages from Goldsmith's Roman History, occasionally translated into Latin. Portions of Greek Testament, Lucian, and Xenophon, construed and explained.

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[1] From Dr. Byrne's Report to the Lord Lieutenant, which is printed here exactly as we find it.

BELLES LETTRES; or, FIRST CLASS OF GREEK AND LATIN.

GREEK.—Gospel of St. Luke, Acts of the Apostles, Epistles of St. Paul, Homer, Epictetus, Xenophon explained, &c.

LATIN.—Cicero's Orations, Offices, Livy, part of Seneca, Pliny's Letters, Horace explained, &c. The Rules of Latin Versification, &c.

PHILOSOPHY.—LOGIC, METAPHYSICS, ETHICS.	*List of Books.*
The Professor obliged through paucity of books to compile the Treatise, and dictate the same to his Scholars.	Seguy Philosoph. Locke.

NATURAL OR EXPERIMENTAL PHILOSOPHY.

Different branches of Elementary Mathematics, Algebra, Geometry, Conic Sections, Astronomy, Mechanics, Optics, Hydraulics, &c., &c., Chymistry.	Several English Authors.

DIVINITY—DOGMATICAL.

FIRST COURSE.—De Religione.	Hook, Bailly,
SECOND COURSE.—De Incarnatione et Ecclesiâ.	Duvoisin, Le Grand,
THIRD COURSE.—De Sacramentis in Genere. De Eucharistia.	Parisiis, 1774. Tournely,
The Professor obliged to compile these Treatises chiefly from	Bailly, N. Alexander,
Books cited in margin. He dictates his courses.	P. Collet, Con. Tour.

MORAL.

FIRST COURSE.—De Actibus Humanis, De Conscientiâ, De Peccatis, De Matrimonio.	Paul Antoine
SECOND COURSE.—De Legibus, De Virtutibus Theol. et Moral. De Sacramento Poenitentiae.	Petrus Collet
THIRD COURSE.—De Jure et Justitiâ, De Contractibus, De Obligatione Statuum, De Censuris, &c.	Continuator Tournelii

The Professor explains; the Scholars study Paul Antoine and P. Collet, as in margin. The Lecturers explain the Treatises of their respective Professors.

No regular Professor (at present) of Sacred Scripture, but a portion of the New Testament is committed to memory every week; the Gospels explained; the Acts of the Apostles; the Epistles from Dom Calmet, Maldonatus, Estius, Synopsis Criticorum, and other biblical expounders.

MODERN LANGUAGES.

ENGLISH.—Murray's Grammar, Usher's Elocution, Sheridan, Walker.
IRISH.—M'Curtin's Grammar; Irish Testament explained; Fragments translated into English.
FRENCH.—Grammar, Fenelon, Massillon, &c.

III.—THE THEOLOGY OF MAYNOOTH DURING ITS FIRST PERIOD.

The most interesting question connected with the early studies in Maynooth College is, without doubt, the character of its THEOLOGIAL TEACHING.

Of course in every Catholic seminary throughout the whole world the defined doctrines of faith and morals, which are expounded by the Professors, and mastered in all their bearings by the students, are in things substantial exactly the same. When the voice of the Catholic Church, which is the proximate Rule of Faith, speaks on any question, all other voices are silent and submissive.

But there have been always, and there will be always, a great number of questions—consequences, or deductions, more or less certain, and sometimes merely more or less plausible, from these defined principles—which the Rule of Faith does not touch, and which the certainty of faith does not reach. In these questions the Church always allows to her children, and especially to her Doctors, who are remarkable for learning and sanctity, great liberty of speech, as well as a large freedom of opinion.

RHETORIC AND LOGIC HOUSES.

But even in such questions there are certain opinions which Catholic instincts teach us to be unsound, although not formally declared to be either heretical or erroneous. Again, there are other opinions which are felt to be hardly consistent with a spirit of genuine loyalty towards the visible Head of the Catholic Church; even when, strictly speaking, they are within the lines of canonical obedience in practice, as well as of freedom of opinion, from the speculative point of view. These are things that it is not necessary to explain for any theologian, because the theologian sees them at every stage of his progress, just as the intelligent traveller notes the features of the country through which he passes on his journey. But for persons who are not professional theologians it may be useful to note these points. And when we speak of the character of the early theological teaching in Maynooth, it will be noted at once that it is to such points as these we wish to refer; for it is the tone of the teaching on such points that gives a specific character to the theological training of any ecclesiastical seminary under the direction of Catholic prelates.

Some of the questions here referred to are purely scholastic; and although sometimes they have their own practical bearing both on the dogma and morality of the Church, still, as a rule, being purely speculative, they are more likely to afford scope for scholastic ingenuity than to have any practical bearing either on faith or morals. Many of the questions discussed at great length, and sometimes with great heat, by the Schoolmen, are of this character.

There is, however, a second class of open questions which have a very direct and immediate bearing on the dogmatic teaching of the Church, as well as on the authority of the Holy See in governing the Church. Many of these questions, like the Infallibility of the Pope, and the consequences that flow from it, have been for ever set at rest by recent dogmatic definitions of the Church. But many others still remain open to discussion, and the character of the views adopted may sometimes have important consequences of the greatest practical importance; yet not such as to be gravely *injurious* to the faith or morals of the faithful; for, in that case, it would become the duty of the rulers of the Church to decide at once the questions at issue.

So likewise in Moral Theology, there are very many important points still left open for free discussion amongst Catholic Doctors, which the Church does not deem it necessary to define in the interests of Catholic morality. To leave them open has, indeed, one manifest advantage—it affords a field for the free exercise of the highest faculties in the most sublime of all branches of knowledge. Moreover, from the conflict of opinions, much light is thrown on collateral questions, and truth is very often exhibited in bolder relief. There may, therefore, be often very great divergence of opinion in Catholic Schools of Theology, and sometimes on questions of very great importance from a dogmatic or moral point of view, concerning which, however, the Church does not yet consider it necessary or judicious to pronounce a definite judgment. These considerations will help the un-theological reader to understand more clearly what we are about to say.

Jansenism, Gallicanism, and Rigorism are things that belong to the eighteenth much more than to the nineteenth century; and they infected the

French Church more than any other portion of the Christian fold. The Jansenists not only taught some very fatal errors on the nature of grace and free will, which were declared to be heretical by the Church, but also held views which were decidedly Gallican with regard to the authority of the Pope, both as Supreme Teacher and Ruler of the Church, and decidedly Rigorist as regards what they considered to be the adequate fulfilment of Christian duties. During the eighteenth century many of the most eminent Churchmen in France were, to some extent, tinctured with these Jansenistic views,[1] even when repudiating the Jansenistic errors regarding the operation of grace and free will. But although so many of our Irish ecclesiastics were educated in France during the eighteenth century, none of those who came to Ireland ever showed the slightest trace of this Jansenistic influence, either in their writings or their sermons. Nor has any respectable authority asserted, so far as we know, that the French Professors of Maynooth were in any way tinged with the spirit of Jansenism. Not so, however, with regard to Gallicanism and Rigorism. Some difference of opinion has prevailed as to the extent to which both the College of Maynooth and the Irish Church in the early part of the nineteenth century were influenced, if at all, by these two *-isms* which, it is said, the early French Professors brought over with them to the College.

Two very distinguished ecclesiastics, both ex-Professors of the College, both eminent theologians and dignitaries of the Irish Church, one of whom has since been elevated almost to its highest seat in Ireland, differed on this point, and discussed the question with singular ability in the pages of the *Dublin Review*.[2] We can only give a brief abstract of the statements put forward by the learned writers; and we are certainly quite as anxious to do full justice to the deceased writer as to the still more illustrious living prelate, who undertook to vindicate the teaching of the College from any taint of Gallicanism.

Dean Neville put forward his views with great clearness, and great vigour; but, in our opinion, rather too strongly. At the same time, we may give full credit to his statement, that his purpose was not to decry, but to exalt the fair fame of the College of Maynooth, his own *Alma Mater*, which, no doubt, he loved with true filial devotion.

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[1] The Sorbonne, in 1641, formally approved the second edition of the *Augustinus* of Jansenius. See *Alzog*, vol. iii., p. 485; but later on the Sorbonne accepted the condemnation of the *Five Propositions*.

[2] See Monsignor Neville's Paper in the *Review* for October, 1879; and Dr. Walsh's Paper—he was then Vice-President of the College—in the No. for January, 1880.

But, all the same, the Dean makes some very serious statements, which it was incumbent on him to prove beyond any possibility of doubt. Here is the first:

> 'Gallicanism in Dogmatic Theology, Gallicanism in Moral Theology, the Gallicanism of the Sorbonne, the Gallicanism of the *Clerus Gallicanus* of the last century, was the teaching brought to Maynooth by the French refugee professors, and there carefully cultivated for nearly half a century. The treatises of Dr. Delahogue, *De Ecclesia, De Sacramentis, De Poenitentia,* &c., are its faithful expression.'

Now, the Vice-President of Maynooth was clearly warranted in strongly objecting to this paragraph, as well as to another paragraph later on, in which the Dean asserts—that, as an 'inevitable consequence' of the teaching of the French Professors, and of the class-books put into the hands of the students, 'the Irish clergy became Gallican to the core.'

> 'An alien theology [he adds], possessing for us neither national nor other interest, thus banefully affected the youth and the manhood of the Irish Church, narrowing their views, misdirecting their professional studies, and if not entirely estranging their feelings of allegiance, at least sensibly weakening them towards the true object of Catholic loyalty.'

Before examining what may be alleged for or against these views, it is only fair to say, at once, that the Dean seems to exaggerate the alleged Gallicanism of the early teaching of the College, in order to give greater prominence to his statement that, notwithstanding all this, 'by the sheer honest following out of principles inculcated on them by Gallican masters, the Irish-born theologians of the College of Maynooth forced their way through the lines of Gallicanism, and formed a successful junction with the grand theological army of the Catholic Church.'

This is a striking sentence; and, if it be accurate, is highly creditable to the Irish-born theologians of the College of Maynooth. But is it accurate? or, rather, is the preamble on which it is founded accurate? We can best answer this question by quoting evidence that is, at once, competent, contemporaneous, and impartial.

If Gallicanism came to Maynooth, it was, as all admit, mainly through the teaching and influence of Dr. Delahogue. Now, no man could know the opinions and teaching of Dr. Delahogue better than Dr. M'Hale, who read under him; who for six years lectured under his guidance and direction; and who afterwards succeeded him in the Chair of Dogmatic Theology. But before quoting Dr. M'Hale's evidence regarding the alleged Gallicanism of Delahogue, it may be well to explain, for outsiders, what precisely is meant by 'Gallicanism.'

This word has become a kind of technical term in theology, and is usually taken to signify that view of the teaching and ruling authority of the Pope which was formulated by Bossuet, in the celebrated Articles of 1682, and was accepted by a Synod of the Gallican prelates and clergy, in that year, as the recognised theology of the Gallican Church.

In substance, the First of the Four Articles denied to the Pope, as of divine right, all *temporal* power, direct or indirect; the Second restricted his spiritual power by recognising the binding force of the fourth and fifth sessions of the Council of Constance, which made a General Council superior to the Pope; by the Third the exercise of this apostolic power, so defined and limited, was to be further restricted or 'moderated,' in accordance with the canons of the Church, and the recognition of the binding force of the rules, customs, and institutions of the Gallican Church;[1] and the Fourth declared that although the Pope was to be recognised as principal teacher of all the Churches in matters of faith, his judgment was not to be deemed irreformable, until it was ratified by the consent of the Church.

It is very easy to see that these famous 'Gallican Liberties' went far to destroy the supremacy of the Pope, and exalt the supremacy of the King over the Gallican Church. For these propositions, in the first place, strictly limit the authority of the Pope to things purely spiritual; then, that purely spiritual authority is subordinated to the authority of a General Council; and, as if that were not enough, it is to be further restricted not only by the ancient and universal canons of the Church, but also, so far as France is concerned, by the rules, customs, and constitutions of the Gallican Church. But these very rules, customs, and constitutions were, at the time, completely subordinate to the royal authority, as was practically admitted in the preamble to the Four Propositions; for it is there expressly stated that this Synod of the Gallican Church was convoked *regio mandato*—by command of the King. It is very obvious, therefore, as has been often said, that these famous Propositions enunciated, not the liberties, but the servitudes of the Gallican Church. The prelates who accepted them took Louis the XIV., instead of the Pope, for their master—that is all. They pretended to be representatives of the Gallican Church; but they were nothing of the kind, for there were only two prelates and two of the clergy of the second order from each Province; and these were not elected by the clergy, but nominated by the King, as if to give them a foretaste of what the Gallican Liberties meant. As the Protestant Leibnitz well said—they were merely 'a clique of courtly prelates, insolent and disobedient towards the Pope, to the last degree.'[2]

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[1] Dr. Slevin says, in his *Evidence*, page 208, that it is the third article which establishes 'what is properly called the Gallican liberties.'

[2] 'Une poignée d'Evêques de cour . . . insolents et désobéissant (a l'égard du Pape) au dernier point.'—See *Bouix de Papa*, vol. ii., p. 43.

But the King, having got his Four Articles, insisted that they should be accepted and taught in all the theological schools of France. The Parliament of Paris, always hostile to the liberty of the Church, zealously supported the King. So, the Doctors of the Sorbonne were commanded to sign the Articles, and teach them in all their schools, which they did very reluctantly; but they were forced to yield to the royal authority. It was also decreed that, thenceforward, no one was to get his degree, who did not insert the Articles in his *Thesis,* and undertake to defend them against all comers. In this way, the Sorbonne, with all its Doctors and Professors, was committed to the teaching and the defence of the Gallican theology, as set forth in the Four Articles of 1682.

But was this 'Gallicanism of the Sorbonne' taught in Maynooth during the first quarter century of its existence by the French refugee Professors?

The Rev. Maurice Aherne, 'Priest, Diocese of Kerry, Licentiate of Divinity, Professor of Philosophy in the University of Paris, Fellow of the Royal Society of Navarre, Canon and Vicar-General of Chartres in France [was] chosen Professor of Dogmatic Theology in the R. C. College, and took possession on the 6th of October, 1795'—such is the official record. It is obvious that Professor Aherne—the first Professor of Dogmatic Theology in Maynooth—was trained in Paris before the Revolution, and doubtless, in the official theology of the Sorbonne. Professor Aherne, however, held the Chair of Dogmatic Theology only for five years, for he was succeeded[1] on the 25th of February, 1801, by Dr. Delahogue, who had been already for two years teaching Moral Theology in the College, as he was appointed to the Chair of Moral Divinity on the 12th of May, 1798—a few days before the Rebellion broke out. Dr. Delahogue was for thirty years in the College, where he died on the 9th of May, 1827, at the great age of 88 years. Dr. M'Hale was appointed to assist him in 1814; and succeeded him as Professor of Dogmatic Theology on the 22nd June, 1820. Therefore, for twenty years, Dr. Delahogue was Professor of Dogmatic Theology, during the last six of which he enjoyed the assistance of the brilliant young Irishman, afterwards so well known to fame.

During that period Dr. Ferris for the first ten years, and afterwards Anglade were Professors of Moral Theology. Dr. Delahogue belonged to the City and Diocese of Paris, was a Fellow of the Sorbonne, and had been Professor of Moral Divinity in that celebrated institute. It may be fairly assumed, therefore, that his own Theology was the Theology of the Sorbonne. But the question is—what was the character of his theological teaching in Maynooth? On this point the evidence of Dr. M'Hale, given before the Commission in 1826, is of the highest importance.

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[1] Professor Aherne died on the 7th February, 1801, and was buried at Laragh Bryan.—*Records.*

Dr. M'Hale[1] states that 'Ultramontane opinions were not taught in the College of Maynooth;' but in saying this, he added, 'I wish distinctly to declare, that we did not adopt what are generally called the opinions of the Gallican Church, contained in the Four Propositions of 1682, which are connected with the Gallican Liberties.' This repudiation of the Gallicanism of 1682, as being the teaching of Maynooth in Dr. M'Hale's time, from 1810 to 1825, is very emphatic and explicit. Between the two extremes of Gallicanism and Ultramontanism, there is, he said, a very wide interval of sound Theology, in which 'the most excursive mind can find ample scope for the exercise of its energies.' Other theologians, he said, may have been influenced by the place of their education, for the same motive which induced the French theologians to abridge, must have induced the Italian theologians to extend, the Pope's authority. In Italy, the Pope was a temporal Sovereign, as well as a spiritual Pontiff, and the theologians in the Italian schools might naturally enough have mixed up his temporal with his spiritual character. 'But here we were quite remote from the operation of any of those causes that might have influenced the Italian or Gallican schools; and therefore we were not bound to embrace any theological opinion (of a particular school); but as far as it seemed to incline towards the defined principles of theology.' This is certainly far from asserting that the theology of Maynooth was the Gallicanism of the Sorbonne, and of the *Clerus Gallicanus* of the last century—it asserts exactly the reverse—that it was neither of the extreme Gallican nor Italian type, but that it was a sound theology, avoiding extremes, and deduced only from the defined principles of Catholic doctrine.

Of Dr. Delahogue himself, who was then a venerable old man in the College, Dr. M'Hale says 'that, though a native of France, he showed one of those minds that are superior to the *prejudices* of country or of education, and content to follow the defined line of Catholic doctrine, he did not obtrude particular opinions on the College. Having no motive to be attached to either one or the other opinion, we[2] have neither taught the Ultramontane doctrine nor the Liberties of the Gallican Church.' He had previously stated that 'he would think it dangerous to embrace the Gallican Liberties *in their full extent*—and he now assigns the reason—that the introduction of all the 'Liberties' of the Gallican Church would seem to me to lessen the salutary influence of the Roman Pontiff, which we consider *necessary* for the interests of religion.' 'I may further state, as a fact,' he says, 'that, in the full sense of the term, they [the Gallican Liberties] were *never* taught in the College of Maynooth.' It is not, therefore, true to say, that Gallicanism in Dogmatic Theology, the Gallicanism of the Sorbonne, &c., was the teaching carefully cultivated for nearly half a century in Maynooth. Dr. M'Hale, a teacher of Dogmatic Theology in the College for eleven years of that period, repudiates it, and says that in its full extent Gallicanism was never taught in the College, not even by Dr. Delahogue, or any other French Professor.

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[1] *Evidence*, p. 317.

[2] That is, Drs. Delahogue and M'Hale.

OUR LADY'S CHAPEL.

On the other hand, Dr. M'Hale seems to imply that, in a certain limited sense, the teaching of Dr. Delahogue savoured of Gallicanism; and we have no doubt such was the fact. The first Proposition of the Four Articles was certainly taught in Maynooth at the time, and long afterwards. Indeed, it was, in other words, asserted in the oath of allegiance, which all the members of the College, both Professors and Students, were required to take. Then, again, although the Infallibility of the Pope was, even during that early period, a general opinion in the College, it was by no means the universal belief,[1] and was certainly not taught to the students as a 'clearly revealed truth,' as it was afterwards taught by Dr. Murray and his colleagues. The French Professors seem to have left it as a perfectly free opinion to the students, although we have no doubt they themselves were inclined to accept the fourth Article, which asserts that the decisions of the Holy See, even on questions of faith, are not *irreformabilia*, until the consent of the Church is obtained.

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[1] Dr. Crotty says that in Maynooth (as in France and Coimbra) 'the greater part denied that he (the Pope) was infallible; and all agreed that it was no article of faith that he was infallible.'—*Evidence*, p. 79.

But, on the other hand, there was no desire and no temptation in Maynooth to exalt the Royal prerogative at the expense of the Pope's authority, nor to vindicate the usages and constitutions of the Gallican Churches, nor to set a General Council above the Pope. Propositions tending in that direction, in our opinion, were never taught in Maynooth; and, even if taught, would never be accepted in Maynooth. There was not, indeed, the remotest chance that Irish-born scholars, trained in Ireland in the principles of the Catholic faith, would ever exalt the Royal prerogative at the expense of the Papal authority. Courtly prelates, like Bossuet and De Harley, might become subservient to the Crown; but all the theologians of the Sorbonne could not make men like M'Hale and O'Higgins limit the power of Pius VII. to extend that of George IV.

In order to establish the accuracy of this view, which, like the theology of Maynooth at the time, seems to be a medium between two—we will not say extreme—but certainly opposite views, it may be useful to cite further expert evidence.

Dr. Anglade, a Fellow of the Sorbonne, and Professor of Philosophy in the University of Paris, became Professor of Mental Philosophy at Maynooth in 1802; and in 1810 was promoted to the Chair of Moral Theology, which he had held up to the time of his examination, in 1826. His testimony, therefore, is of the highest value, not only as that of a most accomplished expert, but also as that of a man who, for conscience' sake, had resigned his appointments in 1791, rather than take the oath required by the Civil Constitution of the Clergy.

Dr. Anglade states that, as regards the first Article of 1682, he always defended in his theses the principles which it enunciates; and when asked: 'Do you subscribe, in heart and spirit, to that first Article?' he answered: 'I do.' Furthermore, after stating that he had lived in the College since 1802, and was in intimate association with the Professors, he declared: 'I think, as far as my knowledge goes, that I never heard one word said against that doctrine in private, and in public it is always maintained; and even in private all those whom I have heard unite in those principles.'

Admitting that Dr. Anglade was naturally desirous to say, so far as he could, what might be palatable to the Commissioners, still his evidence certainly goes to show that the first of the Gallican Articles, regarding the purely spiritual power of the Pope, was the commonly received opinion in the College; and he expressly states that 'it is always *maintained;*' that is, in the public lectures and public disputations. Furthermore, in answer to the question: 'Whether the principle of that article was held by the Professors of Maynooth and the body at large, so far as you are acquainted with them, as sincerely and firmly as in Paris?' he replied: 'I think so; I have no reason to doubt it; at least, so far as I can judge from the actions of men and their language.'

So far, therefore, as the evidence of Dr. Anglade goes, we must admit that the first of the Four Gallican Articles was always maintained in Maynooth in his time.

But, with regard to the second Article, Dr. Anglade's tone is very different. When asked 'if the second Article is generally held in Maynooth?' he replied: 'I do not think that the question was ever discussed' (in Maynooth). . . . 'In France we maintain that doctrine always, that the Council is superior to the Pope'—still not as an article of faith, nor to be held by all nations, 'but only as the doctrine of the Church of France'—one of the Gallican Liberties, in fact, which the French wished to keep for themselves: that it was not, however, the doctrine or the teaching of Maynooth, we are clearly left to infer. In fact, in Maynooth, the refugee Professor heard, he says, nothing about that second Article; that is, whether the Council is, or is not, above the Pope. 'The essential article was the first; the other is a controverted question.' It was agitated in the class of theology '*as one of the articles of the Gallican Church*, *pro* and *contra*.' But it was never taught, and never maintained, as certain doctrine at Maynooth, so far as we can judge, even from the testimony of the Gallican Professor. With regard to the third Article, Dr. Anglade points out that the first part only is of general application; and the second part regards merely the Gallican Church. When asked if he thought the general principle of the first part of the Article was maintained at Maynooth, he replied: 'I suppose it is; I have never heard anything to the contrary.' But he carefully abstains from the positive assertion, that it was taught or maintained at Maynooth. Dr. Anglade's statement—although he himself was a Gallican, and anxious to defend the 'Liberties,' so far as he could, for the comfort of the Commissioners—merely asserts that he never heard anything against the Article.

In reply to the question, whether the fourth Article was generally held in Maynooth, Dr. Anglade said: 'I think that is the general opinion; but one may be for one side, and another for the other; for it is not an article of faith, either one way or the other.' The fourth Article, therefore, was not taught or maintained in Maynooth as a matter of general belief or acceptance. It was looked upon as a free opinion, which might be discussed with complete liberty, one way or the other.[1] It is obvious, therefore, from the evidence of Dr. Anglade, that the only one of the Four Articles of 1682, which was really taught and maintained at Maynooth, was the first—that the others might be discussed freely, one way or the other. But, clearly, the Gallican view was not, even by the Gallican Professors, taught and maintained as certain at Maynooth; although we may fairly admit, that their Gallicanism often influenced their teaching, and flavoured their views with a spice of that Gallic sauce, which, like many other things, was more piquant than wholesome.

Another important witness, as to the teaching of the College, is Dr. Montague, because as Student, Lecturer, Bursar, and Vice-President, he was in the College from its opening to the date of his examination in 1826, and indeed long afterwards.

Dr. Montague says he never heard Dr. Delahogue lecture on the propositions connected with the Gallican Liberties, but he heard Dr. Aherne, the Licentiate of the Sorbonne, 'and he was as great a defender as any Frenchman of the Gallican Liberties.' And again—'he was more vehement than even Dr. Delahogue himself in condemning Ultramontane doctrines, particularly the Pope's temporal power.'

Asked if Transalpine, as distinguished from Cisalpine doctrine, was ever inculcated or encouraged at Maynooth, he replied that 'he did not recollect any Professor who taught the Transalpine or Ultramontane doctrines in Maynooth.[2] Our Professors are generally Frenchmen, or persons educated by Frenchmen, and on that account they seem to have no inclination whatever to adopt the Ultramontane doctrines; and even the few Professors who were educated in other Seminaries are of the same opinion with regard to these propositions,' that is, the Four Propositions

[1] But at the same time Dr. Anglade expressly stated that if the Pope, and a Council properly constituted, were to declare on to-morrow that the Pope was infallible, it would then become an article of faith binding on all Catholics.

[2] Father Dowley said in his evidence, 'the Transalpine doctrine has never been taught, inculcated, or encouraged in the College'—*Evidence*, p. 119.

of 1682. He added, that on that point there was no difference of opinion amongst the Professors.

From all this we may safely infer, that with regard to the Four Propositions of 1682, they were never taught 'in their full sense' in Maynooth. The first Proposition, however, was taught and maintained at Maynooth; the fourth Proposition was not accepted or taught as a certain doctrine in the College, but was rather left to free opinion; but the second and third Propositions never found any favour in the College, and, therefore, could never, with truth, be said to be taught or maintained in the College even by the French refugee Professors.

We gather also that Aherne, the Kerry man, during his few stormy years of office, was more Gallican than Delahogue, the Fellow and Doctor of the Sorbonne; but no one has ventured to assert, in opposition to Dr. M'Hale, that either the Kerryman or the Frenchman taught and maintained the Four Articles of 1862, pure and simple, in the College of Maynooth. So far we have spoken of the alleged Gallicanism of Maynooth in Dogmatic Theology.

Now, as to Gallicanism in Moral Theology. Gallicanism in Moral Theology is merely, we presume, another name for Rigorism, because the Gallicans of the Sorbonne were, generally speaking, Rigorists in morals. Moreover, many of them were tinged with Jansenism; and Jansenism, as such, was always rigorist, not only with the rigorism of orthodox theologians, like Antoine, arising merely from the unrelenting application of strict principles, but rigorist with a rigorism begotten of unsound doctrinal views, regarding the necessity and nature of grace, as well as of the intrinsic infirmity of the human will.

We may take it for granted that with the rigorism of the Jansenistic school neither the Professors nor Students of Maynooth ever had any sympathy. If they were at any time rigorists, theirs was an orthodox and perfectly Catholic, although, it may be, a greatly mistaken rigorism.

What, then, is Rigorism? Here, again, a theologian does not want to know; but an outsider may wish to learn. It is the moral system of those who draw too tightly the reins of law in restriction of a man's natural liberty of action; who are inclined to make precepts out of counsels, and mortal sins out of venial ones. In cases of doubt, whether as to the law or the fact they hold that the law is binding until the doubt is cleared up in favour of liberty; and thus they impose an intolerable burden on men, especially on scrupulous and conscientious men, whose doubts are often imaginary, and if yielded to may go far to destroy the peace of their conscience and the happiness of their lives.

It is to be feared that the tendency of the early moral teaching in Maynooth was towards Rigorism; but it does not appear that this tendency was derived from 'Gallicanism,' as such, although it was certainly derived from the French Professors, and to some extent from the French text-books then used in the College.

On this point we get some interesting evidence from the witnesses examined in 1826, although it is by no means so definite as might be expected. Dr. Anglade was the Professor of Moral Theology from 1810 to 1828; and he is, of course, the most important witness on this point, for the moral teaching of the College during that period was almost entirely in his hands.

As to the general course of instruction, Dr. Anglade says:—'We teach nothing but what was taught in the University of Paris, though in the University of Paris they may have taught more than we do;' that is, a longer course than they could teach during three years in Maynooth. It appears to me quite clear that Dr. Anglade was himself a strong anti-probabilist, and to that extent at least a 'rigorist.' Speaking of those theologians who in doubtful cases favoured human liberty, or, as he puts it, 'the passions of men,' rather than the law, he replied, when asked their names, that he did not know them because he never read their works. '*I never will cast my eyes on a theologian who maintains such doctrine.*' That single sentence is quite enough to show us what must have been the character of Dr. Anglade's teaching as a moralist; and certainly goes to confirm the story that Dr. Denvir used to tell of Anglade. On one occasion, after his return from Dublin, Dr. Denvir announced, in the hearing of the Gallican Professor, that he had purchased a copy of 'Lacroix' at a sale in Dublin. 'Lacroix,' said the Frenchman, 'but did you bring him home? Believe me, I would not sleep in the same room with him.' Lacroix is a great Jesuit theologian, of liberal principles.

With regard to the CLASS-BOOKS of the College, it has been asserted that, both in Dogmatic and Moral Theology, they were the faithful exponents of the Gallicanism of the Sorbonne. It is impossible to admit the accuracy of that statement, if by the Gallicanism of the Sorbonne is meant the maintenance of the Four Articles of 1682. Dr. Delahogue's treatise, *De Ecclesia*, does not maintain them; neither, as we have seen, did he maintain them in his teaching; and several witnesses declared before the Commission that his works were the faithful exponents of his teaching.

On the other hand, it cannot, we think, be denied that the treatises published by Dr. Delahogue are *tinged* with Gallicanism, as well as with Rigorism, where he touches moral questions. As historians, however, we have to give the views of others rather than our own.

Dr. Crotty, in his examination,[1] stated that the course of Maynooth was contained in ten volumes—five of Dogmatic and five of Moral Divinity. The five Dogmatic treatises were compiled by Dr. Delahogue, and the five Moral treatises by M. Bailly, a French ecclesiastic. Some of the treatises published by Dr. Delahogue were highly esteemed both at home and abroad, and were republished, as he understood, in France, for the use of seminaries, and also at Frankfort within the last few years.

Dr. Crotty admitted that he had not read through the Dogmatic treatises of Dr. Delahogue, but he had occasionally read portions of each of the volumes. He was then asked, 'So far as you are acquainted with them, do they generally inculcate the doctrines of the Sorbonne?' And he replied: 'They do, as decidedly as if they had been written by him while Professor in Paris.' This is a very strong statement, which it is difficult to reconcile with the evidence of Dr. M'Hale, or of Dr. Delahogue himself, except we take the words, 'the doctrines of the Sorbonne,' to mean something different from the Gallicanism of the Four Articles of 1682. But such was not the view of the Commissioners: they evidently regarded the doctrine of the Sorbonne as equivalent to the Gallicanism of the Four Articles; and so, we think, did Dr. Crotty also.

Whether the Sorbonne really and formally ever accepted the doctrine of the Four Articles is a question fairly open to discussion; but it is certain that if the Sorbonne did accept them, it was not a free and spontaneous act, but was the result partly of fraud and partly of coercion.[2]

There is, in truth, only one point on which Dr. Delahogue is strongly with Bossuet and the Sorbonne; and that is, in their denial that the Pope possesses any temporal power, direct or indirect, *jure divino*. All the Maynooth Professors, at the time, maintained the same view. 'There is, perhaps, no other conclusion [says Dr. M'Nally] that Dr. Delahogue was more solicitous to inculcate on the students, than that particular conclusion.'[3] It was the pith of his Gallicanism; on the other questions connected with the Four Articles, he let the students judge for themselves. Such was his teaching in class, and such also is the teaching of his books; but whether it be, indeed, the Gallicanism of the Sorbonne or not, we cannot venture to decide. Comparing certain statements made by Crotty and Anglade, regarding

[1] *Evidence*, p. 76.

[2] See *Bouix de Papa*, vol. i., p. 619, and the notes to the Article by the Most Rev. Dr. Walsh, in the *Dublin Review* for 1880.

[3] See *Evidence*, p. 143.

Delahogue, with the very clear and emphatic testimony of Dr. M'Hale, we feel bound to come to the conclusion that Delahogue was a thoroughgoing 'Gallican,' by training and by conviction; but that, in deference to the views and feelings of those around him in Maynooth, he moderated, both in his teachings and in his writings, these Gallican views, so as not to 'obtrude his private opinions' on those who had no sympathy with them, and were in no way bound to accept them.

With regard to the moral system taught in the Maynooth treatises at that time, it was certainly anti-probabilist and rigorist. Whether it should be called 'Gallican' or not, is merely a question of name. Antoine was the first class-book in Moral Theology used in the College, and appears to have continued in use, if we can judge from Dr. M'Nally's evidence, down to his own student days in 1812.[1] Antoine has been always regarded as an author of the highest repute; and though French and a rigorist, he cannot be called a 'Gallican' in the technical sense of the word. He was Professor and afterwards Rector of the University of Pont-a-Mousson, a name that is dear to Irish scholars, for its first Rector, Father Richard Fleming, was an Irishman. Antoine's work was first published in 1725, with the cordial approval of the most learned men of the time, and also of the Faculty of the Sorbonne. It was afterwards, several times, reprinted in Rome, was much esteemed by Benedict XIV., and was approved by the Propaganda, as the text-book to be used in their College in Rome. When Maynooth College was opened, the Propaganda sent over, as a present to the new institution, several copies of Antoine, for the use of the students; and at the suggestion of Dr. Troy, it was, it seems, accepted as

THE SACRISTY.

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[1] *Evidence*, p. 144.

the class-book of the College. The book, however, is rather long for a class-book; and that may have been the reason why Bailly's shorter treatise was substituted for it, in or about the year 1810.

It appears, however, from the evidence of some of the witnesses, in 1826, that, although Antoine was, nominally, the class-book, Bailly was more generally used by the students, and by the Professors also, even from an earlier date.

Dr. Montague, who entered in 1795, says:[1]—'We had Collet's *Moral Theology* at the commencement; but Bailly was, in a short time, substituted for Collet. We read Bailly on *Religion and the Church*, before the *Tracts* of Dr. Delahogue were printed. Bailly is somewhat longer than Delahogue.' Perhaps 'Collet' is a slip of the memory for 'Antoine;' otherwise it is hard to reconcile this statement with what other witnesses testified.

Of Bailly, Dr. Anglade said that he was a secular priest; that he had studied at the Sorbonne; and that he was 'as good a Gallican as Dr. Delahogue himself.' He was, he added, sure that Bailly was free from any lax principles of Theology, that is, he was a rigorist; but still he did not recollect any material points in which his views differed from those of Antoine. This, at any rate, would go to show that both Bailly and Delahogue were, in a certain sense, regarded by Anglade as 'Gallicans;' and having been all trained in the Sorbonne, we may fairly assume that the moral theology which they taught (Bailly, of course, as a writer) in Maynooth, might, in a popular sense, be regarded as Sorbonne Theology. But it differed in no material point from the theology of Antoine; and Antoine was, certainly, the book recommended from Rome itself. This is a point which it is very important to bring out clearly; and the Archbishop of Dublin was the first to do so, in his very clear and able article in the *Dublin Review* for January, 1880.

During the first twenty years of its existence, from 1795 to 1815, there was no time allowed, and no special provision made, for the study of CANON LAW in the College. The entire course of Theology, both Dogmatic and Moral, was confined to three years; so that it is quite obvious the students could have no time for learning any Canon Law, except what was to be found in their treatises on Moral Theology. But, with the establishment of the Dunboyne, it became necessary to make provision for the special study of Canon Law, and a class-book was to be provided both for the professor and the students.

Devoti,[2] a very modern Canonist, as Dr. Slevin calls him, and, we may add, a very moderate Canonist too, so far as the advocacy of the Ultramontane opinions are concerned, was the book at first recommended. And it appears that it was chosen on the suggestion of Dr. Troy, doubtless because it was used as a class-book in Rome. Besides, the author did not vindicate for the Pope, any temporal power, direct or indirect[1]—a doctrine, which if taught in Maynooth at that time, would have given very great offence, and, most probably, have led to the withdrawal of the grant.

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[1] *Evidence*, p. 109.

[2] *Institutiones Juris Canonici.*

It appears, however, that Devoti, being an Italian, was considered somewhat of an Ultramontane; and, therefore, Dr. Slevin appears to have adopted[2] in preference the treatise of Cabassutius,[3] which was deemed a safer book to put into the hands of the Maynooth Canonists. Cabassutius was a learned Oratorian of the Diocese of Aix—*Aquarum Sextiarum*—and professes to follow moderate opinions.[4] He was not a very learned or profound Canonist; but the book is very clear, well-arranged, and admirably suited for a class-book. As the Dublin edition was published by Coyne, in 1824, and the Trustees ordered one hundred copies for the College, we may fairly assume that it was reprinted at the suggestion of Dr. Slevin, and was adopted as the Dunboyne class-book on his recommendation. The dedication of Coyne's edition to Dr. Curtis—*Archiepiscopo Armachano, Totiusque Hiberniae Primati, &c.*—gave great offence to the dignitaries of the Protestant Church, as if it were a usurpation of the right and title of the Protestant Primate. Dr. Slevin was sharply questioned on this point by the Commissioners in his examination. He said he knew nothing about the dedication himself; but he strenuously vindicated the right of Dr. Curtis to be recognised as Catholic Archbishop of Armagh, and Catholic Primate of All Ireland.

As to the Primate recognised by the law, if his ordination were valid, Dr. Slevin was prepared to admit that he had the power of orders, but only such jurisdiction as the law could give him—a very small thing, indeed, in spirituals. Dr. Slevin told them very distinctly that the law or the Government could give no spiritual power; that came from Christ, and from Christ alone. Dr. M'Hale afterwards told them the same thing, in even more emphatic language; and it is quite clear the Commissioners by no means relished this view of the jurisdiction of the prelates of the Establishment in Ireland. Still it was altogether too absurd to suppose that William IV. could give a spiritual and supernatural power to rule the Church of God. The Protestant prelates were what the law made them, and nothing more.

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[1] See Dr. Slevin's *Evidence*, p. 201.

[2] See Dr. Slevin's *Evidence*, p. 253.

[3] *Juris Canonici Theoria et Praxis*, tomi. ii., Dublinii, 1824.

[4] See *Preface*.

With regard to the studies in SACRED SCRIPTURE, they were, it must be admitted, in a rather unsatisfactory state, during most of this first period of the College history. The Commissioners say in their Report:—

> 'The Scripture lectures are confined principally to the more difficult portions of the New Testament, but passages of the Old are occasionally discussed. A new course of lectures on the Scripture is commenced every year. The class-book which is used in the explanation given of the New Testament is the Commentary of Menochius; but occasionally other comments are referred to by the Professor when disputed texts are to be explained.'

At that time the Trustees could not have selected a better book than Menochius.[1] It is brief, clear, and to the point, which is more than can be said of most Scripture Commentaries. But there was no *regular* Professor of Scripture appointed for several years after the foundation of the College. Dr. Clancy was appointed so early as June, 1795, but apparently he did not act, or if he did, it was only for a very brief period during the year 1796-97, and a regular Scripture class could hardly be constituted from the small number of students in the College at the time. From 1797 to 1808 the duty of teaching Scripture was assigned to the two Professors of Theology. Dr. Eloy was then appointed Professor of Scripture and Ecclesiastical History, but he does not appear to have been able to teach these classes,[2] except for a very short time. The Rev. Mathias Crowley was appointed to the Chair of Scripture on the 15th October, 1810, and he did 'lecture' in Scripture for a time.[3] The Chair was then vacant until November, 1812, when Dr. Magennis was appointed Professor on his resigning the Vice-Presidency. He, too, interrupted his work very much, and little was done until the appointment of Dr. James Browne as Professor of Scripture in February, 1816, when Dr. Magennis resigned. From that date the class of Scripture has been always looked upon as one of the most important in the College. Dr. Browne was examined before the Commission in 1826, and gives some interesting evidence, and with full knowledge too, for he had been then somewhat more than ten years in the Chair.

Dr. Browne was a native of the Diocese of Ferns, and entered the College in 1807. The College of Wexford had not then been established, so he learned classics in a private school at the small, but then not unusual, fee of half-a-guinea a quarter. The Diocesan Seminaries in Ireland have, doubtless, done much both for the discipline and general education of ecclesiastical students, but they have also greatly added to the expense of educating a young man for the Church. At the completion of his course in 1814, Dr. Browne was appointed 'Junior Dean' or 'Sub-Dean,' as that office was also called. He held this office for little more than a year, when he was appointed in February, 1816, to the Chair of Sacred Scripture, and of Hebrew two years later. There were Scripture lectures, he said, before his appointment, but they were not 'so regular and fixed.' He himself was then in the eleventh year of office as Professor.

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[1] Dr. Montague justly describes it as 'being a very clear, faithful, and short commentary.'—*Evidence*, p. 108.

[2] The resolution in the *Journal* is, 'that the Rev. Dr. Eloy be appointed Professor of Church History and Scripture, with the same salary as the Professors of Divinity have.' We know very little of Dr. Eloy, or Elloi. He was appointed on the recommendation of Dr. Moylan, of Cork, whose letter to Dr. Plunkett, of Meath, tells us all we know about him. He was Vicar-General in France; and was ready to accept office in Maynooth without salary. 'The only retribution he looked for was the satisfaction of consecrating his time and labours to the Church of God.' All he wanted was a room with a fire-place, which he would fit up at his own expense. The Bishop describes him 'as a worthy and learned ecclesiastic, and a man of great abilities.' It appears he came over and took possession of his Chair, but resigned on the 5th of July, 1809. He received a year's salary for his services.—See *Calendar*, 1884.

[3] See *Evidence*, p. 350.

All the students in the three Divinity classes were, at that time, required to attend the Scripture lectures. The usual number was one hundred and seventy—a rather large number to interrogate and examine at the public examinations, but still not so large as at present, when the Professor of Scripture generally has from two hundred to two hundred and fifty in his class. The time for lectures and the subject-matter were pretty nearly as at present. Two lectures were given each week, one on Wednesday, of an hour and a-half, and one for an hour on Saturday. The Hebrew Class was held for an hour once a-week on Thursday. Some few Divinity Students, and all the Dunboyne Students, who had not already learned Hebrew for two years, attended, and when they had fairly mastered the Grammar, they read portions of Genesis or the Psalms of David. In the Scripture Class the most important parts of the New Testament were read, but there was little or no time for bestowing any attention on the Old Testament. In this respect also little progress has since been made in enlarging the course of studies, either in Scripture or Hebrew.

Neither were the studies in ECCLESIASTICAL HISTORY quite satisfactory during this period. In the first place, there was no regular class-book ; and, besides, there was no special Professor appointed to lecture the students in that department of knowledge. The Professors of Theology touched on those questions of Ecclesiastical History connected with the Councils and Dogmas of the Church, but beyond such incidental references it does not appear that the students received any special training in this most important subject. It was, without doubt, a serious defect in the College course.[1]

We have already spoken at some length of the studies in the FACULTY OF PHILOSOPHY, when speaking of Professors Anglade, Darré, and Delort. The students came into the Physic Class with little or no preparatory learning, and at that time there was no examination of any kind in the subjects of the Class at the Entrance Examination.

'In general [says Dr. Callan, then a young Professor in 1826] they are ignorant of Mathematics, except a little Arithmetic ; some of them do not even know Arithmetic well.' When he was a student, he said, there was no part of the treatises on Hydrostatics or Optics read in the College ; but he himself intended to take the students through a portion of each of these treatises. Notwithstanding their ignorance, even of Arithmetic, when entering the Class, those who had good talents contrived within the year to read Geometry ; the two Trigonometries, also the Conic Sections, and a good deal of Mechanics and Astronomy. He had from fifty to seventy students in his Class—more than half of whom were able to follow him in his explanations. The Class-books he used were Darré's Treatises in Geometry and Trigonometry, but the Cambridge course of Mathematics and Natural Philosophy.

In Mental Philosophy, we are told that, in 1808, 'the Professor was obliged, through paucity of books, to compile the Treatise, and dictate the same to his scholars.' He afterwards, with the sanction of the Trustees, had the Treatise printed for the convenience of the students. Of its general character and utility we have already spoken. It was taken chiefly from the work known as the *Philosophia Lugdunensis*, which, if not very profound, had the great merit of clearness and order—indispensable qualities in a good class-book. As for Seguy and Locke, we suspect the students knew little about them, except in so far as they were taught in class to refute the errors of Locke.

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[1] It is probable Dr. Eloy did not teach in the College at all.

In the Class of Physics, during the first period, we find there were three Professors—Delort, Darré, and Denvir. Of the two former we have already spoken elsewhere ; of the latter, all that need be said here is, that he was a student of the College, trained under Darré, and naturally followed, in his own Class, the system and methods of the French Professors, both in Mathematics and Natural Philosophy.

In Logic and Metaphysics, during the same period, there were, in succession to Anglade, three Professors, all of whom afterwards became Bishops ; that is, Drs. Crolly, M'Nicholas, and M'Nally, of whom we speak elsewhere. Dr. Crolly and Dr. M'Nicholas were both pupils under Dr. Anglade in Mental Philosophy ; and, no doubt, followed, in their own schools, the teachings of the accomplished French Professor. So, during this first period, the Philosophy of the College, like its Theology, must have been decidedly French, not to say Gallican, in its general tone and character.

Professor Donovan gives an excellent account of the course of instruction in the RHETORIC CLASS.

For the study of Rhetoric, properly so called, he read, with his pupils, in Latin, Quintilian, and Cicero's *De Oratore*, never omitting, however, Horace's *Art of Poetry*, 'principally on account of the rhetorical precepts it contains on composition in general, and on delivery.' In Greek he explained Longinus *On the Sublime*, 'because it is really a treatise on excellence in writing, or on Rhetoric, rather than on the Sublime.' Aristotle's treatise on Rhetoric, though profound and philosophical, he considered too 'dry and abstract' to interest the students of his Class. Then he read Virgil's works, in Latin, and Demosthenes, in Greek, 'to illustrate the principles of Rhetoric,' and impress them on the minds of his auditors.

He composed, however, himself, a kind of supplemental treatise, for the use of his pupils, 'which embodies the whole subject in small compass, and contains many things not found in the ancient classical writers on the subject.' The students committed the entire to memory, and were asked to explain it, at the end of the year.

Besides these matters, they were also required to exercise themselves frequently in Latin, Greek, and English Composition. The English Composition consisted chiefly in giving abstracts of portions of authors, or of the matters discussed in the Class.

The REV. J. DONOVAN, the translator of an excellent version of the *Catechism of the Council of Trent*, describes himself as Professor of 'Rhetoric and Belles-Lettres.' The latter term has, at different times, been applied to the polite literature of the Humanity Class, of the Rhetoric Class, and of the English Class ; so that, in the history of the College Studies, it serves rather to confuse than to distinguish these various classes.

Professor Donovan was appointed Professor of Rhetoric in 1819, and had been previously in the College, either as an ordinary or Dunboyne Student, from the year 1811. He was, for a short time, Professor of Classics in Carlow College, before his appointment to Maynooth.

Father Donovan was an able man ; and no Professor amongst them all so well opened the eyes of the Commissioners as to the real nature of the allegiance of which all the members of the College were required to make profession on oath.

He was asked 'was his attention called, when taking the oath, to the possibility of circumstances that would invalidate that obligation, or to the impossibility of such circumstances.' They meant to refer to the possible action of the Pope in declaring the oath invalid in certain circumstances. But the Professor took them nearer home, and very neatly turned the tables on them. He did not think that his attention was specially called to the matter, he said; but, of course, he knew well from the nature of the British Constitution, that passive obedience was not one of its doctrines. The Constitutional allegiance which the oath imposed, was necessarily limited and conditional, else how could the Government glorify the Revolution (of 1688), 'for every Revolution is a successful resistance to previously established authority.' Dr. Sacheverel was convicted by Parliament for preaching passive obedience, and indefeasible right; the famous Oxford decree, asserting the same doctrine, was 'ordered to be burned by the common hangman.' The very oath itself was introduced by a convention Parliament, whose authority was the result of successful opposition to an acknowledged sovereign; 'and our allegiance is limited to the present Royal Family *being* Protestant,' which seems to render it a conditional allegiance. 'Our loyalty is unimpeachable; but the nature of our allegiance is, of course, qualified by the nature of the Government under which we live,' and, as Dr. Milner said, 'mankind cannot be bound to surrender their lives, and properties, and morality, to be sported with by a Nero or a Heliogabalus.' The Commissioners began to see that English principles were more dangerous than Roman principles to the oath of allegiance, and they quitted the subject.

DR. MONTAGUE gives some interesting particulars regarding the STUDIES of the College during its earliest years; and his testimony is particularly valuable, because, as a student or official, he was in the College from the very beginning, and never left it until the day of his death. He says the system of education in 1826, as compared with what it was in the beginning, was 'somewhat improved,' especially from the fact that 'we have now a regular Professor for every department, whereas for some years after the establishment of the institution, some department was left vacant:—first, the Chair of Moral Theology, then of Sacred Scripture, and afterwards of Rhetoric.' We know, as a matter of fact, from the published lists of Professors, that the first effective appointment to the Chair of Moral Theology, was in May, 1798, nearly three years after the foundation of the College. Dr. Clancy had the Chair of Scripture nominally for one year, but it is doubtful if he had it in working order. After his departure, there was no regular Professor again appointed until June, 1808, when Dr. Eloy was elected. During the vacancy the duty of teaching Scripture was transferred to the Professors of Theology, who, as there were only two of them, had quite enough to do already, and, therefore, could not possibly discharge that duty with complete efficiency.

With regard to the course of instruction, and the time occupied in giving it, Dr. Montague says that there was practically no change made. For class-book, he says, they had 'at first' Collet's *Moral Theology* 'but Bailly was after a short time substituted for it.' He makes no reference to Antoine as being the recognised class-book in the earliest years of the College. He also thought the students had become more orderly in their habits, and that in the beginning 'there was a spirit of innovation and discontent afloat.' We must bear in mind, that those were the years of the United Irishmen, and that the spirit of '98 was abroad. During those early years there were only fifty students on the establishment; but there was a number of extern students also, who attended lectures in the College. It seems highly probable also that for the first few years, even the fifty on the foundation were not all living within the College walls, for Mr. Stoyte's house could hardly accommodate both the officials and the students, besides affording the necessary class-halls.

Dr. Crolly in his evidence stated, that he thought the students educated in Maynooth were better trained for their missionary work than the clergy educated on the Continent before Maynooth was established, and he gives some very solid reasons. 'In the first place, they are better acquainted with the language of their own country than the clergy educated abroad;' and he also thought them better acquainted with Theology and Philosophy that the students who come from the Colleges on the Continent. This is very important evidence from one who had himself, as Bishop of Down and Connor, an excellent opportunity of forming a correct judgment. He was, he said, 'decidedly of opinion that the clergymen educated in Maynooth are much better informed; that they are better Theologians, better Philosophers, and better prepared for the instruction of the people in general.'[1]

The Bishop also stated that, although the studies in the Natural Philosophy class did not comprehend the highest branches of the subject, and were somewhat hurried owing to the shortness of time allowed, still the average student could in the time acquire a fair knowledge of the subjects taught, and quite sufficient for any clergyman whose professional studies were altogether in a different direction. Hence he did not think that more time ought to be devoted to this subject.

Dean Dowley in his evidence before the Commission in 1826 gives more definite information regarding the improvement that had taken place in the studies of the College, since the time when he himself was a student from 1812 to 1816. The course of study at that time was not he says, so 'extensive as it is at present.'

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[1] *Evidence*, p. 374.

'The classes are now better arranged; there is a new class, that of Rhetoric,[1] in addition to the old Humanity class; Philosophical apparatus have been procured for experimental work, which is considered a great advantage. Besides the Chair of Scripture is now regularly filled; and Lectures in that important department are given with more uniformity, than in my student days.' The establishment of the Dunboyne, too, in his opinion, produced a marked influence on the institution, and 'has operated as a stimulus to the students to distinguish themselves in their respective classes.'

Dean Dowley's evidence throughout is very valuable, especially as regards the discipline and the studies of the College, because he appears to have been a close reasoner and accurate observer, as naturally might be expected from one whose primary duty was in his own words 'to attend to the morals, the dispositions, and the conduct of the students.'

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[1] This must be the Chair of 'English Rhetoric' established in 1816. The Chair of Classical Rhetoric existed from the beginning.

CHAPTER XI.

THE DUNBOYNE ESTABLISHMENT AND THE LAY COLLEGE.

'Ubi abundavit delictum superabundavit gratia.'

I.—THE DUNBOYNE—ITS ORIGIN AND CONSTITUTION.

THE DUNBOYNE ESTABLISHMENT, in Maynooth, takes its name from John Butler, Bishop of Cork, and twelfth Baron Dunboyne,[1] who, at his death, in 1800, left his estates in the Co. Meath to the Trustees of Maynooth, to be applied by them after the death of his sister, for the benefit of the College. The barony of Dunboyne, from which the title is derived, is of very ancient date. It was originally the property of Adam Le Petit, who is described as 'Lord of Dunboyne and Mullingar,' in the Co. Meath. Sir Thomas Butler, third son of Theobald, fourth 'Butler' of Ireland, married Simolda, daughter and heiress of this Adam Petit; and thus acquired the Manors of Dunboyne and Mullingar, and was summoned to Parliament by Edward II., under the style and title of Baron of Dunboyne. More than two hundred years afterwards, his descendant, Sir Edmund Butler, was, whilst still a minor, more formally created the first Baron of Dunboyne, by Henry VIII., on the 11th of June, 1541. His descendant, Edmond, eighth Lord Dunboyne, succeeded in A.D. 1718, to the title and estates. He had, by his wife Anne, daughter of Oliver Grace, of Shanganagh, in the Co. Tipperary, four sons and two daughters. The sons were James, Pierce, John, and Edmund. The last was an officer in the French service, and died without issue; James, the eldest son, and ninth Lord Dunboyne, also died without issue; Pierce, then an officer in the French service, thereupon became tenth Lord Dunboyne, who, returning home, 'conformed' to the Established Church, and married a Miss MacNamara, of Cong, in the Co. Mayo. There was only one child born of this marriage, Pierce Edmond Creagh-Butler, who, on the death of his father, in 1785, became the eleventh Lord Dunboyne. This boy died next year, at the age of twelve, and the title and estates thereupon devolved on his uncle John, the third son of Edmond, who thus became twelfth Lord Dunboyne, being at the time, as Lodge says, 'Titular Bishop of Cork.'

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[1] See *Lodge*, vol. vi., page 220. If we date the peerage only from the time of Henry VIII., John Butler, the Bishop, would be eighth Baron Dunboyne.

THE SENIOR INFIRMARY.

Dunboyne, which gave its name to this barony, seems to have been an ancient borough of the Pale, for there is extant a writ of Henry VI., addressed, in 1423, to the 'Provost and Commonalty of the town of Dunboyne;' and up to a comparatively recent period, it was certainly an incorporated town. It suffered much during the rebellion in 1798, when it was burned to the ground.

Since the depopulation of Meath by the extension of the system of grazing farms, the town of Dunboyne has ceased to exist, for there are only a few houses there at present, and the parish, which had two thousand five hundred inhabitants, before the famine, has now only about one thousand. It is five miles north-east of Maynooth, and twelve from Dublin. The land is amongst the very finest of the fattening lands of Meath. The old castle was near the present village; it has been restored, and is now occupied by Simon Mangan, Esq., Lieutenant of the Co. Meath. The rental of the estate in 1800 was about £1,000 a-year.

It is said,[1] that the Coppingers of Barryscourt, Co. Cork, had enjoyed for many years the right of nomination to the see of Cork; and that through their influence, and that of his cousin, Dr. Butler, of Cashel, John Butler was promoted to the episcopate. His Brief of election was dated April 16th, 1763; and he was consecrated in June of the same year.

He governed the diocese of Cork from 1763 to 1786; and though it is alleged on the authority, among others, of the late Father Buckley of Cork, that his life was not very edifying, yet he took a prominent part in many measures of importance conducive to the public good.

On the death of his nephew in 1786, Dr. John Butler succeeded to the title and family estates; and on the 13th of December of the same year resigned his bishopric. In order that the direct line of succession might not become extinct, his Lordship, though over seventy years of age, wished to marry, and sought a dispensation from Pope Pius VI. A lengthened correspondence took place, which will be found in the Appendix to Dr. England's *Life of Father Arthur O'Leary*. The Pope rejected his petition with disgust, whereupon the unhappy Prelate conformed to the Protestant religion. On the 19th of August he read his recantation before the Rev. Mr. Donlevy, curate to the Rev. Mr. Moore, at Clonmel; and on the same occasion he both received and administered 'the Sacrament of the Lord's Supper.' Soon after he married a cousin, and publicly professed himself a Protestant, though he rarely attended Protestant worship. But there was no issue of this unfortunate marriage.

During his last illness, at Dunboyne Castle, Lord Dunboyne was visited by Mr. Purcell, M.D., of Dublin, to whom he entrusted two letters, one for the Pope, and the other for Dr. Troy, Archbishop of Dublin. In the letter to the Pope, the unhappy Prelate expressed contrition for his sinful life, and an earnest desire to be received back into the Church. Dr. Troy, fearing the reply from Rome would not arrive in time, sent, on his own authority, the Rev. Dr. Gahan, an Augustinian monk, to receive back the dying prelate into the Church. Lord Dunboyne died on 8th of May, 1800. His widow subsequently married J. Hubert Moore, of Banagher, had children, one of whom (a well-known sportsman) is still living; and, when she had reached the age of ninety-six years, died in August, 1860. In the same year the title of Lord Dunboyne, which had become extinct at the Bishop's death, was revived in favour of Theobald Fitzwalter Butler, who became fourteenth Baron Dunboyne.

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[1] Many of the particulars here given have been kindly furnished to us by the Most Rev. Dr. Clancy, now Bishop of Elphin.

By his last will,[1] Lord Dunboyne bequeathed his property in Tipperary to his heirs-at-law, and his property in Meath (worth £1,000 a-year[2]) to the Trustees of Maynooth, to be applied, after his sister's death, as they should think fit for the benefit of the College. The validity of the will was contested by Catherine O'Brien Butler, the sister and heir-in-law of the deceased peer.

At the trial in Trim, in 1802, some interesting facts were brought to light.

The Report of the trial states that the suit was brought by the heir-at-law; but the Compromise states that it was commenced by the Trustees. Lord Kilwarden, whose untimely end a few months later sent a thrill of horror throughout all Ireland, was the presiding judge.

The question at issue turned on the validity of the will of Lord Dunboyne in favour of the College. Counsel for the Plaintiff sought to show that under the existing laws 'a person relapsing to Popery from the Protestant religion was deprived of the benefit of the laws made in favour of Roman Catholics, and was, of course, as under the old Popery laws, incapable of making a will transferring landed property.'[3] It was incumbent, therefore, on the heir-at-law, to show that Lord Dunboyne really did 'relapse into Popery' before his death, for that fact was the groundwork of her case.

The Rev. Mr. Donlevy, Protestant Curate of Clonmel, proved that Lord Dunboyne had received the Sacrament of the Lord's Supper in the parish church, during divine service, on Sunday, the 19th of August, 1787, and had also assisted on that day in administering the Sacrament to others. The witness also produced the roll, signed by Lord Dunboyne, containing the declaration against Popery, and also the rolls containing the oaths of Supremacy, Allegiance, and Abjuration, which were all duly subscribed by him according to law. There was no question, therefore, about Lord Dunboyne's having, as a fact, 'conformed to the Establishment;' the chief difficulty was to prove his relapse 'into Popery.'

Dr. Purcell, Lord Dunboyne's medical attendant, deposed that, at the request of Lord Dunboyne, he brought two letters from the deceased to Dr. Troy, and on each occasion he brought back a written reply from Dr. Troy, but he was ignorant of the contents of the letters, and had no conversation whatsoever with Lord Dunboyne in relation to their subject matter.

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[1] The clauses relating to Maynooth, Lord Dunboyne wrote with his own hand.

[2] It was subject to an annuity of £200 a-year to Lady Dunboyne.

[3] See *Particulars of the Case tried at Trim;* Dublin: Fitzpatrick, 1802.

Dr. Troy testified that he received the two letters in question, expressing Lord Dunboyne's wish to be received back into 'the communion of the Church of Rome;' that one of the letters enclosed another for the Pope, in which he expressed his contrition for having left the Catholic Church, and broken his vows as a bishop, begging, at the same time, the forgiveness of the Pope, and asking to be received back into the Catholic Church. This letter Dr. Troy sent on to the Pope; but fearing that Lord Dunboyne might not live until an answer came back from Rome, of his own authority he sent the Rev. Mr. Gahan, a Roman Catholic clergyman, to the dying peer. Dr. Troy also testified that he had heard from one of Lord Dunboyne's nephews that Lord Dunboyne intended to leave a portion of his estate to Maynooth College, and that he, Dr. Troy, wrote to Lord Dunboyne, expressing his disapproval of that project; but finding that he was fixed in his purpose of giving something to the service of religion, to mark the sincerity of his own conversion, Dr. Troy wrote again to say that any small legacy would suffice for that purpose, without diverting any part of the estate from his family. This evidence was highly creditable to the candour and disinterestedness of Dr. Troy, but was, of course, no proof of the fact of the relapse, only of the intention of relapsing.

Then the maid-servant was examined. She had seen the Rev. Mr. Gahan, a Roman Catholic priest, frequently visit Lord Dunboyne during his last illness. She also saw at mid-day, on one occasion, a candle lit on the table, and also a 'small round silver box,' which she opened, and in it found the Sacrament. Thereupon Lord Dunboyne told her to bring the box to him. She did so, and then he put it under his pillow. She also added that she was a Catholic, and that it was customary in the Catholic Church to have candles lighted during the administration of the Sacraments.

Then the Rev. William Gahan was called. At first he objected to pledge himself on oath to answer *all* the questions that might be put to him, for he might, he said, find it his conscientious duty to decline to answer some of them. Thereupon the examiner told him that the oath only bound him to speak the truth in all the answers which he might give, to the best of his knowledge, 'whereupon he readily consented to take the oath in that sense.' Father Gahan at the outset also humbly claimed the protection of the Court, as he was unacquainted with legal proceedings, and might, by the ingenuity of the lawyers, be induced to say what he did not intend.

Counsel for the Plaintiff then, after some fencing, asked if Father Gahan had visited Lord Dunboyne during his last illness, in the month of May, 1800? Father Gahan admitted that he had, adding, that he was an old friend of Lord Dunboyne, and that he was directed by Dr. Troy to visit him, and deliver to him a verbal message; that he was conducted to his Lordship's bed-chamber by a gentleman who passed for his physician; but that he himself told his name and residence to a lady in the house. He also admitted that he had conversed privately and confidentially with Lord Dunboyne, and that he was ready to disclose to the Court whatever Lord Dunboyne had authorized and commissioned him to disclose—but no more. He told Lord Dunboyne, he said, that Dr. Troy did not wish him to alienate his property from his family, and entirely disapproved of his bequeathing any part of it to the College of Maynooth. But Lord Dunboyne showed him his will already made, in which he did bequeath the Meath property to the Trustees of Maynooth College ; and asserted that he had a right to bequeath his property as he chose ; and that he did the heir-at-law thereby no injury.

Father Gahan also admitted that he had some conversation about spiritual matters with Lord Dunboyne ; for it was usual for priests to discourse on such subjects when they met. 'Then you admit Lord Dunboyne was a priest?' Yes, said the other: 'once a priest—a priest for ever.' No person was present, he said, at their conversation ; for the door was bolted. He had never seen any candle lit in Lord Dunboyne's room when he was there; nor had he ever seen, touched, or used the 'Communion-box' to which the female servant referred in her evidence. 'And I would not [he added] tell the smallest lie on this occasion to put the Roman Catholic College of Maynooth in full possession of the two estates of Lord Dunboyne.' He did not hear of any Mass being offered for the repose of Lord Dunboyne's soul, though he himself prayed for him ; and when asked if Lord Dunboyne had died in the Communion of the Catholic Church, he replied, that, 'abstracting from his situation as a Roman Catholic clergyman,' he knew nothing at all about the matter ; but anything he might know in that capacity, he was not, he said, at liberty to disclose. Moreover, to do so, in the present case, might tend to criminate himself—a thing which no man could be bound to do. At the same time he disavowed any intention of being guilty of contempt of the Court, for which he had the most profound respect.

But the question was pressed ; and he was asked directly, 'If Lord Dunboyne had told him, at any time during his last illness, what religious persuasion he was of—whether a Protestant or a Roman Catholic?' This question he firmly, but humbly, refused to answer ; whereupon Lord Kilwarden reluctantly ordered him to be committed for contempt of court ; and 'he was conducted by the sheriff to the gaol in Trim.'

The jury, however, found that Lord Dunboyne had died a Catholic ; and then Lord Kilwarden, finding that the heir-at-law had suffered nothing by Father Gahan's refusal to answer, and knowing, he said, that his contumacy did not arise from any disrespect for the Court, ordered him to be released.

But Curran raised several legal objections to the validity of the certificate of Lord Dunboyne's 'conformity' in the first instance ; so the judge directed that a special verdict should be given, and a case should be stated against next term for the Court of Queen's Bench. At the same time, he advised, as an alternative course, an amicable settlement between the parties. This suggestion was adopted, and there was an end to further litigation.

In order to enable the Trustees to compromise the suit, the Act of 1808 was passed.

In May, 1809, a special Meeting of the Trustees was called to sanction the Compromise,[1] which, by the Act of 1808, they were empowered to arrange with the heirs-at-law of Lord Dunboyne. The substance of the Compromise is stated in the resolution. It was to the following effect:—'That such part of the estate of the late Lord Dunboyne, near Dunboyne, as was let for £500 per annum to Sam. Garnett, Esq., on a lease of lives renewable for ever, guaranteed from all demands affecting the estates of the said Lord Dunboyne, be ceded in fee to the Trustees, they (the Trustees) paying, in May, 1810, to the said Pierce O'Brien Butler the sum of £1,000.'

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[1] Extract from Deed of Compromise, dated November 14th, 1809:—

'It was agreed that he, the said Pierce O'Brien Butler, shall convey to the said Trustees lands, part of the premises so devised, producing the yearly rent of £400—free from all incumbrances whatsoever save the chief rent payable to the Crown thereout, and that the said Trustees shall release all claim under the Will of the said John Butler, commonly called Lord Dunboyne, to any further part of the lands so devised as aforesaid. And whereas, inasmuch as the lands and premises, hereinafter mentioned to be hereby granted and released, produce the clear yearly rent of £500—but are subject to a chief rent, payable to the Crown, amounting to the yearly sum of £5 9*s*, sterling ; it has been further agreed that the said Trustees shall purchase the rent of £100 a-year, being the excess which the aforesaid lands and premises now produce over and above the annual sum of £400, at the rate of twenty years' purchase, deducting thereout the amount of the aforesaid chief rent at the same rate of purchase.' The amount already paid in cash by the Trustees was £921 13*s*. 9½*d*.

Thus the income of the Dunboyne Establishment, that is, the fund for its maintenance, was derived from two sources—nearly £500 a-year (Irish) arising from the rents of the portion of the Dunboyne estate belonging to the College, and £700 (Irish) a-year granted by the Government. As provision was made by this fund for the maintenance of twenty students, intended to be constantly on the Dunboyne Establishment, the annual expense for this purpose was calculated at the rate of £60 a-year for each student. Dr. Crotty states that 'there was an understanding between the Trustees and His Majesty's Government at the time (1812) that the income of the Dunboyne estate should be applied exclusively for the Dunboyne Establishment; and they gave £700 a-year additional, in order to make up the necessary sum for having twenty students on that Establishment.'[1] Lord Dunboyne, however, did not make this arrangement. He left his property 'to the Trustees of the Royal College of St. Patrick, to be disposed of as they—the Trustees—thought best for the benefit and use of said College.'

It appears from the College accounts,[2] that it was only in 1810 that any income was received from the Dunboyne estate; the Government grant of £700 a-year was first given in 1812; and the first students, John Sheehan, of Waterford, and David Kenny, of Killaloe, were appointed in January, 1813.

On the 25th of June, 1812, we find that the Trustees resolved, 'that the sum of £500 arising from the Dunboyne estate should be appropriated to maintain and endow scholars selected for additional studies, according to a plan and under regulations to be approved of by the Trustees.' It was further ordered that a syllabus of the course of studies should be prepared; and, when approved of by Drs. O'Reilly, Troy, and Plunkett, it was directed that it should be published. At the next Meeting of the Board, in November of the same year, it was resolved, that 'the scholars who are selected for additional studies' were to get £30 a-year, and were also to be provided with fire and candles.

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[1] See *Evidence*, p. 53.

[2] See *Calendar* for 1884-85, p. 164.

In June, 1813, steps were also taken by the Trustees to have additional buildings erected for the accommodation of the twenty scholars 'who, under the provision made by Parliament, shall be selected to complete an enlarged course of studies.' This refers to the £700 a-year granted by Parliament, in aid of the £500 a-year accruing from the estate for the salary and maintenance of the Dunboyne Students. The President, Professors of Divinity, and Secretary were, at the same time, directed to draw up a plan of studies and of discipline 'for the selected scholars.' In November the plans and estimates for the buildings necessary for the 'selected scholars' were submitted and approved of. In June, 1814, the President and Professors were again requested to prepare a plan of studies for the 'scholars on the Dunboyne foundation.'

The next resolution is dated:—

> 'MAYNOOTH, *30th of August*, 1814.
>
> 'Resolved, that as the accommodations for the Scholars on the Dunboyne Establishment are not likely to be ready until the commencement of the next Academical year (1815-16), and that, by that time, a digested plan for their conduct and studies may be expected, no person in the course of the present Academical year (1814-15) be appointed to that situation, and that those already named (for appointment) be placed under the immediate disposal of the President, as well in regard to their accommodation and conduct as to their studies.'

The next entry is dated the 20th of June, 1816—two years later. 'Resolved that the plan of studies for Scholars on the Dunboyne Establishment, as proposed by the Rev. Dr. Magennis, and sanctioned by the President, be provisionally adopted. The Trustees strongly recommend that, at the close of each academical year, a public Thesis on the business of the year be held, and that the Thesis be printed.' On the same day the Committee appointed to draw up a course of Studies for the Dunboyne Scholars 'not having hitherto made a report,' was dissolved. Then we find no further reference to the Dunboyne Students in the *Records* until the 27th June (*sexto ante Kalendas Julii*) 1824, when in the class of the *Seniores Alumni*, it is recorded that: 'Primum Praemium in Theologia, Jure Canonico, et Historia Ecclesiastica meritus et consecutus est Rev. Nicolaus Callan, Amarcanus'—afterwards the celebrated Professor of Natural Philosophy, who taught in the College for nearly forty years (1826-1864). But from the *Journal* of the Trustees we get some glimpses of the 'selected scholars' during the interval.

These official entries, brief as they are, will help us to understand the history of the Dunboyne Establishment during the earlier years of its existence. At this time, the establishment had not yet been formally constituted, for it had neither a regular Prefect nor a defined course of studies. But, at the same time, there were students on the establishment, with certain rights and privileges, which were highly valued by the general body of the students, and were sufficient to induce some of the best amongst them to prolong their College course.

Nor were they left without direction. The second entry in the year 1816, given above, explains a statement made by Dr. Crotty in his evidence, that 'Dr. Magennis was Professor of Scripture and *Prefect of the Dunboyne Establishment*, a very excellent character, a learned and pious ecclesiastic.' Dr. Magennis was reappointed Professor of Scripture on the 25th of January, 1815. A formal course of studies for the Dunboyne Students had not yet been drawn up; they had no regular Prefect of their own, and were by the Resolution of August, 1814, still under the special guidance of the President. It would appear that the President, with the sanction of the Trustees, asked Dr. Magennis to draw up a plan of studies for the Dunboyne Students. Dr. Magennis did so, and

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this was provisionally approved by the Trustees in June of the next year, that is, 1816.

About the same time, that is, in January, 1816, Dr. Magennis was asked 'to superintend the studies of the Senior Students;' and thus came to be described as Prefect of the Dunboyne. He had been previously Professor of Scripture; but it appears he resigned that office in January, 1816, when he took charge of the Dunboyne Students. The College accounts also bear out this view, for he is there described as 'Prefect of the Dunboyne' during part of 1815, the whole of 1816, and for one month of 1817. When he resigned the Scripture Chair, in January, 1816, the Rev. James Browne, afterwards Bishop of Kilmore, was appointed to succeed him.

Of Dr. Magennis very little is known; even the official record is unusually brief. 'October, 16th, 1810: Rev. Peter Magennis, O.P., appointed Vice-President *loco* Fr. Power resigned.' He was then fifty years of age; and appears to have been in rather delicate health. During the few years of his life in Maynooth, he filled a variety of offices in the College. He resigned the Vice-Presidency in 1812, when Dr. Murray became President, as the latter wished to have Father Kenny to aid himself as Vice-President in the government of the College. The discipline of the College at the time, though somewhat improved, does not appear to have been in quite a satisfactory state; and it would seem that Dr. Magennis was not regarded as a man of that cool and cautious firmness who would be likely to set things right. It is not unlikely that he himself felt that he would be more useful to the College as Professor of Scripture. He again, however, accepted the office of Vice-President the following July, when Father Kenny resigned; and once more he resigned it within a few months. Then he appears to have got leave of absence for a year. He certainly returned and resumed the Chair of Scripture in 1814; but the formal re-appointment is dated 26th January, 1815, when he also first undertook the direction of the Senior Students.[1]

We learn from Dean Cogan that Dr. Magennis was, in all probability, a native of the parish of Monknewtown, County Meath, for he is commemorated in the list of the dead of that parish. He is buried in Chord churchyard, Drogheda, and on the headstone is the simple inscription given below, which quite agrees with the character of the man given by Dr. Crotty.[1]

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[1] The following are the dates of his appointments:—Vice-President, 15th October, 1810. Resigned Vice-Presidency, and appointed the Chair of Scripture, the 11th November, 1812. Resumed Vice-Presidency, July, 1813. Finally resigned it, 15th November, 1813. Resumed Scripture Chair, 1814. Formally re-appointed Professor of Scripture, 25th January, 1815. Professor of 'Senior' Students, January, 1816. Resigned, February 5th, 1817.—(*Calendar.*)

During the next few years the Dunboyne was only nominally in existence. After the death of Dr. Magennis the Senior Students had no Prefect; they had no defined course of studies; there was no public examination; and no public Thesis. All this is brought out in the evidence before the Commission in 1826. The number of students—twenty—was never full; partly on account of the urgent needs of the mission, and partly also from the want of a regular Prefect and properly qualified Students. All the time, however, the College was getting £1,200 a-year for the maintenance and endowment of twenty Senior Students; but, as Dr. Montague clearly shows in his evidence, the money was not mis-spent, but was fitly expended in providing suitable accommodation for the Dunboyne Students themselves. At the same time, such a state of things could hardly be considered satisfactory; and at length, in 1823, the Trustees took steps to place the Dunboyne on a proper footing, by the appointment of a *regular* Prefect, who had practically exclusive charge of the Dunboyne Students. The duties and rights both of the Prefect and of the Students had been already fully and accurately defined, and were duly inserted in the Statutes.

The CONSTITUTION OF THE DUNBOYNE ESTABLISHMENT is very clearly set forth in these Statutes of 1820:—

The twenty students were to be chosen annually, that is, so many as would fill up that number from amongst the students who had completed the ordinary course, 'and who had exhibited more than ordinary talent and good conduct during their time in the House.' The purpose of the Establishment was to enable those more distinguished students 'to qualify themselves better for the duties of parish priests and masters of conference, or to be professors in the College, if they should be chosen for that purpose.'

It was further provided that the number should never exceed twenty students; that these twenty places were to be apportioned according to the existing scale amongst the four Provinces; that is, Armagh and Cashel were to have six each; Dublin and Tuam were to have four each. The dioceses of each Province were to take these places in turn. If there was no qualified student from the diocese entitled to the place, it was either to remain vacant, or 'to be granted to another person within the same Province, who possesses all the necessary qualifications.' The Dunboyne Students were to be elected at the end of each Academical year by the President and his Council, that is, the Vice-President, the Deans, the Professors of Theology and of Sacred Scripture. In making their choice they were directed to have no less regard 'to the dispositions of piety and the demeanour of the candidates' than to their talent and literary merits, seeing that such students ought to excel the other students, 'not only in knowledge and intellectual endowments, but likewise in the purity of their life and morals.' A majority of votes decided their choice; but in case of an equality of votes, the President was to have a casting vote.

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[1] 'In Memory of Rev. Peter Magennis,
A Man of pure Piety and Sincerity of Heart,
Died in the Year 1818, aged 59 Years.'

As regards Discipline, they were to continue subject to the same laws as the other students, except in so far as an exemption may be granted to the President by the Trustees in their favour. That exemption was only to be given 'in a set form of words, and signed by our Secretary.' They were authorised to continue on the Establishment for three years, and were required at the end of each year, in order to show their proficiency, 'to defend certain Theses in public before the Trustees, to be chosen from that department of Theology which they had treated of during the year.' They were also required to study Hebrew, as that language is especially useful for the understanding of the Sacred Scriptures.

With a view of training them for Professorships, when such should become vacant, they were also required by the Statute 'to question the pupils of the various classes concerning the subjects which have been discussed under the direction of their masters;' and also to discharge the duties of sick or absent Professors. For sake of convenience, the large Theology Class was to be divided into sections, and the President was to place one of the 'Senior Students' in charge of each section—that is, as tutor, to question them in the way described above. They were also to have a special Master, known as Prefect of the Dunboyne, to direct their studies and enforce discipline. He was 'to watch over the morals and conduct of his students, without, however, infringing on the authority of the President and his ministers; and also to superintend their studies and literary exercises.' This Master, or 'Prefect of the Senior Students,' which was his official title, was also to be Prefect of the Library, and to have the rank and privileges of a Professor of Theology.

Such is the substance of the Statutes regarding the 'Senior Students,' which is the original official name, or Dunboyne Students, as they have since come to be called in the College. Dr. Crotty, in his *Evidence*, gives some additional information regarding them during the earlier years of their history.

Each student received £30 a-year, besides his commons, which were valued at £30 more per annum.[1] They dined in the refectory with the other students; but they had a separate table for themselves at the head of the hall. They had also a separate house for their lodging, and a separate dress to distinguish them from the other students. It was a cloak, or toga, somewhat similar to that worn by the professors and superiors. They were also allowed to have tea for breakfast, but at their own expense, and to walk out through the country in a body twice a-week. The other students were allowed to walk through the country only once a-week. During these walks they were not under any particular control or superintendence, but there was a Prefect or Monitor chosen from amongst themselves, 'who is answerable for their conduct whilst abroad.'

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[1] Dr. Crotty's *Evidence*, page 52. In the case of ordinary students, maintenance was then valued at £25 a-year.

STUDIES.—The following extract from the *Journal* of the Trustees will give an idea of the COURSE OF STUDIES pursued by the Dunboyne Students before they had the advantage of having a regular Prefect of their own:—

'24*th June*, 1818.

'The following treatises in Theology will compose the Theological course for the scholars on the Dunboyne Establishment for the triennium:—First year—*De Deo Uno, et Incarnato, De Gratia, De Actibus Humanis, Peccatis, et Legibus.* Second year—*De Sacramentis in Genere et Specie.* Third year—*De Ecclesiâ, De Religione, De Fide, Spe, et Caritate—De Jure et Justitia et Contractibus.* Ordered that, at the close of each Academic year, a concursus shall take place between the Dunboyne Students, for the purpose of ascertaining their respective merits, and whether they have profitably employed their time. The President, the Professors of Divinity, the Professor of Scripture, and the Lecturers in Theology shall each put two questions, which the students are to take down, and answer in writing. This concursus shall take place one week previous to the next meeting of the Board; the Professors, &c., shall examine the compositions, and submit them, with their opinions on each, to the Board.'

'A Thesis, written by any three of the students whom the President shall appoint, must be defended in the presence of the Board and the Community—the Thesis to consist of the most important conclusions contained in the matter of the year's studies. Said Thesis, previous to its being printed, to be submitted to the revision of the President; the one half of the students will defend said Thesis on the first day; the other half, and the persons mentioned above, will object. Students who object on the first day will defend on the second.'

'Dr. Troy having, at the request of the Trustees, promised to apply to the Holy See for powers to enable the Prelates, members of the Board, to confer degrees on such as may merit them, the Degree of Bachelor in Theology will be conferred, at the close of the first year, on such as shall be duly qualified; the second year the Degree of Licentiate in Theology will be conferred; the third year the Degree of Doctor of Theology, as above.'

'Although the Board, in giving this course of studies to the Dunboyne Students, confines itself to the mention of Theology, it is by no means their intention that the students should limit themselves exclusively to the matters herein mentioned; they hope the students—as they have already gone through a course of Theology—will find abundance of time to devote to the study of Canon Law and Church History, and the Trustees will be always most pleased with those students who shall give best proofs of the extent and solidity of their useful acquirements.'

Dr. Slevin, in his evidence before the Commission in 1826, furnishes some further particulars of interest regarding the earlier studies on the Dunboyne Establishment. He was the first regular Prefect of the Dunboyne, and directed that establishment for six years with signal success.

He tells us that his students assembled in class, three times a-week; that they spent nearly one hour and a-half at each class; 'and that they discussed Divinity, Canon Law, and Ecclesiastical History.'

They also attended twice a-week the lectures of the Hebrew Professor, and were required to compose, at the end of the year, 'an English Thesis or Essay requiring both reading and research.' To the best of these Essays a money prize was given, and other prizes were also assigned for high proficiency in the subjects studied during the year—one in Theology, one in Ecclesiastical History, and one in Canon Law. They were also required to defend a public Thesis in presence of the Trustees and of the entire community. This exercise was conducted by way of disputation, and in the Latin language. The Professors examined and proposed objections, and the students themselves also objected to each other. Besides this annual Thesis, they had also 'a monthly exercise or disputation in the presence of the Professors and Students of Divinity, which is conducted in the same way.' They also, in turn, are called upon to preach a sermon before the College on each of the principal festivals of the year.

The relative merits of the candidates for the Dunboyne 'were ascertained by the previous examinations they may have made during their ordinary course, by the distinctions and premiums they may have got, but more particularly by their getting three distinctions, that is, either premiums or *accessits* in the last year of their Divinity.'[1] They were ordained priests at the end of their second year, and were required to be in Holy Orders when appointed to the Dunboyne.

With regard to the Statute directing the large theological class then in the house to be divided into sections, and a Dunboyne Student to be set over each section as a kind of tutor, Dr. Slevin says[2] 'that direction is not carried out at present, and I believe was never acted upon.' It might probably lead to inconvenience, to which the Trustees had not adverted when making the law. He also adds that 'the Dunboyne Students have uniformly been distinguished for good conduct and diligence since I have been connected with them.'

Dr. Slevin further adds, that he understood a place on the Dunboyne class was 'an object very much looked up to, with no small degree of ambition, by all students who possess talents and industry.' The Third Year's Divines, especially, were commonly anxious to obtain the distinctions that would qualify them for the Dunboyne Establishment. This is only natural, because, as Dr. Slevin very truly said, to have studied on the Dunboyne was a thing which elevated the students very much both in the eyes of their Bishops and of their fellow-priests. They were generally preferred to positions of greater trust, and promoted with greater rapidity. To have been 'on the Dunboyne' was, he says, always considered a great honour, and was regarded as equivalent to taking a degree in other countries. As a matter of fact, the priests who had been on the Dunboyne were commonly regarded as Doctors of Divinity on the mission, and were very generally addressed as such. And not without good reason; for it was found by experience that the priests who had been Dunboyne Students in Maynooth, were generally superior, both in talent and knowledge of Theology, to most of those who had been decorated with the Doctorate of Theology elsewhere.

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[1] Dr. Crotty. (*Evidence.*)

[2] *Evidence*, p. 188.

It is probable that of those ecclesiastics educated in Maynooth who have risen to places of honour, either as Prelates or other dignitaries in the Irish Church, at least three-fourths were students of the Dunboyne Establishment.

During the five years that Dr. Slevin was Prefect, we find that the following students, some of them afterwards distinguished members of the College, were highly distinguished in the Dunboyne Class:—

LARAGH BRYAN (p. 133).

In 1824 the Rev. Nicholas Callan, Armagh, got First Premium in Theology, Canon Law, and Ecclesiastical History; Rev. Patrick Carey, of Waterford, got Second; and the Rev. Michael O'Byrne, of Ardagh, got Third Premium.

In 1825 Lawrence Renehan, of Cashel, was first; John Tighe, of Elphin, was second; and Henry Brennan, of Elphin, was third.

In 1826 the order was: Thomas O'Sullivan, of Kerry, first; Henry Brennan, of Elphin, second; James Tully, of Ferns, third.

The three honor men of 1827 afterwards became members of the College staff—John Hanlon, of Ossory, first; Rev. Thomas Furlong, of Ferns, second; Rev. James Tully, of Tuam, third.

In 1828 there were no premiums in the Dunboyne Class, for in the previous February Dr. Slevin had got from the Board one year's leave of absence, with a year's salary in advance, on account of the delicate state of his health. We do not find that he ever returned to the College; and he is referred to as 'deceased' in February, 1829.

Of Dr. Slevin's personal history very few particulars are known. He was a priest of the diocese of Armagh, and had made his academical studies in Salamanca, which, during the last quarter of the eighteenth century, was the nursery of so many men who afterwards became illustrious in the Irish Church. He was ordained priest there, and subsequently became himself a Professor, most likely of Theology, in the Irish College. He taught therein for several years with great applause, and then returned to Ireland; but after a brief stay in his native country he went first to Rome, in 1815, and thence back again to Salamanca, some two years before his appointment in Maynooth. We find no reference to his name in the *Records;* and the fact of his appointment is merely announced in the *Journal.* It is most likely that he was brought from Salamanca to Maynooth on the recommendation of the Primate, Dr. Curtis, who, whilst Rector of Salamanca, had, doubtless, many opportunities of observing his eminent abilities as a theologian.

Dr. Slevin's fame as a theologian and canonist mainly depends on the brilliant examination which he made before the Commission in 1826. As head of the Theological Faculty he was subjected, for six consecutive days, to the keenest and closest interrogations on a great variety of the most difficult questions connected with Theology, Canon Law, and Ecclesiastical History. The Commissioners, themselves men of great learning and ingenuity, were evidently posted up by experts on all the difficult points raised both on the examination and cross-examination. Yet Dr. Slevin was never at a loss; and throughout the entire course of his examination he exhibited such profound and varied learning, so much clearness in exposition, such readiness of resource, and such a masterly command both of language and illustration, that his examination was deemed highly honourable to the College then, and has shed lustre on it ever since.

In saying so much regarding Dr. Slevin's evidence, we do not, by any means, wish to approve of all his opinions, or give any kind of sanction to some of the views which he adopted. He was not a Doctor of the Sorbonne; yet he was, we think, quite as Gallican as the French Professors; and in some points his opinions were more Gallican and more objectionable than those either of Anglade or Delahogue.

For instance, Dr. Slevin lays down the principle,[1] which is decidedly Gallican, that 'if there was question of any particular decretal (of the Pope), and I were asked whether it was binding in Ireland, I would examine whether it was opposed to any of the particular laws and usages of our Church, or to the municipal law of the land; and if I found it was not, I would consider it binding; if, on the contrary, I found that it conflicted with any of them, I would infer the law was not *received* nor binding in our Church.' Then when the Commissioners asked 'If it were a decretal relating either to a matter of faith, or a matter of morals, would you then consider it binding in Ireland?' The answer is: 'Certainly, if it was a decree of the Pope I would consider it binding, not so as to constitute an article of faith, but that it should be adopted till the Church would ultimately decide on that point, whatever it might be. However, I must observe that decrees of faith are only indirectly introduced into the Canon Law, which is meant principally to deliver the positive laws of the Church.'[2]

It appears to us that these two answers are based on the admission of the Third and Fourth Articles of the Gallican Propositions of 1682; and it is the Third, as Dr. Slevin admits, that really asserts the so-called 'Gallican Liberties.' Dr. Delahogue has not, so far as we recollect, formulated any such doctrine in his book, nor has Dr. Anglade in his evidence; and hence we think that Dr. Slevin here shows himself to be more 'Gallican' than the Gallicans themselves. The same, we think, is abundantly evident from the list of works which he recommended to the students, and referred to in class. They are almost all French, and many of them are French of the Gallican type. Not a single Jesuit writer of the Ultramontane school is to be found amongst them.[3]

We are inclined to think that the Commissioners were influenced by the evidence of Dr. Slevin more than by that of any other witness, when they stated in their Report: 'The doctrines inculcated in Dr. Delahogue's works are stated to us to be in accordance with those of the Sorbonne; and the instruction given in the Divinity classes generally in Maynooth, we are assured, does not differ materially from that given in the University of Paris.' Such, assuredly, was not the evidence of Dr. M'Hale ; but Dr. Slevin admits that, in lecturing the Dunboyne Students upon the general course of Theology, he made use of Dr. Delahogue's tract, *De Ecclesia;* and the tendency of his evidence appears to us to exhibit the teaching of Delahogue as more Gallican than the book itself exhibits it. Dr. Crotty, indeed, had already said that the works of Dr. Delahogue on Dogmatic Theology inculcated the doctrines of the Sorbonne as decidedly as if they were written by him whilst Professor in Paris ; and it is, perhaps, to this sentence of the President that the Commissioners refer in their Report. But, after all, Dr. Crotty's was not, strictly speaking, expert evidence ; and he admits that he had only read portions of the books in question.

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[1] *Evidence*, p. 213.

[2] *Evidence*, p. 213.

[3] In Theology—Tournelly, Bailly, Du Voisin, Hook, Le Grand, Drouen, Collet, Deux Conferences d'Angers.
In Canon Law—Van Espen, Devoti, Pichler, Cavallario, Reiffensteuil.
In Church History—Fleury, Natalis Alexander, Du Pin, Reeve.

II.—THE LAY COLLEGE.

We have already seen, from the Memorial addressed by the Bishops to the Lord Lieutenant, in January, 1794, that what they proposed at the time was 'to undertake the establishment of proper places for the education of the clerical youth of their communion ;[1] and they were merely informed, in reply, that the prayer of the Memorial cannot legally be complied with. This proposal, however, was shortly after somewhat modified, as the Bishops explained in their letter to Mr. Grattan of 2nd February, 1795. 'We extended it,' they say, 'to *general instruction*, on the suggestion of our zealous and patriotic agent at London (Rich. Burke), who constantly assured us, that it was the earnest wish of the Duke of Portland, Earl Fitzwilliam, Mr. Burke, and others, that the laity should not be excluded from the benefit of public instruction in the proposed colleges, of which we hoped to be able to establish four—one for each province.'

They were rather in favour of this scheme of four Provincial Colleges for the '*general instruction*' both of clerics and laymen, because, 'by our having a college in each province, the opulent and religious Catholics will be more strongly excited to grant donations to an establishment in their own neighbourhood than they would be to others at a great distance, which many of them may view with jealousy, and feel hurt at not being equally accommodated.' Clerical education, however, continued to be the primary object of their anxious wishes and solicitude.

But when the Bill appeared there was no reference to the proposal to establish a college in each of the four provinces, as the Bishops had contemplated.

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[1] See *Spicil. Ossor.*, vol. iii., p. 464.

The Trustees were only empowered to establish, endow, and maintain 'one Academy for the education only of persons professing the Roman Catholic religion.' There was, however, no provision in the Act restricting admission into that Academy to those intended for the Church. On the contrary, it was, it appears, the earnest wish of many influential statesmen in London, and, doubtless, also in Ireland, that the Academy should be open for the education both of lay and clerical students, especially in the Faculty of Arts ; and this desire the Bishops were anxious, as far as possible, to realize.

There were, indeed, weighty reasons both for and against this course. At the time there was no Catholic College in Ireland for lay students. Most of the Continental Colleges were also closed against them; and, even if they had continued open, were no longer schools to which any conscientious Catholic would think of sending his son. If the halls of Maynooth were also to be closed against them, nothing remained but to leave them in ignorance, or, what was worse, send them to Trinity College, with deadly peril to their Catholic faith and Catholic principles. Men like Edmund Burke did not wish that the sons of the Catholic gentry should imbibe the atheistic and immoral principles of the Revolution, as might easily happen if they were educated abroad. On the other hand, he was too fair and too just a man to be in favour of sending them to Trinity College, whose spirit, and purpose, and traditions, were all anti-Catholic. It was for these cogent reasons that Burke, and men like Burke, wished to have the new Academy open to lay students, and that the Bishops yielded to their desire.

RIVERSTOWN LODGE ('TARA').

Yet, it was not without some reluctance; for they knew well that it was the wish of the Church to have, as far as possible, her ministers educated in seminaries, where they would be preserved from all contact with the principles and maxims of a worldly life, as well as from the still more corrupting influence of bad counsel and bad example. It was resolved, therefore, to adopt what was the safest course in all the circumstances; that is, to allow the lay students to attend the lectures in the Faculty of Arts and Philosophy, but otherwise to lodge them in separate buildings, and, as far as possible, to remove them from all intercourse with the ecclesiastical students.

The first reference we find to the Lay College in the *Journal* of the Trustees is dated the 10th of August, 1796, when it was resolved 'that Dr. Hussey's contract with Samuel Parker for the erection of a building intended to lodge the scholars, until the large buildings are completed, and afterwards to serve for the reception of pupils not designed for the ecclesiastical state, was approved.' This shows that the Lay College had not yet been established.

On the 20th January, 1797, it was resolved that 'when the Academy for lay youth can be opened for their admission, each room be provided with a good bed, bed-clothes and linen excepted, value about £10, which the students shall pay for on admission, and may sell on departure. The furniture of each room shall consist of a table, two chairs, and wash-hand basin and stand, which shall be supplied at the expense of the College.' This was frugal provision for the material wants of 'the sons of the Catholic nobility and gentry,' for whom the Lay College was intended.[1] They were to dine in the refectory of the College, and 'breakfast and sup in the parlour of the building they inhabit' (the old infirmary at that time). Their uniform was to be the College cap and gown, 'with light or sky-blue tassels to cap and gown.' The pension for board, lodging, and attendance was to be thirty guineas per annum—one half-year's pension to be always paid in advance. It does not appear, however, that any lay students were yet in actual attendance, for the Academy was, as we see from the minute, not yet opened, nor was it opened in May, 1799; for on the 8th of that month it was resolved that 'Dr. Troy and Dr. Flood should be a Committee to prepare the Lay Academy for the accommodation of scholars, which they are requested to expedite with all convenient despatch.'

On November 13th, 1800, the Rev. Patrick Coleman was appointed

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[1] Dr. Crotty's *Evidence*.

'Principal of the Lay Establishment, with full power of governing every person on said Establishment, according to the regulations made or to be made by the Trustees for the government thereof, subject to the superintendence of the President of the College.' It was furthermore defined that the 'superintendence' of the President of the College 'shall consist in his requiring that every person on said Establishment, of sufficient age, shall take the Oath of Allegiance, and in reporting to the Trustees every notorious neglect of duty in the Masters of the Establishment.' A Committee of the Trustees, with the President and the Principal of the Lay College, were at the same time authorized to expend one thousand pounds on the 'improvement of the Lay Academy.' It was subsequently ordered that this Committee should be authorised to expend that sum in 'the purchase of another house, or the enlargement of the present one,' as they might find most advantageous to the purposes of the institution.[1]

We may, therefore, date the founding of the Lay College from the appointment of its first Principal, on the 13th of November, 1800. It appears that Dr. Everard, afterwards President of Maynooth, and Archbishop of Cashel, was invited to become Principal of the new Lay College, and was appointed to that office on the 17th January, 1798. At that time he was conducting a very successful school for the sons of Catholic gentlemen at Ulverstone, in Lancashire, and did not see his way to accept the offer of the Trustees, who subsequently appointed the Rev. Patrick Coleman to the office.

From the *Return* of 1808 we know that Patrick Coleman, of the diocese of Dublin, entered Maynooth in 1795. The class for which he entered is not stated; but, as he was then a priest, it must have been to complete his studies in theology. He was at the time twenty-three years of age, and, since he spent four years in the College, he must have been about thirty years old, when he was appointed to the office of Principal of the Lay College. We find from the same *Return* that he had previously studied in Paris, and was 'Assistant Priest' in Dublin at the time of his appointment. He must have been an accomplished classical scholar, for he was chosen to recite the Greek Ode before the Lord Lieutenant on the 25th of April, 1796; and he received from his Excellency 'a most magnificent copy of all Homer's works' in recognition of his literary accomplishments. The *Return* also dates his appointment as 'Prefect of the Lay House,'[1] as made on the 13th of January, 1800; and tells us that he 'vacated' office in 1803.

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[1] We believe the 'present house' was the building afterwards used as Senior Infirmary, and that it was shortly after, in 1802, that 'Tara' was purchased from Mrs. Martha Craddock, by the Committee, for the Lay College.

In November, 1801, Mr. Usher, the Professor of English Elocution, was directed to give a lecture three times a-week in English Grammar and Elocution in the Lay Academy; and every scholar attending his lectures was required to pay him two guineas per annum; but he was to receive no other emolument whatsoever in consideration of these services.

In September, 1802, more commodious premises were procured for the lay students than the old infirmary could afford, in which they had been quartered for more than twelve months. The Committee of the Trustees, who were authorized to expend £1,000 'either in the purchase of another house, or the enlargement of the present one,' preferred the former alternative. By an indenture dated the 27th of September, 1802, Martha Craddock (widow) sold her interest in the two holdings then known as Riverstown Lodge and the adjoining lands, to Arthur James, Earl of Fingall, and Randle M'Donnell (merchant) of Allen's Court, Dublin, who had been appointed Trustees of the Lay College.

The first of these holdings[2] was granted by the Duke of Leinster on the 4th of June, 1781, to John Stoyte, the elder, then of Carton. This holding contained 23 acres 1 rood (plantation measurement) of the lands of Riverstown, Maynooth, 'excepting the building or tower adjoining the Protestant Church.' The tenure was a lease of three lives, renewable for ever, at the yearly rent of £30 (Irish currency), together with £15 renewal fine at the fall of each life. Mr. Stoyte built a new lodge with suitable offices, which is now known as 'Tara,' and forms a part of the Junior House of the College at the present time.

Mr. John Stoyte next year granted by indenture of March 5th, 1782, his own interest in the lands and new dwelling-house of Riverstown Lodge to the Rev. William Craddock, Dean of St. Patrick's, Dublin, and Martha Craddock, his wife, at the yearly rent of £137 7*s*. (Irish currency). The tenure was a lease of three lives, renewable for ever. By a second indenture, dated June 6th, 1789, John Stoyte (the younger) also granted to the same Dean Craddock and his wife a lease of a plot of ground, 190 feet 10 inches long, by 20 feet 5 inches broad, which lay between Tara and the present Humanity House, and which formed part of a holding that had been some time previously demised to him by the Duke of Leinster, under a lease of lives renewable for ever. This plot was granted on the same tenure, at a yearly rent of £3 (Irish).

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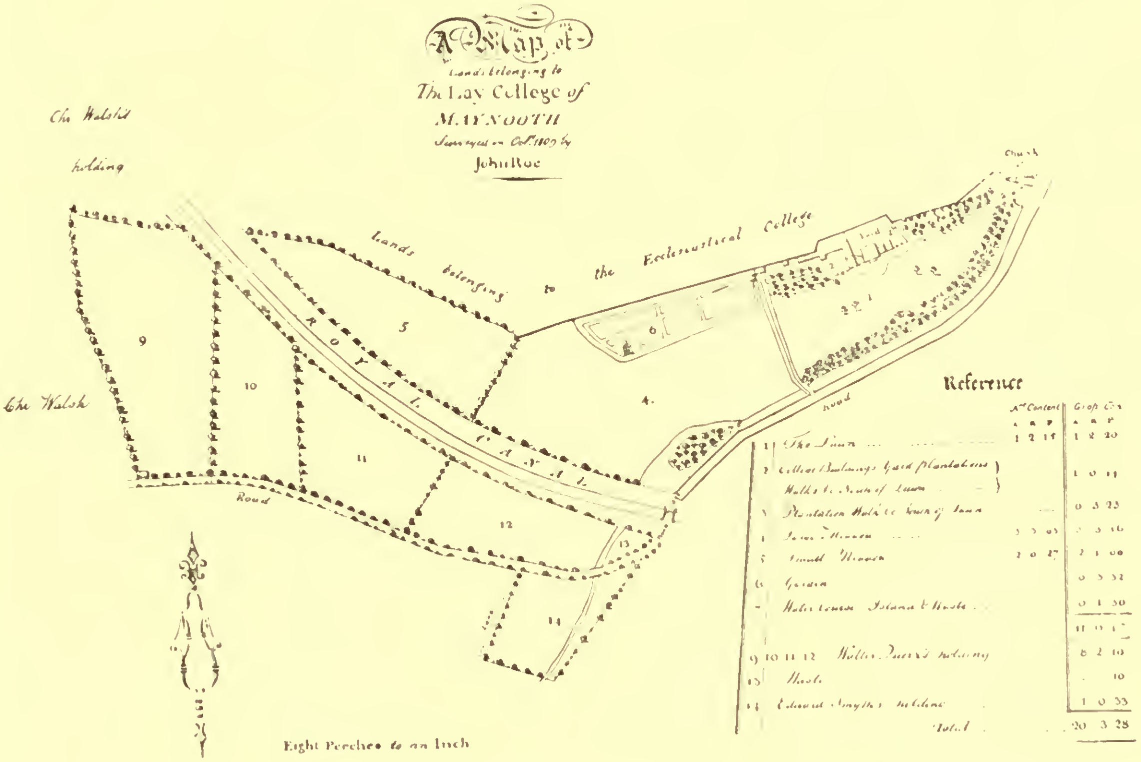
[1] It is highly probable that Mr. Coleman was appointed 'Prefect' of the Lay House, that is, Dean, in January, 1800; and that when Dr. Everard had declined the office, he was made 'Principal,' in November of the same year.

[2] These particulars have been all very kindly supplied to us by the Bursar from leases in his possession.

These were the two holdings, which the widow of Dean Craddock sold to the Trustees of the Lay College, in 1802, for the sum of £1,000. It is very likely that Dean Craddock during his tenure made considerable improvements in the buildings and grounds of Riverstown Lodge, in consideration of which the Trustees were willing to pay not only the high rent of £140 7*s.* (Irish), but also the very considerable fine of £1,000 in hand. Of course, the close proximity of both houses and land to the Royal College enhanced their value, and also moved the Trustees to acquire the Riverstown Lodge holding, at any reasonable cost. When the Lay College was closed, in 1817, all these houses and lands were exclusively devoted to form that division of the College and the College grounds which is known as the 'Junior House,' and which is completely separated from the Senior College and all its belongings.



Reference

		Ar Content	Gross Cont
		A R P	A R P
1	The Lawn	1 2 15	1 2 20
2	College Buildings Yard Plantations Walks to South of Lawn		1 0 11
3	Plantation Walk to North of Lawn		0 3 23
4	Large Meadow	3 3 05	3 3 16
5	Small Meadow	2 0 27	2 1 00
6	Garden		0 3 32
7	Water course Island & Waste		0 1 30
			11 0 17
9 10 11 12	Walter Dunn's holding		8 2 10
13	Waste		10
14	Edward Smyth's holding		1 0 33
	Total		20 3 28

In July, 1806, we find the next reference to the Lay College in connection with the proposal of Mr. Robertson of the Lay College to instruct the scholars of that College in 'sacred oratory.' It was ordered that he was to receive the sum of thirty guineas, for his services in that capacity, during the coming academical year (1807). It is not easy to see what particular need the students of the Lay College had of receiving lectures in pulpit eloquence. It is not unlikely, that many of them may have, from time to time, become students of the Royal College, and perhaps the lectures in 'sacred oratory' were designed not only to instruct them in elocution, but also to turn their thoughts and their tastes in that direction.[1]

It appears the Lay College was not quite distinct from the Royal College, as, at least for some years, their common refectory shows; but, about the year 1808, steps were taken to make the two Colleges entirely distinct, and place them under separate government. At a General Meeting of the Bishops, held in Dublin on the 14th and 15th September, 1808, it was resolved:—'That the thanks of the Meeting be given to the Right Hon. the Earl of Fingall, R. M'Donnell, and D. T. O'Brien, Esq., and the other gentlemen who co-operated with them in establishing the Lay College of Maynooth, and that the Secretary do communicate the same.' From this we may infer that the three gentlemen named were the chief Trustees of the Lay College; and it was to R. M'Donnell, Esq., that the Trustees of the Royal College afterwards paid the purchase money for the Lay House, when it was closed in 1817.

From the evidence of Dr. Crotty we can gather some further particulars regarding the purpose and working of the Lay College.

> 'The Lay College was taken [he says], and some additional building made thereto for the purpose of educating the children of the Catholic nobility and gentry of the country. They [the Lay students] were first established in what is now the infirmary of the College; then the Establishment [that is, the Lay College] was connected in some way with the Ecclesiastical College. But I understand from those who have been longer than I am in the House, that on a Visitation—I believe it was that of Lord Chancellor Fitzgibbon—it was arranged that the two Establishments should be separate and independent, and they were accordingly separated. The Lay College from that time continued quite independent of the other Establishment, until the Trustees, in whom the right to it was vested, thought proper to give it up, and dispose of it to the Trustees of the Ecclesiastical College, which, I think, was done about eight years ago.'[2]

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[1] There were some ecclesiastical students, as pensioners, in the Lay College at the time.

[2] *Evidence*, p. 50.

It was done, as we know from the *Journal* of the Trustees of the Royal College in 1817; and £1000 were ordered to be paid to Randle M'Donnell, Esq., apparently as representative of the Lay Trustees, on the execution of the deeds of conveyance of their interest in the premises.[1]

John Richard Corballis, Esq., afterwards Judge Corballis, who had been a student in the Lay College gives some interesting information before the Commission regarding the Lay College.[2]

> He entered the College at a very early age, 'not being more than fifteen or sixteen at the time;' that is, in September, 1807, and remained there four years and a-half, until June, 1812. We gather from him that there were ecclesiastical students in the 'Lay College' as well as in the 'Royal College.' He distinctly recollected four of them who attended lectures in the Logic class. He himself, though a lay student, was permitted to attend the lectures of the Physic class in the 'Royal College.' No other lay student attended them in that year, but several did in preceding years. After class, it appears the lay students sometimes mixed with the students of the Royal College; at least the latter were allowed to accompany them to the limits of their own grounds, but we do not know exactly what was the rule or practice in the matter.

This evidence helps to explain why a Lecturer in sacred oratory was appointed to give lectures in the Lay College. The mixing of the students may also help to explain the existence of that spirit of insubordination, which about this time was undoubtedly exhibited by some students of the Royal College; and for which several of them were very severely punished. On the whole, therefore, we cannot regret the gradual decay of the Lay College, until it was finally closed in 1817, after an existence apparently of about seventeen years.

One of the earliest and most celebrated students of the Lay College was Stephen Woulfe, Chief Baron of the Court of Exchequer. He was first sent to Stonyhurst, but was afterwards removed to Maynooth. The exact date is not known, as we have no register of the students of the Lay College. From Maynooth he went to Trinity College,[3] where he met with several of his old Stonyhurst associates—notably, Shiel, Wyse, and Ball.[4] Woulfe, though careless in his attire, and rather uncouth in manner, was a distinguished lawyer, and a man both of high principle and unblemished character.

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[1] *Minutes*, 26th June, 1817. This was the sum paid by the Trustees of the Lay College to Mrs. Craddock for her interest in the premises.

[2] *Evidence*, p. 378.

[3] See *Stonyhurst Centenary Record*, p. 222.

[4] Ball was the second Catholic elevated to the Irish Bench; Woulfe was the first after Catholic Emancipation.

The Rev. James Filan, of the diocese of Achonry, who entered Maynooth in 1799, and afterwards taught a famous classical school in Sligo, described himself in the prospectus which he issued when opening that seminary in 1807, 'as lately (for three years) First Professor of Humanity in the Lay College of Maynooth.' He was not only an accomplished scholar, but a most eloquent preacher; and afterwards became a formidable rival of Dr. M'Nicholas for the mitre of Achonry. As he was vehemently supported by a strong party amongst the clergy, 'considerable heat,' Dr. O'Rorke tells us,[1] 'was imported into discussions on the relative merits of the favourites, which led to no little unpleasantness between the favourites themselves, and between their respective supporters.' The 'favourites' had both been classical Professors in Maynooth—one in the Royal College, and the other in the Lay Academy; and both were, undoubtedly, excellent classical scholars. Father Filan died in 1830, and was buried in Drumahillan graveyard.

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[1] *History of Sligo*, p. 140.

CHAPTER XII.

INTERNAL HISTORY.—SECOND PERIOD (1820–1845).

'The old order changeth, yielding place to new.'—TENNYSON.

THE College Staff, at the beginning of 1821, consisted of the following:—

President	Dr. Crotty	Appointed	13th Nov., 1813
Vice-President	Dr. Montague	,,	30th Aug., 1814
Senior Dean	Rev. Philip Dowley	,,	2nd June, 1816
Sub-Dean	Rev. T. Kelly	,,	24th June, 1820
Dogmatic Theology	Dr. M'Hale	,,	22nd June, 1820
Moral Theology	Dr. Anglade	,,	29th June, 1810
Scripture and Hebrew	Rev. James Browne	,,	7th Feb., 1816
Physics	Rev. C. Denvir	,,	24th Sept., 1813
Logic	Rev. Ch. M'Nally	,,	25th Jan., 1815
Rhetoric	Rev. Jer. Donovan	,,	4th Feb., 1820
Humanity	Rev. P. Gibbons	,,	30th Aug., 1814
English Elocution and French	Rev. C. H. Boylan	,,	23rd June, 1820
Irish	Rev. M. Loftus	,,	22nd June, 1820
Secretary to the Trustees	Rev. Dr. Dunne	,,	27th June, 1807

Of those who may be regarded as members of the Original Staff, only two, Dr. Montague and Dr. Anglade—or three, if we include Dr. Dunne—were now on the working staff of the College. Several Presidents had disappeared during the past twenty-five years. In 1803 Dr. Hussey had gone to his rest in St. John's Cathedral after a short, and by no means happy reign, over the dioceses of Waterford and Lismore. His successor in the Presidency was laid to sleep the same year before the Virgin's Altar in the North Aisle of the College Chapel. Dr. Byrne went home to his native Diocese, to become Parish Priest of Armagh. Dr. Power, the first Vice-President, was borne to the College Cemetery in 1817, and became the first tenant of that holy ground. Ferris, Aherne, and Lovelock, were laid to rest within the gray old walls of Laragh Bryan. Dr. Thomas Clancy returned to Prague, and died there;[1] Delort went back to sunnier France; and Eustace preferred to go to Saxon-land, but found his grave in Italy. Of the rest, who had held office in Maynooth, Dr. Murray was destined to rule for many years in Dublin; Dr. Everard was lying on his death-bed in his own archiepiscopal city; and Dr. Coen was still Coadjutor Bishop of Clonfert.

Twenty-five years had scattered them—*sodales* of the same board, ministers at the same altar, colleagues in the same great work. And so it is that almost every generation gives a new staff to the College, except when some few veterans remain to preserve the continuity of the College history, and transmit unimpaired to their youthful compeers the inestimable traditions of the older College life.

Most of this new staff of 1821 were still young men, unlike the older Doctors that came over the sea from 1795 to 1800. They were nearly all Maynooth men, thoroughly acquainted with the traditions of the place and the spirit of its inmates. The President, of course, was, as one might say, of foreign extraction; for Dr. Crotty had lived so long abroad that he might almost be regarded as a foreigner. But all the rest of the staff proper, with the single exception of the Rev. Dr. Dunne, had been educated in the College, and were in complete sympathy with all the traditions of the place. Dr. M'Hale, as Professor of Dogmatic Theology, was now the head of the Faculty. He had been all through, for ten years, the pupil and assistant of Dr. Delahogue; yet in every respect he was the antithesis of the Frenchman. Delahogue, a scion, it is said, of the French *noblesse*, was a disciple of the old *regime*, ultra-conservative and ultra-loyalist, hating the revolution, and hating agitation as the forerunner of revolution,

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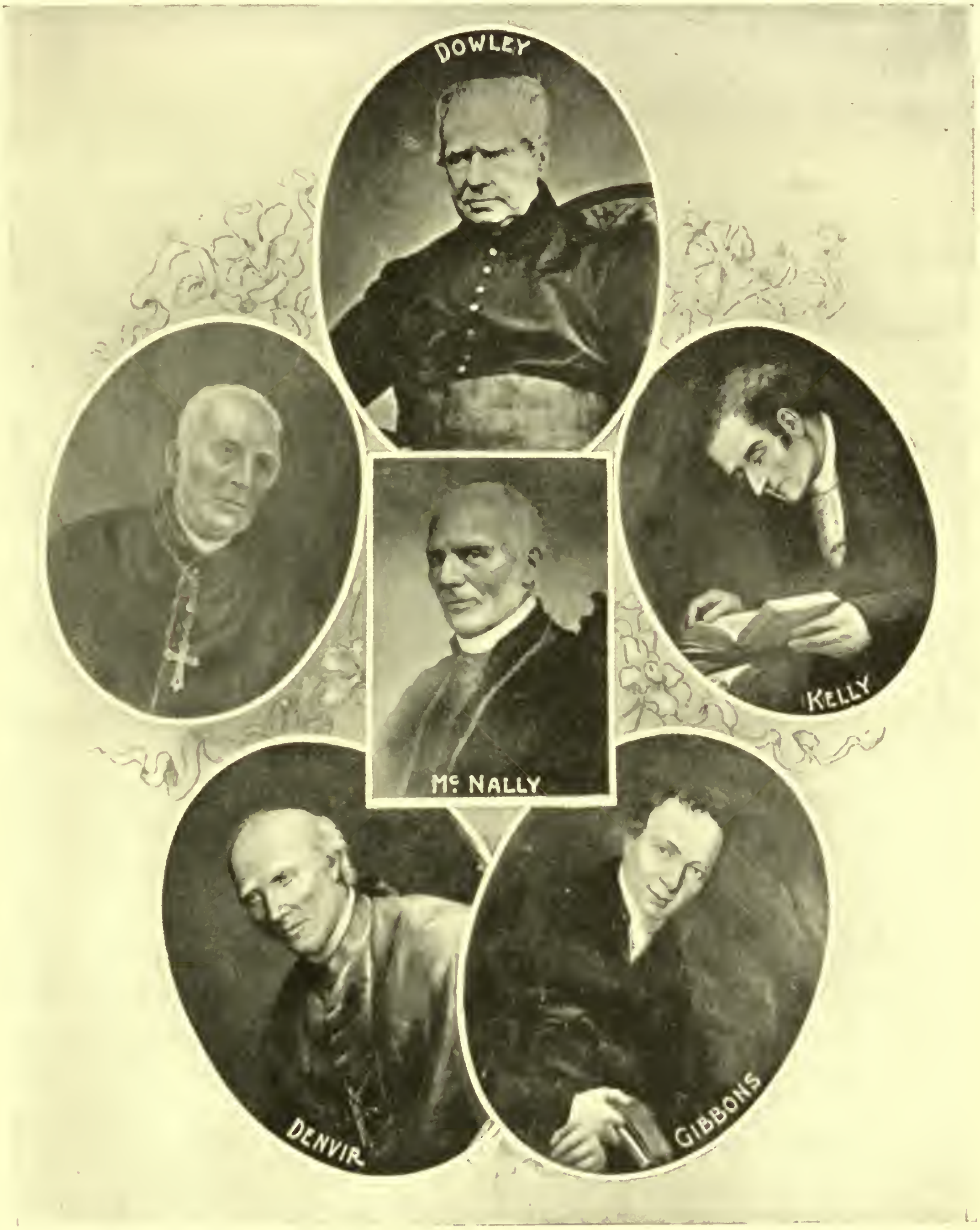
[1] Dr. Clancy died at Prague n June, 1814. He is described as 'of the Order of St. Francis, and formerly Professor of Scripture in the College of Maynooth.' (*Finn's Leinster Journal.*)



SOME MEMBERS OF THE STAFF OF 1821.

fearful of popular movements, shuddering at strong language, urging absolute obedience to the higher powers as the first duty of every good citizen.

But now he was *emeritus;* and his chair was filled by a thorough-bred Celt from the base of Mount Nephin, earnest, eloquent, and impassioned; a man whose spirit was fed in his boyish years on the tales of Gaelic lore and the stirring strains of Bardic song; who in maturer days had drunk deep at the purest fountains of Grecian culture; who had studied Gibbon[1] and Burke with no less enthusiasm than he had studied St. Augustine and St. Thomas. It was impossible that such a man could look around him with the patience of the French Professor, or behold without protest the scandalous misgovernment and hateful abuses of the time. We know, too, that most of his colleagues had caught up from him, from Doyle, and from O'Connell, something of the same indignant sense of outraged justice, and something also of the same stern resolve, to bear no longer in silence a yoke that had become utterly intolerable for educated men.

These young Professors, however, of Irish birth and Irish training were loyal to their engagements; and, so far as we can judge from the evidence given before the Commission in 1826, they never touched political questions in their lectures. But the new spirit was there. Old Maynooth of 1795 was dead and buried; and from the Young Maynooth there came a voice of power, which soon rang through all the land, filling the minds of men with varied emotions of joy and anger, of hope and fear and amazement. But of this new birth we shall speak more hereafter.

The Trustees in 1821 were:—

	Appointed		Appointed
The Earl of Fingall - -	1795	The Earl of Kenmare - -	1812
Lord Gormanstown - -	1795	Lord French - - -	1815
Sir Ed. Bellew - - -	1795	Anthony Strong Hussey, Esq.	1817

It will be seen that the first three of the above named were original Trustees named in the Act of Parliament. The Earl of Kenmare succeeded, in 1812, to his father, who had been Trustee from 1797; Lord French was likewise elected to succeed his father in 1815; and in 1817 Anthony Strong Hussey, Esq., of Westown (north of County Dublin), was unanimously elected to succeed Richard Strange, Esq., deceased,[2] as a Trustee of the College.

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[1] It used to be said in the College that Dr. M'Hale transcribed with his own hand Gibbon's *Decline and Fall*, in order to form his style.

[2] *Journal*, p. 75.

The eleven episcopal Trustees at the time were :—

	Appointed		Appointed
Dr. Curtis, the Primate	1820	Dr. Troy of Dublin	1795
Dr. Everard of Cashel	1815	Dr. Murray of Dublin	1819
Dr. Kelly of Tuam	1816	Dr. Plunkett ot Meath	1795
Dr. Plunkett of Elphin	1816	Dr. Archdeacon of Kilmacduagh and Kilfenora	1810
Dr. Murphy of Cork	1818	Dr. M'Gauran of Ardagh	1820
Dr. Sughrue of Kerry	1819		

It will be seen from this list that of the episcopal Trustees named in the Act of Parliament, that only two were now surviving—Dr. Troy, of Dublin, and Dr. Plunkett, of Meath. All the rest had been called to their reward.

The following regulations were made at the June Board of 1822, and give us some insight into the College life at the time. It was ordered that no student, not qualified to be recommended for Holy Orders at the end of his third year's Divinity, should be allowed to remain for a fourth year ; that the Dunboyne Students should attend the Hebrew lectures for two years, and be fined one shilling for every occasion on which they were absent without necessity ; that the theologians of the second year's Divinity, unless exempted by the President, should attend the Irish Class ; that the bust of his late Majesty [George III.] should be placed in a niche, formed in the south window of the front parlour ; that the first two days of Holy Week should henceforth be class days ; and that the President and other superiors, having now got due authority from Dr. Troy, should establish and regulate the Sodality of the Sacred Heart in the College.

In January, 1823, it was ordered that 'there shall be three premiums in Dogmatic Theology, three in Moral Theology, and three in Scripture ; and that at most not more than two students shall cut for the same premium.' The Trustees are much more generous now in the matter of premiums, for these classes were very large—about one hundred and seventy or one hundred and eighty in all. As there were only nine premiums, not more than eighteen, at the most, could get a call to a premium, even if different students were called to each premium, both in Scripture and Theology. But as the same set of men were generally called to the premiums, both in Dogmatic and Moral Theology, not more than eight or nine in the entire class would have a chance of getting a premium. Hitherto the custom was to give only two premiums in each subject, and call three students to cut ; now it was decided to have three premiums in each subject, and call only two students to the premium.

In June, 1823, the REV. WILLIAM FITZPATRICK was appointed Secretary to the Board of Trustees, in succession to Dr. Dunne. He, too, had held various offices in the College, but it does not appear that he was educated in Maynooth. In 1810, he was appointed Dean, having been previously Curate in St. Mary's Lane Chapel, Dublin. He resigned the Deanship in 1811, and returned again to his 'former duties in Dublin.' He was appointed Vice-President in November, 1813 ; but he resigned next year, and once more resumed his duties in Dublin. After an interval of nine years he was now appointed Secretary to the Board; but he held that office little more than twelve months, for he died on the 22nd of August, 1824. At the following Board, in February, 1825, the Rev. Matthew Flanagan was elected to the vacant office. At this June Board of 1823, the Dunboyne also was formally constituted, under the Rev. Nicholas Slevin as Prefect.

At the February Board, 1824, the Trustees had before them certain complaints regarding students who absented themselves from their duties to the prejudice of discipline. Thereupon the following regulations were made:—

> 'It is ordered that no Senior Scholar or Student can absent himself from any public duty whatsoever, unless with the express permission of the President, or in his absence, or by his deputation, of the Vice-President or Dean. And as the usage of Senior Scholars or Students entering into the rooms of the Superiors or Professors to be entertained by them tends, in the opinion of the Board, to create a familiarity between persons whose station in the College is distinct, it is further ordered that such entertainments do henceforth cease altogether. The President's oath of office having been read in the presence of the Board, the Trustees, adverting to that portion of it which relates to his enforcing of due observance of the Bye-Laws, Rules, and Statutes made for the government and discipline of the College, admonish him to watch with increased vigilance over the observance of such Bye-Laws and Rules, as well as of the Statutes themselves, and to exercise the ample powers with which he is vested, so as to enforce the due discharge of their duties by Superiors, Professors, Senior Scholars and Students; to prevent all undue interference of one person with the office or department of another; to check by his just authority every tendency to insubordination or disunion; and since he possesses the entire confidence of the Board, to act in all things appertaining to the College, its discipline or interests, conformably to what he knows to be their anxious desire.
>
> 'Ordered, that the Professors, Senior Scholars, and Students, henceforth attend the annual retreat in September, which rule is to be observed by the Superiors also, as far as is compatible with their other indispensable duties.'

It was announced to the June Board, in 1824, that the Rev. Mr. Gibbons, Professor of Greek and Latin, tendered the resignation of his office, which was thereupon accepted; and the President was directed to hold a concursus, in accordance with the Statute, for the selection of a successor.

Rev. Richard Gibbons, a priest of the Diocese of Tuam, and Professor of Humanity from 1814 to 1825, was born at Castlebar, Co. Mayo, in 1792.[1] He was appointed Professor of Humanity, 30th August, 1814; and quitted the College in 1825, when he was appointed Parish Priest of Aglish, Ballyhean, and Breaghwy, his native parish, in succession to Rev. Denis Egan. He advanced the interests of education very much in Castlebar, by introducing and encouraging able masters such as Mr. Matthew Archdecon (author of the *Priest Hunter*, Duffy, 1847), and Messrs. John and James O'Beirne, in whose schools some of the most distinguished men of the day (amongst them the Rev. William Jennings, Professor of Logic, Maynooth), made their earlier studies. Father Gibbons was remarkable for amiability of character and priestly meekness. He died in Castlebar, on 16th August, 1847.

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[1] We are indebted for this notice of Professor Gibbons to the Most Rev. Dr. M'Cormack, Bishop of Galway.

The Secretary intimated to the Board, on September 15th, 1825, the resignation of the Right Rev. Dr. M'Hale, late Professor of Dogmatic Theology (and now Bishop of Maronia and Coadjutor of Killala). The same was accepted by the Trustees; and the Rev. Thomas Kelly, Sub-Dean of the College, being recommended by the President and his Council, was duly elected to fill the vacant chair. We find no expression of thanks from the Trustees to Dr. M'Hale for his services—perhaps because, four or five years before, he ignored the rule forbidding the publication of any writings without the sanction of the President.

Another important regulation was made at this Board, that:—

> 'When a concursus was duly proclaimed for a vacant chair in future, and only one candidate appeared, such candidate shall not be recommended by the President and Council to be elected by the Board of Trustees, until he shall have undergone such public examination in the College, by the usual examiners there, as is prescribed in the case of a concursus.'

This resolution thenceforward was faithfully carried out.

The Rev. Mr. Renehan was, at the same Board, appointed to the office of Sub-Dean, vacant by the election of Rev. Thos. Kelly to the Chair of Dogmatic Theology.

At the June Board, 1826, it was ordered amongst other things:—

> 'That all such resolutions or orders of the Board as have regard to duties of the several members of the College, be recorded by our Secretary in a book, to be deposited in the Library, and be open to the inspection of such persons as are entitled to visit the Library; and further, that all such resolutions of the above-mentioned description, which may be entered into by this Board at its several Meetings, be read in the year following, together with the Statutes.'

The resignation of the Rev. Mr. Denvir having been communicated to the Board, the appointment of a Professor for the Chair of Natural Philosophy became necessary. Whereupon it was ordered that the provisions of the Statute regulating the appointment of Professors, as well as the resolution of the Board relating thereto, should be strictly carried out by the President. The votes of the judges, when collected, were to be delivered to the Most Rev. Dr. Murray and the Right Rev. Dr. Doyle, who were authorized, after inspecting such votes, to appoint a person to fill the Chair of Natural Philosophy until the meeting of the Board next following such appointment.

In September, Rev. Thos. Kelly notified his appointment to the See of Dromore, handing in, at the same time, his resignation of the Chair of Dogmatic Theology, which he had held only for one year. The resignation was accepted; and it was ordered that a concursus be proclaimed for the purpose of filling the vacant chair. Thereupon, in due course, the Rev. Mr. Renehan, Sub-Dean, and the Rev. Mr. Higgins, offered themselves as candidates for the vacant Chair of Dogmatic Theology. This was on September 12th, 1826.

CHAPEL: JUNIOR HOUSE.

On September 15th, the Rev. Nicholas Callan, having no opponent at the concursus, underwent the public examination prescribed by the new rule; and, having been recommended by the judges, was duly elected by the Trustees. This was the first appointment after a public examination. On the same day the result of the concursus held between the Rev. L. Renehan and the Rev. W. Higgins was communicated to the Board. Having heard the opinions of the judges, the Trustees appointed the Rev. William Higgins to be Professor of 'Dogmatical Theology.' It was the first concursus that took place in the College. Hitherto the candidates appear to have been few, and the position of the Professors was not considered so desirable as to attract the ablest ecclesiastics in the country to compete for the chairs.

But now the College buildings were greatly improved, and better accommodation had been provided both for the Professors and Students. The status of Lecturers, too—the *Magistri-Tirones*, as they were called in the old Statutes—was no longer recognised by the new Statutes of 1820; and they had practically disappeared from the College, for the office was formally abrogated in 1823, when the Dunboyne was, for the first time, regularly constituted under its own Prefect. Then, the special opportunities which the Dunboyne Students now had, of reading an extended course, naturally encouraged the ablest amongst them to look out for vacant chairs in the future. So we find that henceforward there was no lack of candidates to contest the vacancies, as they arose; except now and again, when some person of remarkable ability, or very special claims, was permitted to get a chair unopposed.

It is said that Dr. Higgins, although, at the beginning, seriously indisposed, made on this occasion a very brilliant concursus. We could expect nothing else, from what we know of his subsequent career, both as a Professor and a Bishop. At his public Thesis in Rome, at the conclusion of his course, he undertook to answer the objections of all comers. It is the tradition in the diocese of Ardagh, that, on this occasion, a Jewish Rabbi urged certain objections against the fulfilment of the prophecies, by quotations from the Hebrew text of the Old Testament. Dr. Higgins answered the objector in his own Hebrew tongue, and produced, it is said, such an impression on the Rabbi, that, shortly afterwards, he himself became a Christian. It is conceded on all hands, that he was a very eminent scholar in Dogmatic Theology, and was specially skilled in the Hebrew and the kindred Oriental languages. In Rome, of course, he had opportunities of becoming a skilled Orientalist, which neither Ireland nor any other part of Western Europe could afford at the time.

It appeared from the President's Report that considerable relaxation of discipline had arisen from 'the indulgence granted to the students on Christmas Day and St. Patrick's Day.' The *gaudeamus* on these occasions had always been of a lively and varied character. With a view, however, to prevent things being carried too far, it was now ordered that reading should, as on other days, be kept up during the dinner; that an hour was to be allowed to the students for taking their wine, and talking *ad libitum;* but that nothing like uproar or disorder was under any circumstances to be permitted. They were then allowed to go to their respective halls, and amuse themselves singing songs or otherwise until seven o'clock. There were, however, to be no toasts, nor drinking of healths, nor speech-making in the refectory, and after seven o'clock the students were to go on with their studies as usual in silence. These were rather stringent regulations for the only two feast-days in the entire academic year.

At the June Board, 1827, the Trustees, whilst highly approving of the action of the President and his Council in excluding from the Dunboyne, students who had omitted to read the year's course of Natural Philosophy and Mathematics, dispensed with the rule for that year; and allowed such students, if otherwise qualified, to be admitted on the Dunboyne. But that dispensation was not to be made a precedent for the non-observance of the rule in future.

At the same Board the Rev. John Commins, the Bursar, sent in his resignation, which was accepted; and he was granted £100 a-year for two years as a temporary provision. At the end of that period a more permanent provision for the ex-Bursar was to be taken into consideration. Mr. Commins had been Bursar since 1816. He was apparently a Priest of the diocese of Dublin, for in the years immediately preceding his appointment there appears on the College list the name of 'Joannes Commins, Dublinensis.' He was ordained Priest in 1815. After his resignation, Dr. Montague, the Vice-President, resumed the office of Bursar, which he had resigned on the appointment of the Rev. Mr. Commins, and which he subsequently held for many years to the great advantage of the College. In July of this year (1827) 'the Rev. Mr. Renehan (Sub-Dean), the Rev. Mr. Hanlon (Student), and the Rev. Mr. Brennan[1] entered the lists in a concursus for the Chair of Scripture and Hebrew, vacant by the promotion of the Most Rev. Dr. Browne to the Coadjutorship of Kilmore.' The future Prefect of the Dunboyne was defeated on this occasion—at least the chair was given to the Rev. Mr. Renehan. The Rev. Thomas Furlong, Dunboyne Student, was then appointed Sub-Dean in succession to Mr. Renehan.

The year 1828 was a great year for new appointments in the College, some of which were rendered necessary by certain changes made in the arrangements for carrying on the Classes of Theology. Very important regulations, which are still in force, were also made at the June Board, regarding the establishment of Burses in the College.

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[1] The 'Rev. Mr. Brennan' was the 'Rev. Harry Brennan,' of the Diocese of Elphin, the brother of the well-known and greatly-beloved Father Malachi Brennan, P.P. of Cliffoney, with whom we spent, as Curate, seven of the happiest years of our life. The latter used to say that Harry had the theology, but that he himself had the common sense of the family.

It was ordered that all legacies, donations, and investments, to be hereafter received for the support of a student, or students, for any one or more of the several dioceses in Ireland, shall be received on the following conditions, and on no other; but they are not to have a retrospective effect :—

'(1) The College will receive such students only as are presented to the President by the Bishop or Bishops whose subjects they are.'

'(2) No student shall be admitted to any burse or foundation in this College, except such burse or foundation be sufficient for the maintenance of such student, or on the express condition of the deficiency, if any, being supplied by such student, the Bishop presenting him giving an assurance, in writing, to the President, that such deficiency will be supplied.'

'(3) That foundations in money or chattels, established in this College for the maintenance of students, shall, at the time of such foundation being made, produce annually a sum equal to that which would be payable by them if they belonged to the class of pensioners.'

The Board took occasion of the resignation of Dr. Anglade to change the system of instruction hitherto adopted in the Classes of Theology. According to that system, all the Divinity Students of the First, Second, and Third Year formed but one class, and attended the Lectures of the Professor of Dogma in the forenoon, and of the Professor of Moral Theology in the afternoon. Two disadvantages resulted from this system—first, the class was too large; and, secondly, the men of the First Year, beginning Theology, had to fall in with their class-fellows in whatever part of the course, both of Dogmatic and Moral Theology, the Professors happened to be engaged at the time.

But now it was resolved to form separate classes for the students of each of the three years; and the same Professor was required to teach his own class a one-year's course, both of Dogmatic and Moral Theology. This enabled the Professors to divide the entire course into three equal sections; and it also enabled the students to begin at the beginning, so to speak, and afterwards to continue their course in the logical sequence of the various treatises. It put more work, however, on the Professors, and required them to be adepts both in Dogmatic and Moral Theology; which are subjects of a very different character, and requiring very different treatment at the hands of a Professor. In accordance with the new rule, it was resolved that Dr. Higgins, hitherto Professor of Dogma, should thenceforth be

Professor of the 'First Class of Dogmatical and Moral Divinity, with an additional salary of £20 per annum allowed only personally to him.' This was given as a *placeat* for disturbing the routine of his duties.

In consequence of the resignation of Dr. Anglade, and the new Statute regarding the Classes, two Chairs of Theology were now vacant, for which a concursus was held, in August. There were only three candidates—the 'Rev. Mr. Carew, Mr. Hanlon, and Mr. O'Keane.' Mr. Carew was Professor of Humanity since 1825. Mr. Hanlon was in after years the celebrated Prefect of the Dunboyne. He had been defeated the previous year, but he was now successful. If he showed at his concursus anything of that form in Dialectics which made him afterwards the terror of the Logicians at their examinations, he must have been a formidable competitor. Of Mr. O'Keane we can discover nothing, except that there was a Nigellus O'Keane, from the Diocese of Derry, who got a premium in Scripture, in 1825, but only a distinction in Theology. He was defeated—Rev. Mr. Carew having been appointed to the second Chair, and Mr. Hanlon to the third, or Junior Chair of Theology.

At this same Board (29th August, 1828) another most distinguished member of the College Staff, in after years well known in Maynooth and throughout all Ireland, was appointed for the first time. A concursus had been proclaimed in the usual form, for the Chair of English Rhetoric and French, vacant by the resignation of the Rev. Mr. Boylan; but only one candidate came forward—'the Rev. Mr. Whitehead, of the diocese of Tuam.' Mr. Whitehead having gone through the usual public examination, and having been approved and recommended by the President and Council, was accordingly appointed to the 'Chair of English Eloquence and French.' Thus Dr. Whitehead and Dr. O'Hanlon, afterwards lifelong friends, were appointed Professors on the same day. Dr. Whitehead, however, was not so distinguished in his classes as Dr. O'Hanlon; the latter, nearly always, got the highest place, whilst Dr. Whitehead got only second or third premium. On the same day the Rev. Mr. Tully, who was also a distinguished student in his classes, was appointed to the Chair of Irish, which he subsequently held for forty-eight years. A concursus had been proclaimed, but no other candidate appeared.

As there were now three distinct Classes of Theology in the house, it was ordered—

> 'That a Sermon shall be preached on each Sunday by one Student of each Division in the presence of such of the Superiors or Professors as may find it convenient to assist; and

that the President do direct one of the Superiors, or Professors of Theology, Rhetoric, or Elocution, assisting at the Sermon, to make such brief observations on the composition and mode of delivery of the preacher, accompanied with such useful reflections on the duties of clergymen as the occasion may seem to warrant.'

This was a most useful rule, and was, indeed, for many years the only substitute for a Chair of Sacred Eloquence existing in the College. As the Statute, however, was not mandatory,[1] so far as the Professors were concerned, they seldom attended. But the Vice-President in the Senior Hall, and one of the Deans in the other divisions, always attended and criticized the discourse. It afterwards became customary for the Superior in charge to invite one of the Dunboyne men, or of the other students present, to pronounce his judgment first on the sermon. That was generally a eulogy of some kind or other, often incongruous enough, for few students had the moral courage to criticize their fellow-students with freedom and

THE AULA MAXIMA.

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[1] It was made mandatory in June, 1813, and the Professors were divided amongst the three divisions, but it appears to have afterwards fallen into disuse. In 1834 the Board again insisted on its fulfilment, and again it appears to have been ignored.

discernment. To hear Dr. Whitehead on those occasions was always a useful lesson and a great intellectual treat. His language was always eloquent, and his observations were so racy and so appropriate, and at the same time so instructive, that the students were always delighted to hear him criticise the preacher. The narration and dissection of his criticism generally occupied the Senior Students during their walk after the sermon, so that by the time the dinner-bell rang almost every student in the Senior House knew the substance of 'Bobby's' eloquent criticism of the sermon in the prayer-hall.

In June, 1829, Dr. Whitehead was promoted to the Logic Chair, which he won by a brilliant concursus. He had for competitors 'the Rev. Joseph Dixon and the Rev. Francis Magennis, of the Dunboyne Establishment.' In 1828 Magennis (of Clogher) got the First of First in Dogmatic Theology, in Moral Theology, and in Scripture; Dixon getting second place in Dogmatic and Moral Theology, and Second Premium only in Scripture. In 1829 Magennis got the first place on the Dunboyne; but Dixon's name does not appear. He was probably preparing for his concursus, and did not stand the Dunboyne examinations. He was appointed, however, next day (June 24th) Junior Dean in the place of the Rev. Thomas Furlong, who had been elected to fill the Chair of Humanity.

It was determined in 1821 by the Trustees, that 'after the expiration of two years from this date, no scholar shall be admitted upon the Establishment of the Royal College of Maynooth who shall not be found capable of answering in the Latin and Greek authors set down on the list annexed.' The list of authors was large enough; but nothing else was required—neither Grammar, Geography, nor History of any kind—nothing but a certain knowledge of the Greek and Latin authors. Many students, in consequence, found their way into the College whose knowledge of the English Language was of a very rudimentary character.

> The Trustees now made a further regulation, 'that after the expiration of two years from this date, no scholar shall be admitted into the College of Maynooth who shall not be found capable of answering in Murray's *Abridgment of English Grammar*, a short system of Geography, and the Elements of Arithmetic, for entrance into the Class of Humanity; together with Greek and Roman History, and Algebra, as far as Quadratic Equations included, for entrance into Rhetoric; and for entrance into Logic, besides the above two courses, English and Irish History, with six Books of Euclid.

This, no doubt, was a great and necessary improvement; at the same time, it must be borne in mind that in many parts of the country there were then no

Diocesan Seminaries for Catholics, and the National Schools had not yet been established; so the poor boys had nothing at their disposal but the resources of the hedge school, or the services of a private tutor, who was very often the hedge schoolmaster. Yet so competent a judge as Dr. O'Hanlon afterwards declared, that the scholars from those remoter parts of the country, so far as Latin and Greek were concerned, came up to the College better equipped than many of those who came from the Seminaries.

We incidentally get a glimpse of the domestic life of the College on the occasion of a *gaudeamus* from the evidence of a witness, who was in 1819 a student, but afterwards became a priest, and subsequently an apostate—the Rev. J. W. Burke, of the diocese of Kilmacduagh. He was examined before the Commission in 1853; and his evidence is by no means creditable to himself or to those who put him forward to attack his *Alma Mater*, for his answers are full of inconsistencies and contradictions.

The Emancipation Bill—or more properly the Catholic Relief Bill—received the royal assent on the 13th of April, 1829. It was a day of great rejoicing throughout all Ireland, but especially, and very naturally, in the College of Maynooth. Dr. M'Nally, in his evidence before the Commission, in 1853, said it was the one public question in which, at the time, the students really felt an interest. The Penal Laws—the odious Penal Laws—had pressed on all Irish Catholics with great severity; but, of course, they pressed with still greater severity on the clergy than on their flocks. Now that the last heavy links were broken, it was only natural that the Levites of Maynooth should rejoice, with a full and abounding joy.

So they had a *gaudeamus;* 'the College authorities supplied wine on the occasion;' and, says the Rev. Mr. Burke, 'I was much shocked at what I witnessed that night.' It was not intemperance that shocked this excellent man—there was none of it—nor rowdyism of any kind, such as sometimes disturbs the decorum of college festivals elsewhere. No, there was none of these things—the shocking thing was a verse of a song; and the song—well, let the reader judge from Mr. Burke's own narrative.

> 'The students invited the authorities to join them on the occasion of the celebration, and they did so; it was celebrated with music and singing. The best singers were selected to sing on this occasion, and amongst the songs sung that night was one said to be composed by Dr. England, who was educated at Maynooth—he was Bishop of Charleston, in

America; and this song, so far as I can recollect, was the only one encored on that occasion. Part of the song runs thus:—

> "Columbia's banner floats on high;
> Her eagle seizes on its prey;
> Then Erin wipe thy tearful eye,
> And cheer thy hopes on Patrick's Day."

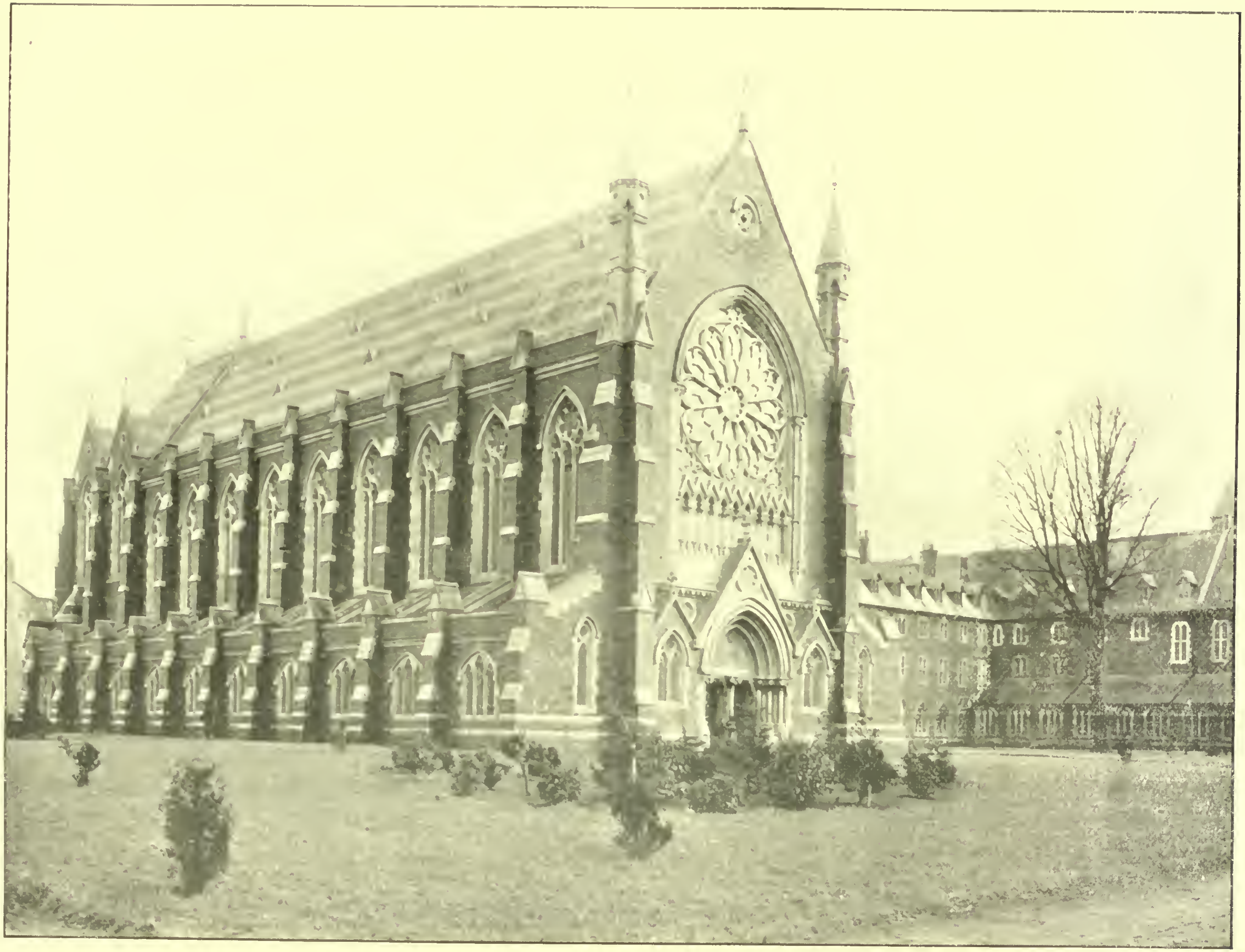
The next stanza says:—

> "The toast we'll give is Albion's fall,
> And Erin's pride on Patrick's Day."

'At this last sentiment being uttered, the authorities and students were instantly on their legs, and cheered the sentiment; they encored the song over and over again; and, as well as I recollect, it was the only one they encored that night.'

The second thing which shocked Mr. Burke was—that once in the chapel he heard some students, instead of joining in the usual and orthodox prayer for the King, that is, '*Domine salvum fac regem,*' intone, in all solemnity, '*Domine salvum* WHACK *regem.*' Such were Mr. Burke's weightiest charges against Maynooth. We wonder what would have happened to the College, if some one of its staff, or of its students, was inspired, for it needed inspiration of some kind, to compose Dr. Ingram's immortal song—*Who Fears to Speak of Ninety-eight?* It is probable from the reference to St. Patrick's Day, in the song quoted above, that the convivial meeting in question was the usual one to celebrate the Feast of the Patron of the College. It had a special significance on the present occasion, as almost synchronizing with the passing of the Relief Bill. But, neither then nor now, would any sane man take *au serieux*, the songs which some young student, from Kerry or Donegal, might sing on such an occasion. We have heard Dr. Ingram's lyric sung on these occasions, and sung with as much spirit, and applauded as loudly, as it ever was in Trinity College. On these stirring occasions, national songs always bring down the house, and always will command applause in Maynooth, until the national spirit becomes completely dead in the land. *Then* they may get another key-note.

In 1832 a 'Board of Health' was established, consisting of the Medical Officers of the College, the President, Vice-President, and Deans, together with the Prefect of the Dunboyne Establishment and Professor of Sacred Scripture.' This Board got the largest powers of inspection, and was supposed to keep a close eye on the sanitary state of the 'College and its precincts'—*quoad loca, res, et personas* —but, like most other sanitary boards, its members appear to have contented



THE COLLEGE CHAPEL, FROM THE NORTH WEST

themselves with making regulations—on paper. It would be interesting to try and ascertain what special sanitary instincts the Prefect of the Dunboyne Establishment and the Professor of Scripture possessed so as to qualify them for a seat on this Board, which the rest of the Theological Staff—not to speak of others—did not enjoy. The Sanitary Board was, however, thanked by the Trustees for its exertions, in June, 1833, and was requested to continue them.

On one of the very few occasions mentioned in the history of the College, the Board convened for the 26th of June, 1832, failed for want of a quorum. Only three members attended—the Most Rev. Dr. Murray, Dr. M'Loughlin, and Dr. Kelly.

At this June Board, 1833, the following well-deserved tribute was paid to the President, Dr. Crotty (of whose life we give a full account elsewhere), on the occasion of his promotion to the see of Cloyne:—

> 'Resolved—That while we, in common with the entire Irish Church, rejoice at the elevation of the Right Rev. Dr. Crotty to the episcopal dignity, for which he is so eminently qualified by his virtues and learning, we cannot, as Trustees of this Establishment, avoid expressing our deep regret at the heavy loss it is about to sustain by the departure of a President who has governed it for twenty years with the greatest advantage to religion, and in the fullest possession of our entire confidence. We deem it our duty to offer to his Lordship the assurance of our gratitude and esteem, and to pray his acceptance of our warmest and most sincere thanks.'

This has the ring, not of a mere formal resolution, but of a heartfelt utterance; and no President ever deserved it better than Dr. Crotty. He was called upon to preside over the College in very difficult times. He had to eradicate a spirit of insubordination, which, though quelled for a time by strong men before him, was, nevertheless, slumbering in the College, and might at any time, under a feeble government, break out again in acts of serious disorder. By firmness and prudence, combined with strict and impartial justice, he drove that spirit out of the College, and, at the same time, contributed to raise the literary status of the Institution, in all its departments, to a high standard of excellence. His name should never be forgotten in Maynooth.

'The Rev. Michael Slattery was at the same Board appointed (by ballot) as his successor.' Dr. Slattery occupied the position of President of Maynooth for seven months only. The Brief appointing him to the Archiepiscopal See of Cashel is dated December 22nd, 1833, six months after his election as President, and he was consecrated on February 24th, 1834. He had previously sent in his resignation of the office of President, which was formally accepted by the Board on the 25th January—a month before his consecration.

DR. SLATTERY, whose portrait in the Refectory at Maynooth is reproduced in this volume, was a most accomplished scholar and polished gentleman. He had first graduated as a Master of Arts in Trinity College, Dublin. His name next appears in the books of Carlow College, in 1805, as 'Mr. Michael Slattery of the diocese of Cashel.' Having completed his studies in Carlow, he was, in 1809, appointed Professor of Philosophy in that College, and held that Chair for many years. Dr. Doyle sought to get him promoted to the see of Cashel, in 1822, on the death of Dr. Everard. In this, however, he failed for the time ; but afterwards he secured Dr. Slattery's appointment to the Presidency of Maynooth.

On the death of Dr. Laffan he was, however, appointed to the see of Cashel, over which he presided, to the benefit and credit of the diocese, for many years. We shall meet him again at the Synod of Thurles.

At the same Board it was decided 'in consequence of the increased number of students, and for the better maintenance of discipline,' to appoint a second Junior Dean. As this required a slight change in the Statutes (c. iv., sec. 1), it was resolved to apply to the Lord Lieutenant for his sanction to make the necessary alteration in the Statute. Meantime, the Rev. John Derry, of the diocese of Clonfert, was appointed to act as Second Junior Dean of the College.[1]

Dr. Derry acted as Second Junior Dean in the College until 1837, when he resigned his office on his appointment to the parish of Ballymacward in his native diocese. His successor was Dean Lee, who was appointed Second Junior Dean, at the June Board in 1837. Dr. Derry was not *formally* appointed as Dean in Maynooth until September, 1834; when the Statute, authorizing the appointment of a second Junior Dean, had been sanctioned by the Lord Lieutenant. A fuller account of Dr. Derry is given amongst the memoirs of the College officials who became Bishops.

At the January Board (1834) Dr. Slattery resigned. The Board then proceeded by ballot to elect a new President, 'and it was ascertained that the Rev. Nicholas Foran was duly elected.' The Secretary was directed to inform Rev. Mr. Foran officially of his appointment as President of the College. Father Foran appears to have accepted the office at first, but afterwards he changed his mind. He sent in his 'resignation' to the June Board, and this having been announced by the Secretary: 'It was resolved unanimously, and without scrutiny, no other candidate having been proposed, that the Rev. Michael Montague, Vice-President, be appointed President of the College'—a very fitting selection of a man who had already rendered eminent services to the College for more than thirty years. Dean Dowley was at the same time appointed Vice-President.

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[1] The proposed change was that for the words 'Duos quos Decanum seniorem et Decanum Juniorem appellamus,' should be substituted the words, 'Tres quorum unum Decanum seniorem, alteros vero Decanos Juniores appellamus.' It was sanctioned *by non-objection*, June 27th, 1834.

Of Dr. Foran we have obtained the following particulars from his successor, the present Parish Priest of Dungarvan:—

Dr. Foran was born in Waterford about the end of the last century. He studied in Maynooth College (where we find he matriculated for Humanity on the 5th October, 1804). When ordained, he was appointed Professor in St. John's College, Waterford, of which he afterwards became President. He became, subsequently, Parish Priest of Lismore, and was thence translated to Dungarvan in 1828. On the election of a successor to Dr. Kelly, in 1829, he was *dignissimus;* but Dr. Abraham having been appointed Bishop, he continued Parish Priest of Dungarvan. It was whilst in Dungarvan he was offered the Presidency of Maynooth in 1834. When Dr. Abraham died, in 1837, he was again made *dignissimus* by the clergy of the diocese, and was consecrated Bishop of Waterford and Lismore, on the 24th of August, 1837. He died suddenly on the night of the 11th of May, 1855, at Dr. Hally's house in Dungarvan.[1]

Dean Dowley, however, had made up his mind to leave the College; and he resigned the office of Vice-President two days after his appointment, to the great regret of the Trustees. When his resignation was announced they resolved: 'That we accept with feelings of deep regret the resignation made by the Rev. Philip Dowley, of the office of Vice-President; and that, holding in grateful recollection his long and valuable services to the College, we beg to return him our thanks, and to present him with £100 as a slight remuneration.'

The Rev. Philip Dowley had served the College well for many years, for he was appointed Senior Dean so far back as the 21st of June, 1820.

Father Philip Dowley[2] was born in the Co. Waterford, and entered the College of Maynooth for the Physic Class in 1812. His course was so distinguished and his life so exemplary, that he was ultimately appointed Junior Dean of the College. Afterwards he became Senior Dean, and finally Vice-President. At that time, in 1833, under the sanction of His Grace Dr. Murray, Archbishop of Dublin, a number of young priests formed the project of introducing into this country a branch of the Congregation of the Mission of St. Vincent de Paul. They waited on 'Dean Dowley,' as he was styled at that time and very generally to the end of his life, at least among his old friends, to request of him to consent to become their Superior. The Bishop of Waterford, Dr. Foran, refused to agree to part with Father Dowley, but at the end of a year changed his mind, and allowed him to accept the position of first Superior of St. Vincent's Priests of the Mission in Ireland. Father Dowley had a clear penetrating mind, and an exceedingly warm heart. His Conferences and Retreats in Maynooth were greatly admired, and as a director of conscience, he was prized beyond measure. From the beginning he was the very type of an edifying ecclesiastic, and was looked upon by Bishops and Priests as a man of consummate prudence. His piety to the end of his life was warm and touching. In 1839 he was appointed Visitor of the Priests of the Missions of St. Vincent de Paul by his Superior-General. He came to Castleknock in 1834, and during his thirty years' administration, added building to building, and established the name of that college through the length and breadth of Ireland. His life was retired and most edifying. He was the friend and confidant of most of the Irish Bishops of his time. He was named co-Visitor, with Cardinal Cullen, of the Cistercian Abbey of Melleray, and Vicar-General to more than one of the Foreign Mission Bishops. He governed the Province of the Vincentians to the end of his life, when, at the age of 76, he died at Castleknock a most holy and consoling death, and was buried in the cemetery there at the base of the old Castle of the Tyrrells on the hill.

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[1] Letter of Very Rev. F. O'Brien, P.P., V.G., 13th November, 1894.

[2] This sketch has been kindly furnished by Very Rev. M. O'Callaghan, St. Vincent's, Cork.

Dr. Renehan was appointed Vice-President, in succession to Dean Dowley. He had, for seven years, occupied the responsible position of Professor of Scripture and Hebrew, and, in that office, had acquired the reputation of being an able and painstaking Professor. For the next ten years he gave cordial assistance to Dr. Montague in the government of the College, and succeeded his old friend as President. A full account of his services will be given hereafter.

The Chair of Scripture being now vacant, the Trustees took the opportunity of adding very seriously to the work of the Chair, by resolving—'that, in future, the Professor, in addition to the present duties of his office, do give three classes in the week to the Fourth Year's Divines, the subject-matter to be *De Gratia*, *De Justificatione, De Merito*, *De Confirmatione*, *et de Ordine;* and such portions of the Decalogue as were omitted during the preceding year.' This arrangement was very unfair to the unhappy Professor of Scripture and Hebrew, who had already quite enough to do, if he did it well. It is true that on certain days he had no class; but then the preparatory work for the classes, in his case, was enormous, a fact which the Trustees do not appear to have realized. This is the first we hear of a 'Fourth Year's Divines' Class.' It was not yet regularly constituted as an independent Class, with its own Professor; and, at first, it appears to have consisted of those students for whom there was no call to the Mission at the time, and who were, in consequence, allowed to remain in the College, awaiting a vacancy in their dioceses, and meanwhile utilizing their time by studying those treatises named above, which they were unable to get through during the ordinary three years' course. No doubt, they would still need the guidance of a Professor;

but it was hardly fair to put so much extra work on the Professor of Scripture and Hebrew, except as a mere temporary expedient.

At the September Board (17th, 1834) it was announced that the usual proclamation of a concursus for the Chair of Scripture and Hebrew had been made in accordance with the Statutes. Only one candidate, however, the Rev. Joseph Dixon, Sub-Dean, had presented himself. Thereupon, the Rev. Mr. Dixon, 'having undergone a previous public examination,' was appointed to the Chair of Sacred Scripture and Hebrew, vacant by the promotion of the Rev. Laurence Renehan to the Vice-Presidency of the College. It was a fortunate promotion. Few Professors of Maynooth did so much as Dr. Dixon to advance the studies of his Class. We give a full account of his life and writings in another chapter. He held the Chair of Scripture for nine years, until his election as Primate, in October, 1852.

Professor Furlong, of the Humanity Class, was, at the same time after Public Examination, appointed to the Chair of Rhetoric, vacant by the resignation of the Rev. Jeremiah Donovan. It was ordered that proclamation be made for a Concursus for the vacant Chair of Humanity.

DR. RENEHAN.
From a Painting at Maynooth.

The Rev. Miles Gaffney was also appointed Senior Dean, in the room of the Rev. Philip Dowley, resigned; and the Rev. John Derry was formally appointed as Junior Dean in the College.

It appears that at this time the Deans were somewhat remiss in the discharge of some of the duties annexed to their office, for the President was directed to 'remind the Senior and Junior Deans of the provisions of the Statutes (chap. IV.) as to the vigilance necessary in the discharge of their duties, and their punctual attendance on those occasions specified in Section 3 of the said Statutes.' Section 3 of chap. IV., here referred to, prescribes that it will, at all times, be the duty of the Deans to impress the minds of the students with the principles of piety and modesty; to preside and assist always at the exercises which take place outside the class-halls (*scholas*); to be present at morning and evening prayers, and also at recreations, walks, and public studies.'

In February, 1835, Rev. Charles Russell was appointed to the Chair of Humanity, after a public examination, no other candidate having presented himself at the concursus, which had been duly proclaimed. At this public examination it is stated that the Rev. Charles Russell (afterwards President) 'answered in a manner highly satisfactory.'

It appears that it was in January, 1836, that the Professor of Humanity was first required 'to teach Mathematics to those who may be rejected on that account, as well as to those who may have already entered without the required knowledge.' The 'rejected' here must refer to those, who from their ignorance of Mathematics were rejected from a higher class—Rhetoric or Logic—to which their answering in other subjects would have entitled them. Thenceforward Algebra was taught in the Humanity Class, and, later on, Geometry in the Rhetoric Class, so as to qualify the students in those classes to enter on the studies of the Physic year with profit to themselves. Many of the students in Humanity and Rhetoric were very backward at their entrance in the mathematical subjects, and some of them never made any notable progress in Mathematics. To be brought up to the black-board was always a terror to those gentlemen. It was nicknamed the 'mare,' because when brought up to the board, and found to be ignorant of the business, they were sent back to their places in disgrace before the whole class. This was a metaphorical 'kick;' and hence the innocent cause of their disgrace was called the 'mare.' 'Were you up at the "mare" to-day?' was certainly the common slang in our time.

At the June Board, in 1836, several important regulations were made for the Classes of Theology, without prejudice, however, to the precedency of the Professors. Its object was 'to enable the Professors to teach, each in succession, the whole course of Theology, now taught by the three Professors,' instead of confining them to teach, each perpetually, the same tracts. The future programme of the classes was so arranged as to carry out this purpose 'without removing the Professors from the respective classes over which they have been appointed to preside,' and at the same time without any injury to the studies of those students who had already completed a part of their theological course. Before, the subject-matter for each of the three classes was fixed; but, now, it performed a periodic revolution through the classes, so as to bring each of the treatises usually read within the scope of each of the three Professors. The details are intricate, and need not be here reproduced.

It was also decided at this meeting that the President, Vice-President, and Dean, with such Professors of Theology as could assist, were to take part with the Prefect of the Dunboyne 'in examining the compositions of the Senior Students, and in adjudging the premium to the most deserving.' It was further decreed at this meeting that the premium given in the Classes of Rhetoric, Humanity, English, Irish, and French, was thenceforward to be given for 'the best composition' in each class; and 'the best composition' was afterwards to be recited by the composer in presence of the Board. This premium is now called a *Solus*, as only one can get it; and, of course, it is a great object of ambition in the various classes named above.

In November, 1836, the Trustees judged 'it expedient to re-appoint two Junior Deans;' and, accordingly, the Rev. Robert Cussen, of the Diocese of Limerick, 'whose merits were known to several of the Trustees then present,' was appointed Junior Dean. The appointment of a second Junior Dean was deferred to the next Board. This shows that the Rev. John Derry must have resigned his office of Junior Dean before November, 1836; but we find no reference to it in the *Journal* of the Trustees. The Rev. Mr. Lee was appointed as 'Second Junior Dean' at the next meeting of the Board in January, 1837; the Rev. George Crolly was proposed for appointment as Dean on that occasion, but Rev. Mr. Lee had 'the majority of the votes in his favour.'

Two important regulations were also made at this Board, which have not, it is to be feared, been either repealed or regularly carried out. First, that not more than one-fourth of the entire Class was to be called to the 'First Class;' and, secondly, that 'the Professors of the College are expected to consult their respective Assessors at the Examinations, before they determine the premiums or other distinctions in their respective classes.' It appears to us that this is a very judicious regulation, which if carried out, might greatly tend to help even the most enlightened and conscientious Professors in forming an equitable judgment on the relative merits of his students. It is true that no one else is so well qualified to judge of the relative merits of the students as the Professor; but it is also true that no one is perfectly free, in his judgments, from unconscious partialities and idiosyncrasies, which the opinions of others might help to remove, especially when he is not bound to adopt their views.

At the June Board, it was resolved that, according to the literal meaning of the second paragraph of the sixth Chapter, 'the Deans, so long as they hold the office of Deans, cannot be candidates for a vacant Professorship in the College.' [1]

The President was also directed to inform the Senior Students that they are 'subject to the inspection and visits of the Deans, in common with the other students of the College.' The Senior Students claimed to be exempt from the jurisdiction of the Deans, especially in their own rooms, and to be subject only to their own Prefect, the President, and Vice-President. This exemption might lead to serious abuse; and it was wisely resolved not to allow any such claim of exemption. It was very seldom, indeed, that the Deans troubled them; but the right to trouble them was indispensable.

In assigning precedence to the Professors of the various Classes, it was resolved (February, 1838) that 'the Professors hereafter to be appointed to the Chairs of Rhetoric, Humanity, English, French, and Irish shall take their places at the College table according to the priority of their appointment.' Hence no precedence was given to any of the Professors of those 'junior' Chairs, except that arising from mere seniority on the Staff.

It appears that the Professorial Staff did not relish that section of the Statute which required all candidates for a Chair, Professors included, either to stand the concursus, or a public examination in the matter of the concursus, if there was only one candidate. They petitioned the Board to have some change made in the Statute, doubtless in their own favour, the exact nature of which is not stated. But the Trustees, after mature consideration of the petition of the Professors, were unanimously of opinion, that 'it is, at present, inexpedient to make any alteration in the Statutes.'

The Rev. William Kelly, 'Professor of English Elocution and French,' having resigned his Chair, with the purpose of going with Dr. Carew on the Madras mission, was allowed the same privileges as were allowed to Dr. Carew. At the same time proclamation was ordered to be made for holding the usual concursus for the vacant Chairs on the 3rd of September.

[1] The words are 'Candidati sunt (de Academiae primum membris loquimur) tum ipsi Professores tum seniores Alumni, modo tamen hi contendendi facultatem a Praeside et Concilio prius impetraverint.' This makes no mention of the Deans, and thus seems to exclude them as candidates for vacant chairs.

The REV. WILLIAM KELLY, of the diocese of Ferns, entered Maynooth in 1823, and joined the Rhetoric Class. He was a distinguished student, for we find that in 1829 he got the first place in Dogmatic and Moral Theology, but only the second place in Scripture—his rival being, in both classes, the well-known and accomplished Dr. Dawson, afterwards Parish Priest of Carrick-on-Shannon, and Vicar-General of the diocese of Ardagh. Father Kelly was appointed to the Dunboyne in 1829; and in the following February was elected, without concursus, but after public examination, to the Chair of English Elocution and French, which he filled with great success for eight years. Of his subsequent history abroad we could discover nothing.

Of DR. CAREW and his zealous companions we find the following official account given in the *Records* of the College :—

'On Sunday, 24th day of June, 1838, the Right Rev. Dr. Patrick J. Carew, late First Professor of Dogmatic and Moral Theology, in the College of Maynooth, was consecrated Bishop of Philadelphia (*in partibus*), and Coadjutor to the Right Rev. Dr. O'Connor, Vicar-Apostolic of Madras. The Most Rev. Dr. Murray, Archbishop of Dublin, being prevented by sickness from personally attending, the sacred ceremony was performed in the College Chapel by the Right Rev. Dr. Murphy, Bishop of Cork, as his Grace's delegate, assisted by the Right Rev. Dr. Foran, Bishop of Waterford, and the Right Rev. Dr. Healy, Bishop of Kildare and Leighlin. The Right Rev. Dr. Kinsella, Bishop of Ossory, preached an appropriate sermon; and the Most Rev. Drs. Crolly, Archbishop of Armagh, and M'Hale, Archbishop of Tuam; with the Right Rev. Drs. M'Gettigan, Bishop of Raphoe; Kernan, Bishop of Clogher; Crotty, Bishop of Cloyne; Denvir, Bishop of Down; and Egan, Bishop of Kerry, also assisted at the consecration.

'Dr. Carew received his preparatory education in the College of Waterford, his native city, and entered Maynooth College in August, 1817, as a candidate for the sacred ministry. The high Collegiate honours which indefatigable industry and superior talents secured to him in every department of academical studies, obtained him an appointment to the Dunboyne Establishment in 1823. His unbending integrity, extensive learning, grave urbanity of manners, and undeviating piety and regularity, pointed him out as a person admirably fitted to occupy a permanent place in the College. The Chair of Humanity becoming vacant, by the resignation of the Rev. Richard Gibbons, a concursus was published for September, 1824, and no other duly qualified competitor appearing, Mr. Carew was appointed to the vacant Professorship. Afterwards, in 1828, two Chairs of Theology being to be similarly disposed of, a concursus, as prescribed by Statute, was held between Mr. Carew, Mr. O'Hanlon, and Mr. O'Keane, a Professor in the Seminary of Derry, which resulted in the appointment of Mr. Carew to the First Chair of Theology, and Mr. O'Hanlon to the Second. He continued to discharge the duties of this important office with zeal and ability till his consecration.

'On September the 3rd, 1838, the Right Rev. Dr. Carew left the College finally, and proceeded to London to arrange matters relating to his Vicariate of Madras, and to the voyage thither of himself and companion. In a few days he was followed by five priests, viz., Mr. William Kelly, late Professor of English Elocution in the College; Messrs. Doyle, Mitchel, Kennedy, and Egan; and by Mr. Gannon, an ecclesiastical student just beginning his Divinity. Dr. Carew was also joined in London by some few students of other colleges, with a view to finish their studies in the Seminary at Madras, and engage in this Mission.'

The *Records* also give us, at this period, the names of several students who went on the foreign mission.

'*May*, 1838.—Messrs. Wallace, O'Meara, and Casey, all of Limerick, went over to labour on the Scotch Mission for Dr. Scott.

'*February*, 1838.—The preceding February, seven zealous students of this college renounced their prospects, and exiled themselves from friends and country, in order to devote their lives to the propagation of the Gospel of our Lord in New South Wales, under the jurisdiction of the Right Rev. Dr. Polding. These missionaries were Messrs. Rigney, Fitzpatrick, and Brennan ordained priests here. Messrs. Slattery, Mahony, and O'Reilly, ordained in London, and Mr. Lynch a sub-deacon.

'*December*, 1838.—Before the close of this year, Messrs. John and George Butler,[1] brothers, of Limerick; Thomas Butler and John Doran, of Dublin, ordained priests; and Christopher Fagan a sub-deacon (with Messrs. O'Gallagher and Kelly, who soon after fell sick) embarked for the Mission of Trinidad, under the care of the Right Rev. Dr. O'Donnell and Dr. Smyth.'

Dr. Whitehead, the Professor of Logic, was a candidate for the vacant Chair of Theology, but he became so ill that he was unable to enter the lists, although the concursus had been put off some days, so as to give him a chance of recovery in the meantime. The consequence was that only two candidates competed—the 'Rev. Dr. O'Reilly and the Rev. Mr. Gunn.'

This was a celebrated concursus; and it was the universal opinion that Dean Gunn had fully maintained the reputation of his *Alma Mater* in the concursus with Dr. O'Reilly, who was one of the most famous theologians of the Roman Schools. Dean Gunn had only a few days previously competed for the Chair of English Elocution and French, and yet he entered the lists anew against Dr. O'Reilly. While this second concursus was proceeding, the Rev. Mr. Cussen, Junior Dean, resigned his office on his appointment to the parish of Bruff, diocese of Limerick, of which he was an *alumnus*. The Board of Trustees was sitting during the time the concursus was proceeding; and now the President, in the middle of the concursus, earnestly recommended the Rev. Mr. Gunn as a fit and proper person to be appointed Junior Dean, in succession to the Rev. Mr. Cussen. Thereupon it was resolved by the Trustees that 'in consideration of the strong recommendation of the President, as well as of their own personal observations of the abilities and acquirements which the Rev. Mr. Gunn had displayed during the concursus for both Chairs, he should be appointed Junior Dean, and was thereby appointed.' So all was amicably arranged. Dr. O'Reilly,[1] being then the only candidate, became Professor of Theology, but, as the official record quoted below expressly tells us, without any judicatum of superiority over his competitor. 'Mr. Gunn' became Junior Dean, and by this appointment ceased to be a competitor both for the Chair of Theology and of English and

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[1] The George Butler here referred to afterwards became the well-known Bishop of Limerick.

COLLEGE CHAPEL FROM THE SANCTUARY.

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[1] Memoirs of Dr. O'Reilly and Dean Gunn are given elsewhere.

French. Two candidates, however, still remained for the latter chair, the Rev. Mr. O'Brien and the Rev. Patrick Murray. The latter, who had been curate of St. Nicholas Without, in Dublin, was elected by ballot to the Chair of 'French and English Elocution.' A fuller account of this concursus also is given below.

Of the REV. ROBERT CUSSEN, who for a few years filled the position of Dean in the College, only a few particulars are known with certainty, and these few we owe to the kindness of Archdeacon Flanagan, the genial and cultured Pastor of Adare. Dean Cussen was born in Mungret-street, Limerick, in the year 1801. He received his early education at a private school in his native city; and at the age of sixteen proceeded to France to complete his studies—probably to the College of St. Sulpice. It is said that he obtained a Professorship and the dignity of Canon at Meaux; but this is not certain. He remained in France till 1830, when, on the outbreak of the cholera epidemic, he returned to Limerick, and was appointed Curate of St. Michael's. In 1836 he became Dean in Maynooth College; but after a few years he was recalled by his Bishop; created Parish Priest of Bruff, and Dean and Vicar-General of the diocese. He died on the 6th May, 1865, and was buried in his own parish church.

At the election of a Coadjutor Bishop for Limerick, held on the 5th of April, 1860, Dean Cussen, P.P., Bruff, was first on the list; Dean (*sic*) Butler, P.P., St. Mary's, Limerick, was second; and Dr. O'Reilly, S.J., Maynooth, was third. 'The prevalent opinion is, that the Rev. and Ven. Dean Butler is *dignissimus*, or Bishop elect.'[1]

The following official account of the double concursus referred to above is given in the *Records* for the year 1838—a book that has never been paged although it is dated. We give this official account all the more readily because it very fairly describes what generally takes place on such occasions:—

'The Right Rev. Dr. Carew, first Professor of Theology, and the Rev. William Kelly, Professor of English Elocution, having resigned their respective Chairs to the disposal of the Board, a written notice was published on the 30th of June, that on the following 3rd of September, 1838, and succeeding days, a concursus would be held for each of these Chairs. On the 2nd of September, Rev. Robert F. Whitehead, Professor of Logic, &c.; Rev. John Gunn, lately a Senior Student on the Dunboyne Establishment; and Rev. Edward O'Reilly, D.D., late Lecturer of Theology in the Irish College at Rome, presented themselves to the Council as candidates for the Chair of Theology; and the same Rev. John Gunn, Rev. Richard O'Brien, a Senior Student, and Rev. Patrick Murray, Curate of Francis-street parish, Dublin, also presented themselves as candidates for the Chair of English Elocution. The Council resolved that, out of three propositions taken by lot from each treatise of Theology, one should be taken also by lot, on which each candidate for the Theology Chair should deliver a premeditated dissertation for twenty-five minutes, and answer the objections which each of his competitors should in the same space of time propose against it. That ten questions from Moral Theology should be proposed to each on the second day. That on the third day each candidate should interrogate and object to each of his competitors in

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[1] *Freeman's Journal*, April 10th, 1860.

Logic, Metaphysics, and Ethics for half an hour, and answer the questions and objections put him during the same length of time, viz., half an hour for each competitor's objections, and that each should demonstrate four Propositions or Problems proposed them from Algebra, Geometry, Mechanics, and Astronomy. That on the fourth day two hours at least would be allowed them to write on a question of Theology, selected by lot in the same manner as the dissertation of the first day.

The Board of Trustees limited to three days the competition for the English Chair, for which the Statutes do not explicitly prescribe a concursus; and, to afford Rev. Robert F. Whitehead, who had taken suddenly ill, a fair opportunity, they deferred the concursus in Theology till September 6th. In the meantime the other concursus was held by the above-mentioned candidates.

On the first day each answered two questions from Moral and one from Dogmatic Theology, two from Logic, &c., and two from Geometry and Mechanics, and answered the objections of his competitors for ten minutes each. On the second day, questions were proposed them in Grammar and Rhetoric; they were required to read and account for some paragraphs in English and French Classics, and time was allowed them to interrogate and examine each other alternately. On the third day a theme was given them for English Composition, and a piece of English to be translated into French. The Rev. Mr. Whitehead not being yet sufficiently recovered, the concursus for Theology was commenced on 6th September between Rev. Mr. Gunn and Dr. O'Reilly, according to the order resolved on by the Council. But on the 7th September, an arrangement was suggested by the Board to which all the parties acceded, and which rendered further competition unnecessary. Whereupon, 7th September, 1838, Rev. John Gunn was appointed Second Junior Dean of the College; Rev. Edward O'Reilly, D.D., was appointed Third Professor of Theology; and the Rev. Patrick Murray was appointed Professor of English Rhetoric and Elocution.'

We are further informed in the *Journal* of the Trustees that the concursus for the Chair of Theology on this occasion was interrupted on the second day by the resignation of the Rev. Mr. Cussen, and the appointment of Mr. Gunn as Junior Dean. The Trustees, however, 'in justice to the Rev. Mr. Gunn, requested the attendance of the newly-appointed Professors, and informed them through the Chairman, that their appointments were made without any reference to the comparative merits of the Rev. Mr. Gunn, and without any acknowledgment that they, or either of them, had any superiority over him.'

The College at this period was straitened in its resources, so that it was resolved, no doubt with great reluctance, to suppress twenty-seven of the existing free places, in order to enable the Bursar to meet current expenses. This was one place for each diocese—a rather unfair proportion, but doubtless the most practicable at the time. Repeated applications, too, were made to Parliament at this time for an increase in the grant, but hitherto without success.

In April, 1841, the Rev. Mr. Fennelly resigned his office of Bursar, 'intending to proceed on a foreign mission in July next, and undertaking to discharge the duties of the office until that date.' The resignation was accepted; but no donation of a quarter's salary was given, most probably because the Trustees were then greatly in debt. Mr. Fennelly announced that he had borrowed, on account of the College, £3,000, half of which should be paid before July, and the remaining half before Christmas. The Trustees resolved 'to adopt effectual means to raise the required sum.' There is some reason to suspect that the Rev. Mr. Fennelly was not altogether so efficient and economical a Bursar as Dr. Montague.

At the June Board, 1841, Dr. Magennis's resignation of the Chair of the Second Year's Theology, on his appointment to the parish of Clones, was accepted, and a day fixed for the proclamation of the usual concursus for the vacant Chair.

DR. MAGENNIS was born in the village of Ballinode, within three miles of Monaghan, about the year 1805. He entered Maynooth in 1822, and passed for the Rhetoric Class. He was a highly distinguished student, for we find that, in 1827, 'Josephus Dixon Armacanus et Franciscus Magennis Clogherensis' got the first *Praemium* in Dogmatic and Moral Theology, Magennis getting also first *Praemium* in Scripture; whilst Dixon got only an *accessit*. He was certainly the first man in his own class; and though defeated for the Logic Chair by Dr. Whitehead, in 1829, he was the following year appointed without concursus, as no other candidate appeared, to the Junior Chair of Theology. He taught his classes with great applause for eleven years. There is no cause assigned in the *Journal* for the resignation of Dr. Magennis, except his 'appointment to the Parish of Clones.' It appears, however, that 'he was obliged to resign his Chair on account of certain political letters published in the Dublin newspapers (in 1841), which, it seems, gave offence to the Government at the time.'[1] Dr. Magennis was Parish Priest of Clones for six years only, as he died on the 5th of May, 1847. He was interred in the old church of Clones; but the remains have been lately transferred to the new church, and now lie 'opposite where our Blessed Lady's altar will be erected.'[2]

Dr. Renehan, in addition to his duties as Vice-President, was, on the departure of Dr. Fennelly, appointed to take charge of the office of Bursar in the College, at an additional salary of £40 for one year.

[1] Letter from Dr. Owens, Bishop of Clogher, to the author.

[2] Letter from Canon O'Neill, of Clones, to Dr. Owens.

The concursus for the vacant Chair of Theology—that of Dr. Magennis—commenced on Wednesday, August 25th (1841). Dr. Whitehead and Dr. Murray were the candidates. After the first day's work was over, Dr. Whitehead was unable, from illness, to continue the concursus. Thereupon, when this was officially announced by the physician, the Rev. P. Murray was interrogated in the remaining business of the concursus, as if there had been only one candidate. The opinions of the Council having been laid before the Board, the Trustees proceeded to an election, by ballot, with the result that the Rev. P. Murray received the majority of votes, and was, therefore, declared duly elected to the vacant Chair of Theology. The following is the official account in the *Records*:—

August 25th, 1841.—A concursus for the vacant Chair of Theology, vacant by retirement of Rev. F. Magennis, was this day commenced at ten o'clock between Rev. Robert F. Whitehead, Professor of Logic, &c., and Rev. Patrick A. Murray, Professor of English Elocution. Each candidate delivered a dissertation, or proof of the 'infallibility of the Church,' during half an hour; and answered the objections proposed by his opponent during another half hour. The exercise of this day terminated at twelve o'clock.

August 26th, 1841.—In consequence of Mr. Whitehead's delicacy of health, and his hesitation about attempting the other remaining labours of the concursus, the exercises of this day did not commence till two o'clock in the evening. At that hour Mr. Murray proceeded to answer the ten questions proposed from Moral Theology. Mr. Whitehead ascended the pulpit at three o'clock to give *his* answers to the same; but after saying a few words, in answer to the first question, he became too weak to persevere, and retired. Thus the public exercises of this concursus terminated; and after the Board had awaited the recovery of Mr. Whitehead, and spent some days in deliberation, the Rev. P. A. Murray was appointed Professor of the First Year's Divinity.

November 2nd, 1841.—A concursus for the Chair of English Elocution, vacant by the promotion of Rev. P. A. Murray to a Chair of Theology, was commenced this day. The candidates were Rev. M. Kelly and Rev. Jno. M'Evilly, a Senior Scholar of the diocese of Tuam. No hour having been fixed for opening the exercises, and the extern candidate requiring the formal approbation of a second Visitor-Trustee or of the Board, which, though hourly expected to assemble in sufficient numbers, did not assemble as a Board until the afternoon. The first exercise was appointed to begin at fourteen minutes past seven o'clock in the evening. Mr. M'Evilly, having retired from the contest, Mr. Kelly delivered, at that hour, a beautiful dissertation, and on the 4th November was examined for an hour in Moral Theology, Philosophy, and his own department of the English and French languages.

The *Journal* gives the following account of what took place at the Board, on November 3rd, with the Most Rev. Dr. Crolly in the Chair.

It was moved by the Most Rev. Dr. M'Hale, and seconded by Lord French—'That the Rev. Dr. M'Evilly having complied with the requisition of the Statutes, in obtaining the sanction of the Council to compete for the Chair of English Elocution and French language, and there being no other candidate legally qualified to offer himself at the hour of two o'clock, the time announced to the aforesaid candidates by the President, as fixed by the Council, we present him as the sole qualified person for the examination required by the Statute, previous to an election to the aforesaid Chair.'

An amendment, however, which explains the point at issue, was proposed by the Most Rev. Dr. Murray, and seconded by Dr. Egan—'That the Rev. Mr. Kelly, having presented himself as candidate for the Chair of English Elocution and French, with all the requisite qualifying documents, within the day appointed for the concursus, and before the concursus commenced, was, in the opinion of the Board, eligible as a candidate.' The amendment was carried by a majority.

Thereupon the Rev. Dr. M'Evilly (now the illustrious Archbishop of Tuam), withdrew from the contest; and the Board then directed that the President and Council should proceed with the examination of the Rev. Mr. Kelly (of Ossory) at a quarter past twelve o'clock; that is, one quarter of an hour after the time fixed for the beginning of the concursus. The Trustees also adjourned to be present at the examination. The Council, at its conclusion—same day—reported that they 'considered him eminently qualified for the vacant Chair of English Elocution and the French language.' The Board, having this report before them, proceeded to vote by ballot, and the votes being announced to be in favour of the Rev. Mr. Kelly, he was declared duly elected to fill the vacant chair.

The point at issue seems to have been this. The concursus, by the Statute, should begin on the sixtieth day after the date of its promulgation. '*Post id factum, sexagesimo neque amplius die petitio publice dator.*' On the present occasion, two o'clock seems to have been the hour fixed by the President for announcing the Dogmatic Proposition to the candidates; and it would appear that the Rev. Mr. Kelly had not at that time the necessary documents authorizing him to become a candidate. It was, therefore, contended by the other side that he was not at two o'clock legally a candidate. But he got the necessary authority before the hour fixed for actually commencing the concursus in the evening, and was therefore legally qualified when it began. The Trustees decided that in these circumstances he had a right to compete. The same point was raised in September, 1879, when the writer of these pages was placed in somewhat similar circumstances, being late for the announcement of the proposition, and without the necessary papers, which were obtained, however, before the time fixed for commencing the exercises next day. The point was ruled by the present Archbishop of Dublin, then Vice-President of the College, in his favour; and he was admitted as a duly qualified candidate.

At this Board the President, Dr. Montague, 'reported very favourably on the present State of the College.'

Dr. Renehan was, in 1843, thanked by the Board for 'the zealous, efficient, and successful discharge of the duties of Bursar, since his appointment to that office.' At the same time the Rev. Thomas Farrelly was appointed 'Assistant Procurator' for one year at a salary of £60; and he was to act under the immediate direction of the President and Vice-President.

In November, 1843, Dr. M'Nally having been appointed Coadjutor Bishop of Clogher, resigned his office of Prefect of the Dunboyne Establishment. A gratuity of £100 was thereupon voted to him by the Board in recognition of his long and valuable services in the College. He had been for fourteen years Prefect of the Dunboyne, and for fourteen more he was Professor of Logic, Metaphysics, and Ethics (1815–1829).[1]

There were two candidates for the highly honourable and important office of Prefect of the Dunboyne—the first scholastic position in the College—Dr. Renehan and Dr. O'Hanlon; but, as it was ruled by the Trustees that the office of Vice-President was incompatible with that of Prefect of the Dunboyne, Dr. Renehan withdrew his candidature, and Dr. O'Hanlon was appointed. It must be borne in mind, in explanation of the action of the Vice-President on this occasion, that he was appointed more than once, during the prolonged absence of Dr. M'Nally, to take charge of the Dunboyne class; and that Dr. Renehan appears to have discharged that duty with great success.

Shortly before the next Board (January 20th, 1844), a concursus took place for the vacant Chair of Theology, caused by the promotion of Dr. O'Hanlon. There were four candidates—a rather unusual number—the Rev. John M'Evilly, the Rev. Daniel M'Gettigan, the Rev. George Crolly, and the Rev. Mr. Guthrie. The 'Rev. John M'Evilly' is the present learned and illustrious Metropolitan of Connaught. The 'Rev. Daniel M'Gettigan' was not the Primate of that name, but a neighbour and contemporary, who afterwards became a Parish Priest in the Diocese of Raphoe. The Chair, however, was given, after the result of the concursus was made known by the judges, 'with their reasons respecting the different candidates,' to the Rev. George Crolly, who afterwards became a most eminent Professor of Theology in the College.

Of the Rev. John Guthrie, the fourth candidate, we only know that he was promoted to the priesthood in June, 1843—*Joannes Guthrie, Duacensis*, and that in the same year he got a *solus* premium for the Dunboyne Essay; but not the first premium in Theology and Canon Law, which was assigned to *Rev. Joannes M'Evilly, Tuamensis*, and *Rev. Joannes Dunne, Darensis*. The Rev. Mr. Guthrie got only second call to the second premium.

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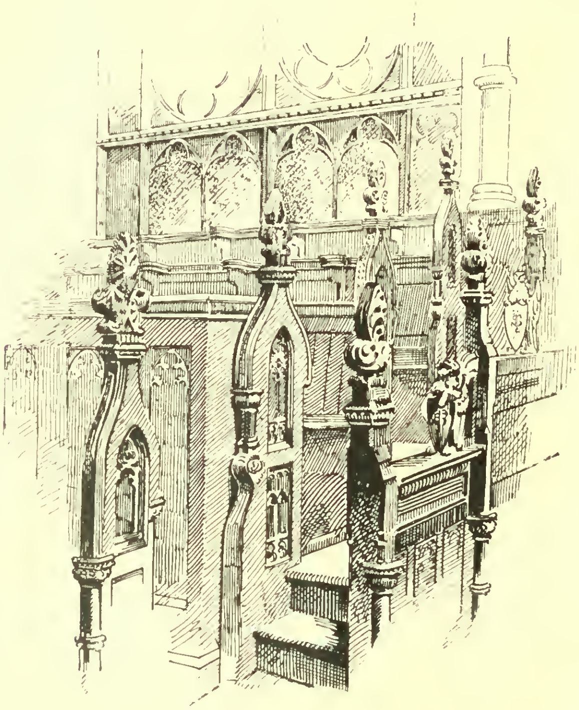
[1] A fuller account of Dr. M'Nally's career is given elsewhere.



CHAPTER XIII.

EXTERNAL HISTORY.—SECOND PERIOD (1821--1845).

'Sursum Corda.'

THAT cheering cry came from Maynooth when it was sorely needed throughout the land. The year 1820 is remarkable for bringing to the front in Irish public affairs two great men, whose names will never be forgotten in Ireland, Dr. M'Hale and Dr. Doyle. It was about the same time that O'Connell also came into striking prominence before the public, more especially after the foundation of the Catholic Association in 1823.

They were beyond all question the most illustrious and influential Irishmen of the Emancipation era, each working in his own way for the deliverance of his oppressed countrymen, yet all three united together in bonds of cordial intimacy. The country at the time was reduced to a most deplorable state. It was not merely that Orangeism was rampant; that Catholics were excluded from seats in Parliament and from all offices of trust and emolument. A system of education, designed to proselytize the Catholic youth, was in full operation. Bible Societies were scattering their bibles and their pamphlets like snow flakes over the land. The tithes were exacted with the utmost rigour from the poor starving farmers to maintain an Establishment which they execrated as the worst instrument of their oppression.[1] Even O'Connell lost heart in 1819, and earnestly asked, 'What is to be done. There is a great indisposition to organize. I am ready to concur with you in any plan you think best.'[2]

His hopes, however, began to revive in 1820, on the accession of the new King, to whom he had presented the laurel crown at Glenageary; and once more he proclaimed aloud his resolve 'not to leave *this loveliest land on the face of the earth*' a prey to faction, and the victim of unopposed oppression. What he wanted above all was, 'good and honest men to combine in making an effort' to save their country. His private correspondence shows that he put no trust in Dr. Troy, 'and disliked his Trojan pliancy;'[3] yet he felt that without strong help from the Bishops he could not succeed. But he soon plucked up courage, for that help was now at hand.

I.—THE LETTERS OF HIEROPHILOS.

It was a voice from Maynooth that first spoke in such tones of hope and courage as kindled a new spirit, and sent a thrill of life and joy throughout the entire country. The first *Letter of Hierophilos* is dated 'Maynooth College, Jan. 29th, 1820;' and that day marks the dawning of a new era. It was not the matter or form so much as the spirit of these letters that, like the quickening breath of Spring, woke up to new life the oppressed people of Ireland, who had lain so long, bound and torpid, in the freezing fetters of the Penal Laws. We cannot now analyze the letters, or criticize them at length. But they were eloquent and bold to a degree hitherto unknown in Ireland. We have heard one who knew Dr. M'Hale well say, that the two most characteristic features in his character were—first, an inextinguishable hatred of the 'Saxons,' as the oppressors of his country; and then an uncompromising opposition to Mixed Education in every shape and form.

These letters bear ample testimony to the accuracy of this diagnosis of his character. The second is addressed to the 'Catholic Clergy of Ireland;' and he undertakes to advise both bishops and priests on the merits of the Education System then in vogue, and to which men like the Duke of Leinster, O'Connell, and Lord Cloncurry had for a time lent their patronage. It was, he admitted, quoting from the *Odyssey*,[1] a daring thing for a young man to address his elders, in all candour, on such a subject. But the truth must be spoken, when such supreme interests were at stake. 'As all are not equally sensible of the danger which menaces the religion of which they are naturally the guardians, it may not be useless to address the great body of the Catholic priests; and if the prelates should be respectfully reminded of their trust, they will pardon a freedom which will be always tempered with reverence for so venerable a body.' This was bold language for a young man to hold who had not yet been appointed a regular Professor in Maynooth, though he had now been lecturing in Theology for five or six years.

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[1] Lecky has truly said that, next to the Penal Code, the tithes were the most powerful of all agents in demoralizing the people, Vol. ii., p. 198.

[2] Letter to O'Conor Don.

[3] Letter to Lord Cloncurry, 14th May, 1820.

Then he first attacks the Bible Societies, or 'Gospellers,' as he calls them; and shows how absurd it is to put the Sacred Book, without note or comment, into the hands of persons of every age and condition. With a fine irony, he says: 'If persons are discontented, give them the Bible and it will appease them; if they are hungry, the Bible will satisfy them; if they are out of employment, the Bible will give them occupation; in short, the Bible will remove every discontent and assuage every suffering.' Whilst admitting that there were some benevolent and well-meaning men associated with these Societies, he declared that there were others 'actuated more by a deadly hostility to the Catholic religion than by compassion for the ignorance of the people;' and that 'education coming from such men was to be received with the most timid and scrupulous caution.' Therefore it behoved the clergy to be on their guard, not to trust their children to the educational guidance of such men; but, on the contrary, to approach the throne of the new King with 'expressions of condolence and congratulation;' and at the same time 'to petition Parliament for a portion of the grants that are given for the purposes of education.'

In the next letter he openly attacked the Kildare Street Society, and alleged that 'a proselytizing principle was its treacherous purpose.' Hence it was, when that purpose was disclosed, that the Duke of Leinster, Lord Cloncurry, and Mr. O'Connell severed their connection with the Society, showing by their action that it was not to be trusted by the Catholic people of Ireland.

In subsequent letters addressed to the English people and to Mr. Canning, he sought still higher game. He showed that the Irish people were loyal; that their clergy were zealous and laborious; and that both were most unjustly denied the rights and privileges of the British Constitution. He enlarged on the intolerance

[1] Αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξεερέσθαί.

of the Prelates of the Establishment;[1] and, worst of all, he called in question the justice of their claims to demand tithes from the impoverished Catholic people, especially when they were levied with unexampled harshness and cruelty.

These letters, coming from the Royal College of Maynooth—an establishment supported by public money—and calling in question the sacred rights of the Established Church, created great horror and indignation in all orthodox Protestant circles. Such audacity from a Papist, a mere Connaught-man from the wilds of Mayo, and, worse than all, from one entrusted with the theological education of the students of Maynooth College: it was surely intolerable. He could not well be taken up and hanged right off, as in the good old days of yore; but could he not be prosecuted, or at least dismissed from his office? Why not drag him from his hiding-place, and make him at least avow his name? But M'Hale continued to write, and would not give his name; and, worse still, after five years' writing, he was appointed Bishop of Maronia and Coadjutor-Bishop of Killala.

Now, when O'Connell began to read these letters he was glad. 'Here, at least,' he said, 'is one able man, on whom I can rely; and then there is also J. K. L., quite as logical, as eloquent, as courageous. With their help I can fight and win.' And he did it.

The first attempt was made in 1821, when Mr. Plunkett's Bill came before Parliament. O'Connell did not like this Bill. He sought, but sought in vain, to get Plunkett to drop 'the wings;' that is, to demand Emancipation pure and simple, without the 'securities' for the loyalty of the Bishops, and the innocence of the Papal Rescripts, that were so foolishly annexed to the Bill of 1812. Grattan the incorruptible—the best and truest friend of the Catholics of Ireland—was now dead; and it was decided that Plunkett should be invited to take his place, and present the Bill, without the 'securities.' But he refused to do so. The Bill was brought in, and passed the House of Commons; but it was fortunately rejected in the House of Lords, on the motion of Lord Eldon. Thus, once again, the Catholics, in spite of all their protestations of loyalty, were spurned with contempt from the portals of the Constitution.

Next year, in 1822, a terrible famine raged over all the country; but the tithe proctors were as merciless as ever, and the landlords insisted on getting their own rents. The people were dying of hunger daily, and many of the survivors were evicted, half-dead, from their wretched homesteads. They had no advocate to plead their cause in Parliament. They got, however, a Coercion Act and a Habeas Corpus Suspension Act, together with £500,000 to relieve the destitute. The Marquis Wellesley, too, a kind-hearted Irish nobleman, was sent over as Lord Lieutenant, with instructions to be as conciliatory as possible, and to try and prevent a renewal of the scenes of 1798.

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[1] 'The Establishment,' says Lecky, 'was assuredly the most absurd and insulting, and one of the most oppressive in recorded history.' Dr. M'Hale never said more.

It was no easy task to accomplish, after all that had passed, in the presence of two exasperated parties. O'Connell had founded his Catholic Association in 1823; and now took a bolder tone than ever. The whole country was organized under his direction; the 'rent' averaged £500 a-week; there was a possibility of both invasion and rebellion. In 1798, the Catholic Prelates denounced the insurgents in the strongest language; but Dr. Doyle now openly told the Government that 'if a rebellion were raging from Carrickfergus to Cape Clear, no sentence of excommunication would ever be fulminated by a Catholic Prelate.'[1]

DANIEL O'CONNELL.

From a Mezzotint, after Haverty, in the National Portrait Gallery, Dublin.

Then, again, he warned the Government that perhaps 'both the priests and people, in a moment when nature instead of grace would guide their impulses, might have recourse to physical force;' and his language appeared almost to justify such a recourse to arms, for he said that 'the Ministers of the Crown should know that the mind of a nation, fettered and exasperated, will struggle and bound; and when a chasm is opened, will escape by it in a torrent, like lava from the crater of a volcano.'[2]

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[1] Letter to Mr. Robertson

[2] *Letter on the Conciliation of Ireland.*

Language like this was rather startling; and the well-meaning Lord Lieutenant hardly knew what to do. Was this to be the fruit of his efforts at conciliation? He rightly looked upon such language as perilous in the extreme; yet he hardly knew how to apply a remedy.

It was in that same letter, on the conciliation of Ireland, that Dr. Doyle put forward certain tentative proposals for the union of the Catholic and Protestant Churches—well meant, though chimerical proposals, it is true; but still such as added greatly to his influence in certain Liberal circles of the English metropolis. Such a man could not be prosecuted, for he was so evidently sincere and well-meaning that no jury would convict him.

II.—'THE SORBONNE MANIFESTO.'

It is said that in this extremity Lord Wellesley turned to Maynooth, hoping to elicit from its Theological Faculty a manifesto that would counteract the effect of Dr. Doyle's famous letter. We have no evidence on this point; but, on the other hand, it is highly improbable that the Maynooth Professors would issue any manifesto without, at least, the tacit consent of the Archbishop of Dublin, in whose diocese they lived; and the Archbishop was known to be on the best terms with the new and popular Viceroy.

Dr. Fitzpatrick, in his excellent *Life of Dr. Doyle*, gives a plausible account of the occurrence which was received, as he alleges, from one of the signatories of the Manifesto; that is, Dr. Browne, Professor of Sacred Scripture, and afterwards Bishop of Kilmore.

The Rev. Paul O'Brien, Professor of Irish, one evening after dinner, took up Dr. Doyle's letter, and read it for the assembled Professors in quite a dramatic tone, which lent additional force to the strong sentences of Dr. Doyle. When the French theologians, Delahogue and Anglade, who had belonged in their own country to the *ancien régime*, heard the fiery sentences, they at once pricked up their ears, and assumed a mingled expression of disgust and alarm. '*Mon Dieu!*' exclaimed Delahogue, '*est ce possible qu'il prêche la Revolution?*' '*La Revolution?*' echoed Anglade, '*c'est horrible.*'

So it was decided then and there to publish a Manifesto which would show all the world that the Maynooth Professors, at least, had no sympathy with such dangerous principles, and inculcated more loyal and pacific views on their students. It was felt that it was necessary to do something to save the reputation of the

'Royal College;' and so the Manifesto was published on the 4th June, 1824. It is worth printing in full:—

'ROYAL CATHOLIC COLLEGE OF ST. PATRICK, MAYNOOTH.

'In consequence of recent public allusions to the domestic education of the Catholic Clergy, we, the undersigned Professors of the Roman Catholic College of Maynooth, deem it a duty which we owe to religion and to the country, solemnly and publicly to state, that in our respective situations we have uniformly inculcated allegiance to our gracious Sovereign, respect for the constituted authorities, and obedience to the laws.

'In discharging this solemn duty we have been guided by the unchangeable principles of the Catholic religion, plainly and forcibly contained in the following precepts of St. Peter and St. Paul: "Be ye subject, therefore, to every human creature for God's sake; whether it be to the King, as excelling, or to governors sent by him, for the punishment of evil doers, and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men, as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. For this is thanks-worthy, if for conscience towards God a man endures sorrows, suffering wrongfully. For what glory is it, if committing sin, and suffering for it you endure? But if, doing well, you suffer patiently, this is thanks-worthy before God." (1 Peter ii.)

'"Let every soul be subject to the higher powers: for there is no power but from God; and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise for the same. Wherefore be subject of necessity not only for wrath, but also for conscience' sake." (Rom. xiii.)

'Our commentaries on these texts cannot be better conveyed than in the language of Tertullian. "Christians are aware who has conferred their power on the Emperors: they know it is God, after whom they are first in rank, and second to no other. From the same source, which imparts life, they also derive their power. We Christians invoke on all the Emperors, the blessings of long life, a prosperous reign, domestic security, a brave army, a devoted senate, and a moral people." (*Apology*, xxx.)

'Into the sincerity of these professions we challenge the most rigid inquiry; and we appeal with confidence to the peaceful and loyal conduct of the clergy educated in this Establishment, and to their exertions to preserve the public order, as evidence of the soundness of the principles inculcated in this College. These principles are the same which have been ever taught by the Catholic Church; and if any change has been wrought in the minds of the Clergy of Ireland, it is, that religious obligation is here strengthened by motives of gratitude, and confirmed by sworn allegiance, from which no power on earth can absolve.'

Neither Dr. Doyle nor anyone else could object to the language of this Manifesto. Still it was felt that in the circumstances, when J. K. L. was fighting so gallantly against a host of enemies, it was hardly an opportune time to issue such a document; and it has been said by many that neither Dr. Crotty nor the body of the students approved of its publication at that particular juncture.

Of the five names appended we are most surprised to see that of Dr. M'Hale, who himself on other occasions, both before and after, used language quite as strong as anything that ever fell from Dr. Doyle. Perhaps the reason was that his colleagues strongly urged him to take this course in the interests of the College, as we know that Dr. Browne was urged by the French Professors. Although then an independent Professor, he had been their pupil, and was now their colleague, and the feeling of loyalty to his fellow-Professors would, doubtless, move him to join them in their Manifesto.

Dr. Doyle, however, was equal to the occasion. When the Manifesto appeared, he at once wrote a letter to the Editor of the *Post* assuring him that 'the publication signed by some gentlemen of Maynooth had his full and entire approbation.' By this adroit manœuvre he took the wind out of their sails, and at the same time indirectly vindicated his own utterance. On the whole we cannot help thinking that it would have been wiser if the 'Sorbonne Manifesto' had never been issued, especially as it does not appear that anyone in authority had invited the Faculty to pronounce on the question.

Dr. Browne certainly ought to know the real reason for issuing the Manifesto; and in itself the account which he is alleged to have given is not improbable. But, in our opinion, it does not explain the action of Dr. M'Hale. We cannot understand the author of the *Letters of Hierophilos* entertaining any fear of the bugbear of the Revolution. The real reason for issuing the document, in our opinion, lies on the surface, and is stated in its preamble. Dr. Doyle certainly insinuated that the priests and bishops trained in Maynooth were educated in a very different spirit with regard to the obedience due to the constituted authorities from those who were trained on the Continent in the olden time. This seemed to reflect unfavourably on the Maynooth teaching, as compared with Continental teaching, in a very important matter. The Maynooth Professors, who were responsible for that training, felt it their duty to repudiate the insinuations of Dr. Doyle's letter, and vindicate the orthodoxy of their own teaching. That is what they say themselves, and in our opinion no other motive would have induced Dr. M'Hale to sign the 'Sorbonne Manifesto.'

III.—THE ROYAL COMMISSION OF 1826.

The Royal Commission, whose Report on Maynooth College was issued in June, 1827, at a most critical period of our national history, served at least one useful purpose—to accumulate a great deal of information regarding the early history of the College, which otherwise might have been lost for ever.

This Commission was first appointed under the Great Seal in June, 1824. It was authorized to inquire into the nature and extent of the instruction given in the several educational institutions in Ireland, supported, either wholly or in part, by public money; to investigate the state of the diocesan and district seminaries; to ascertain whether any, and what, regulations might be established for the better management of parochial schools; and to report, generally, on the best measures to be adopted for extending the benefits of education to all classes of his Majesty's subjects in Ireland.

This very wide reference, including almost all the educational institutions of every kind in Ireland, gave ample scope for the labours of the Commissioners. They reported, separately, on each branch of their subject—the Report on Maynooth being the eighth of the Reports which they had already issued.

The Maynooth Report is signed by the five Commissioners—'Frankland Lewis, Leslie Foster, W. Grant, J. Glassford, and A. R. Blake'—the last being the only Catholic on the Commission. Foster and Blake were, however, the leading members of the Commission, and deserve some special notice, for which we are chiefly indebted to Shiel's *Sketches*.

Leslie Foster, who, in 1830, was made a Puisne Baron of the Exchequer, belonged to a wealthy and influential family in Louth, which county he represented for many years in Parliament. He was admitted to be a lawyer of much ability, and a scholar of great and varied learning; but his learning was tinged with pedantry; and the natural impartiality of a well-balanced and judicial mind was, in questions connected with religion, liable to be warped by bigotry. Shiel ridicules his staid and solemn demeanour, and the mysterious gravity 'which pervades his gesture, and sits in eternal repose on his countenance.' Chief Baron O'Grady likened him to an owl; and would not allow a cage with that mysterious bird to remain in his room, because 'he reminds me of Leslie Foster.'

Shiel declares that Foster's main object in the examination of witnesses on the Commission was to bring out 'whatever was unfavourable to the Irish priesthood,' and to the Catholic religion. Fortunately, however, Mr. Blake was at hand to protect the witnesses, and rectify erroneous impressions which might easily be produced by the subtle questions of Mr. Foster. Blake was also a lawyer, and occupied at the time the responsible position of Chief Remembrancer of the

Exchequer. When appointed a member of the Education Commission, he resolved 'to make himself a match for the Aquinas of Protestantism;' and, being gifted with an extraordinary power of acquiring knowledge, 'he threw himself from the heights of the law into the deepest lore into which Mr. Foster had ever plunged,' with the result that 'he rose from the dark bottoms of divinity as black and as begrimed with mysteries as his brother Commissioner;' and, thus prepared, they set off upon their tour through the Catholic Colleges of Ireland.

Shiel then gives an amusing sketch of their procedure. When Mr. Foster got hold of a country priest, and put him some inconvenient questions touching the decrees of earlier Councils, Mr. Blake would intervene and suggest a solution of the difficulty, thus helping his reverence out of the theological quagmire into which his examiner had led him. If Foster was guilty of the least inaccuracy in a quotation, Blake was at hand to detect him. When Foster cited some opinion of questionable ethics from a Catholic writer, Blake would produce some distinguished Protestant divine who held the very same doctrine. There can be no doubt that Mr. Blake, by his learning and adroitness, rendered great service to the Catholic cause on this prolonged Commission.

Frequently, of course, the theological pretensions of Mr. Foster were exhibited in a very ludicrous light by many of the witnesses whom he undertook to examine; but by none, if we may believe Mr. Shiel, more effectively than by the celebrated Jesuit, Father Kenny, the Vice-President of Maynooth.

> 'Mr. Kenny was duly summoned to attend before the Commissioners of Education, and upon this occasion the intervention of Mr. Blake was quite unnecessary. With a blended expression of affected humility and bitter mockery, the follower of Ignatius answered all Mr. Foster's questions, correcting the virulence of sarcasms by the softness of his mellifluous cadences, and by the religious clasping of his hands, which were raised in such a way as to touch the extremity of his chin, while he lamented, with a dolorous voice, the lamentable ignorance and delusion of the gentleman who could, in the nineteenth century, put to him such preposterous interrogatories. Leslie Foster was baffled by every response, and amidst the jeers of his brother Commissioners, with Mr. Blake compassionating him on the one side, and Mr. Glassford nudging him on the other, while Frankland Lewis trod upon his toes, was at length persuaded to give up his desperate undertaking. Some of the questions put to the Jesuit were rather of an offensive character; and one of the Commissioners, when the examination was concluded, begged that he would make allowance for the imperious sense of duty which had induced Mr. Foster to commit an apparent violation of the canons of good breeding. 'Holy Ignatius! [exclaimed the son of Loyola, holding his arms meekly upon his breast] I am not offended; I never saw a more simple-minded gentleman in my life.'

The examination of the Maynooth witnesses began with that of the President, Dr. Crotty, in Dublin, on the 19th of October, 1826, and concluded with the evidence of Most Rev. Dr. Murray, on the 20th of December; so that the Commissioners spent exactly two months in examining the witnesses, all of whom were, or had been, in some way connected with the College. Thirty-three witnesses were examined, including the President and Vice-President, three of the Trustees, the Dean, and Professors; and likewise several students and ex-students, as well as other officials connected with the College. The examination of Dr. Crotty continued for five days; that of Dr. Slevin for six; and Dr. M'Hale enlightened the Commissioners for four days. There was little need for Mr. Blake to protect these witnesses—they were perfectly well able to take care of themselves. Unfortunately, the names of those who put the questions are not given in the blue-books; but we may be certain that Leslie Foster had nothing to boast of at the end of the session. Elsewhere we have called attention to some of the questions asked, and the replies given by several of the witnesses; so that we need not further pursue that part of the subject at present.

The Report of the Commissioners for 1826 contains nothing new for Maynooth men. On the burning questions raised, the Commissioners maintained a prudent silence. It appears that, not being able to agree on a Report with reference to these questions, they preferred to hold their peace. Two of the Commissioners—Leslie Foster and J. Glassford—were supposed to be on one side;[1] the majority on the other. They thought it best, seeing they could not agree, to refer inquirers generally to the examination of the witnesses, 'partly because the evidence scarcely admits of condensation, and partly because the Members of the Board do not agree in the conclusions to be drawn from them' (the witnesses).

We venture to think the Commission noted one or two things that ought to be rectified in Maynooth College, and there is reason to fear, were not then rectified.

First, it was an extraordinary thing in such an Institution that 'no minute is entered or registry kept of the students who are either removed or expelled from the House.' No one knows officially who they were, or what became of them. This is a blot—at least the first point; we ought to know who they were. We only know that Dr. Crotty thought that, 'on an average, he expelled three or four each year' during his time as President. It is clear that we ought to know exactly how many were expelled each year, who they were, and why they were sent away.

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[1] See *Quarterly Review*, March, 1828; article, 'Maynooth.'

We do not mean that the public should know this—but a record should have been kept in the College.

Again, we have no official means of ascertaining how many priests were ordained every year *from* the College. We know how many were ordained in the College, but no attempt was then made to ascertain the number of students who were educated in the College, either wholly or partly, and afterwards became priests. This might be a difficult thing to do in some cases; but, so far as Ireland is concerned, there could not be much difficulty in obtaining these returns from the Irish Bishops, and, in our opinion, it ought to be done—and better late than never. It is now done.

COLLEGE CHAPEL: ALTAR PANEL.

The Evidence given at the Commission served many useful purposes—amongst others to refute the gross calumnies which bigots, both in England and Ireland, were constantly repeating regarding the College, and almost everything connected with it. Of course, the bigots themselves were not convinced; but all fair-minded men were convinced; and that was a great point gained. Even after the publication of the Report and Evidence, by order of the House of Commons, we find that thorough-going old Tory organ, the *Quarterly Review*, repeating all these exploded calumnies in an article published in March, 1828, its main purpose at the time being to weaken the rising tide in favour of Emancipation.

The first charge of the *Quarterly Review* is that the students educated in Maynooth were not sprung from 'respectable' families—'respectable' here, of course, meaning people of wealth and social position. The same charge was brought of old against our Saviour and the Twelve Apostles—they were not at all 'respectable' people at the time. In fact the Penal Laws and confiscation left very few 'respectable' Catholic families in Ireland; and if we had to trust entirely to them for our clergy in the past, the Catholic Church in Ireland would have been completely wiped out. Amongst the truly respectable Irish Catholics must always be reckoned the hard-working farmers and business men who earn their bread by the sweat of their brow. It is they who have always supported the Irish Catholic Church, and it is their sons who filled the College of Maynooth; and all we can say is—so much the better for the College and for the Church of Ireland.

Another charge made against the College by the *Review* was, that although the time allowed for classical and mathematical instruction in the College was quite sufficient, still the learning acquired 'was not commensurate with the time devoted to it.'

Dr. M'Hale, when passing through London in 1831, noticed this statement in a Letter to the *Morning Chronicle*. 'I solemnly pledge myself,' he said, 'that I shall find twenty Catholic Curates in Ireland whose annual stipend exceeds not thirty pounds, but who in the judgment of any impartial jury will display more classical information, more mathematical science, more extensive Biblical knowledge, a more profound acquaintance with Moral Theology, as well as with the Canons and History of the Church, than the whole bench of Protestant Bishops of that country (Ireland) put together.' This was carrying the war into the enemy's camp. And the statement was true, because at that time the mitres of the Establishment were never given as the reward of learning or piety, but of political and family influence. They were not given to learned and good men, but to the scions of the 'respectable families' of that day.

It may be admitted that the preparatory training for Maynooth, at the time, was, owing to the want of good schools, very defective both in English and Mathematics; but, in Classics, it is highly probable that their knowledge was superior to what is given in our schools at present—at least, so far as a substantial knowledge of the Classics goes. Dr. M'Hale himself was a remarkable case in point. What classical education he did not get in a hedge school, he got in Maynooth College; yet his translation of the *Iliad* of Homer into Irish verse has been the delight of every scholar who is qualified to appreciate the difficulty of the work and the perfection of its execution.

Then the *Review* complained of the course of Scripture taught in the College. 'The whole of the *Prophets* were unfortunately omitted, and also the *Apocrypha*, though reckoned Canonical by the Church of Rome; and, worse than all, the *Second Epistle to the Thessalonians*, and the *First General Epistle of St. John*, and *Revelations*.' And why were these omitted from the course? Because, forsooth, the *Prophets* contain many passages relating to Anti-Christ, and so do the *Epistles* referred to above, which Protestants apply to the Pope, and to the Catholic Church. Such omissions are, in the opinion of the writer, very suspicious, 'and seem to imply a desire to escape from the difficulty the Professors would have been placed in, if called upon to explain these passages.'

Three years were given, at the time, for the simultaneous study of Scripture and Theology: and in the study of these two professional subjects the Maynooth students have never spared themselves. It would be impossible to study all the *Bible*, even in a life-time, if it were to be thoroughly done. The practice was to study thoroughly and completely those portions of the *New Testament* that were most difficult, and, at the same time, most important, both from a dogmatic and a moral point of view. In this way, the student was, first of all, taught how to study for himself afterwards, and, at the same time, hardly any passage of real difficulty, at least in the *New Testament*, was left unnoticed, either in the Scripture Class, or, if not there, in the Classes of Theology. A general knowledge of the *Introduction to the Scripture*, and also of the Books of the *Pentateuch*, especially of the *Book of Genesis*, was also required.

In Protestant Colleges a knowledge of the *Scripture* is confined mostly to textual criticism: they examine merely the cortex; in Catholic Schools, on the other hand, it is sought to get the pith, to realize the full meaning and significance of the sacred text. Having and reading an English *Bible*, is what Protestants set store on; knowing the true meaning of the Word of God, as expounded by the Church, is what we value. Hence, they are wholly unable to appreciate our method of studying the Sacred Volume.

The Reviewers of the *Quarterly* also, of course, objected to the discipline in Maynooth. This is not at all strange; their notion of Christian virtue and Christian perfection is so much opposed to ours. Their standard is altogether different: it is earthly and natural; ours is heavenly and supernatural. Poverty, chastity, obedience, self-denial, which are the primary means of perfection in the estimation of every Catholic, are, in our sense of the words, not only ignored, but despised by them. The sensual or worldly-minded man cannot understand the things of the Spirit of God. They are altogether above him. He has no mind to perceive them, no standard to measure them, no words to praise them ; just as a rustic cannot judge pictures, nor one who is colour-blind appreciate delicate hues.

Hence it is that this writer gravely complains that the 'liberty' of the students is so much restricted, that they cannot ever go home on vacation 'without the express permission of their superiors;' that 'the Maynooth Student is condemned to profound silence;' that even his amusements are curtailed ; that his private feelings may be wounded by opening his desk; and, worst of all, his superiors even claim the right of opening and reading his letters ; 'but of late they have not dared to enforce this unwarrantable assumption of power.'

It would clearly be a waste of words to vindicate the self-denying discipline of Maynooth for men whose notions regarding the nature of Christian virtue and priestly duty are so erroneous as those indicated above. They cannot understand a life of supernatural self-denial; and they are wholly unable to appreciate the discipline, both mental and moral, that is designed to develop and preserve it.

Then as to the 'seditious spirit,' the absence of genuine loyalty, the shocking Ultramontane doctrines which have appeared in Maynooth from time to time—how can the priests who come out of such a hot-bed of sedition be loyal and law-abiding men? As we have referred to these charges elsewhere, we need not stop here to notice them. There was, and there is, no spirit of disloyalty in Maynooth ; but there is, and there always has been, an undying spirit of genuine Irish nationality—and the real cause of complaint was, that the Government Grant, which had been given for a quarter of a century, was never able, though it was certainly designed, to extinguish or even to weaken this patriotic spirit in the breasts of the students of Maynooth. Some people might consider them very ungrateful not to love with genuine affection the Government that gave them £8,000 a-year (Irish currency) to educate them for the service of a religion which the Ministers of the Crown still swore was 'superstitious and idolatrous.' Probably what they thought themselves was, that the Government gave them very reluctantly some small part of their own ; at a time, too, when the fathers and the mothers of the Maynooth students were dropping their sweat, and sometimes breaking their hearts, to pay the tithe proctors the taxes that went to support in luxury and ease the episcopate and the clergy of an alien Church, that hated and despised them. We are loyal, we hope ; but we are by no means so effusively loyal as to blame those who disliked a Government that did such things, and a King, who swore 'So help him God,' that he would never remedy them by granting Emancipation to the down-trodden Catholics of Ireland.

At the time the Emancipation Bill was passed there were probably more than one thousand priests in Ireland who had been educated in Maynooth. These men had never left their native country. They were mostly the sons of farmers—of men who had to pay rack-rents to the landlords, and tithes to the parson, and Church rates to the vestry; and yet could not have even a single representative in Parliament, of their own faith, to expose their grievances, or call for the redress of their wrongs. And not only was Parliament closed against the Catholics, but also all the high offices of the State, all share in the government of the municipal corporations, all participation in the administration of justice, not only in the higher, but even in the inferior courts of the realm.

It was, surely, only natural that intelligent men, living under such a system of government, should have a keen sense of the wrongs inflicted on themselves and on their co-religionists, and a fixed resolve to spare no effort to get rid of so odious a system of tyranny and injustice. They had experience of that injustice and degradation as youths in their parents' homes, as students in the College, as priests on the mission. Hence, every wave of political excitement, every pulsation of patriotism, was felt as strongly and as deeply, though not manifested so openly, in Maynooth, as in any other part of the country. But, at the same time, the rules forbidding all political action and political discussions in the College were rigidly enforced; for otherwise the Grant might be, at any moment, withdrawn, and the College be left penniless.

Dr. M'Nally, Professor of Logic, was asked, in 1826, if political subjects engaged much of the attention of the students. His reply was:—

> 'I had a great deal of intercourse with the students from different parts of the country, and I can state with truth, to the best of my recollection, that I never knew political subjects to be a matter of discussion at all; there was, I think, amongst the persons with whom I conversed a general anxiety on the subject of Catholic Emancipation; and a desire to know whatever was connected with the Parliamentary discussions on that question. The subject, of course, was occasionally spoken of amongst the Students; some also expressed their opinions upon the consequences likely to result from the interference of the Government in the appointment of our Bishops, and there were a few fond of knowing and speaking of passing events as reported in the newspapers.'

But, beyond this, he did not think the general body of the Students concerned themselves with political affairs.

In October, 1830, Montalembert, then a young man of twenty, paid a visit to

Maynooth, where he was hospitably entertained by the President and the Staff, who, it seems, had invited Dr. Murray, of Dublin, to meet the eloquent young Frenchman. The latter has recorded his impressions in a letter, which shows that the writer was even then a master of graceful and elegant diction. The following extract is well worth recording here. It is addressed by 'Ch. de Montalembert à L. Cornudet,' and is dated :—

'COLERAINE, COMTÉ D'ANTRIM,
'*le* 19 *Oct.*, 1830.

'En quittant K . . . j'ai continué comme par le passé à partager mon temps entre l'aristocratie protestante et la hiérarchie catholique. Le 13, à Maynooth, j'ai fait connaissance avec les chefs de l'une et de l'autre ; le duc de Leinster et ce célèbre archevêque Murray dont j'ai tracé d'instinct le portrait fidèle dans le *Correspondent.* Je ne savais pas lequel préférer, du séminaire où se trouvait l'archevêque, ou du château où se trouvait la belle duchesse de Leinster avec sa nièce. Enfin je me suis arrangé de manière à passer l'après-midi et la soirée au château et à dîner avec l'archevêque. Sans affectation de sainteté ou de sagesse, je déclare que le dîner ecclésiastique m'a plu davantage que la promenade du matin ou le bal de soir. Tu n'en seras pas étonné, quand tu sauras qu' après le dîner le supérieur du séminaire s'est levé, et, après avoir fait un pompeux éloge de ton ami et de ses opinions, a demandé à l'archevêque et au corps des professeurs de boire à ma santé, et que moi, étranger, laïque, et presque enfant, je me suis vu l'objet des applaudissements, et presque du respect de cet illustre prélat, dont le nom seul m'inspire une vénération solennelle, et, de vingt-cinq prêtres à qui j'étais inconnu deux heures auparavant. Je fus touché jusqu' aux larmes. Quelque puéril que cela puisse te paraître, je ne crois pas avoir éprouvé de ma vie un mouvement d'amour-propre plus enivrant.'

IV.—DR. M'HALE DEFENDS MAYNOOTH IN ENGLAND.

In 1831 petitions were, as usual, presented to Parliament praying for the withdrawal of the annual Grant to Maynooth. The Ultra-Protestants thought it very unfair that Maynooth should retain its Grant, and that the Kildare Street Society should lose it. The usual calumnies about Catholic priests, and especially about Maynooth College, were also repeated *usque ad nauseam.* But just at this time Dr. M'Hale was on the war-path; and to do him simple justice, we must confess that Maynooth has produced no man since who has used his pen with more power and more success in defence of his *Alma Mater.*

Just then he happened to be in London, for he was on his journey *ad Limina Apostolorum*, as in duty bound ; and he never lost an opportunity, at home or abroad, of striking a blow for Ireland. He wrote a letter to the *Morning Chronicle*, on September 5th, in which he told Englishmen some plain truths, that they badly needed, not so much to know, as to hear in public.

‘Englishmen [he hopes] will not be deceived by the parity wished to be established between the defunct Society (Kildare-place) and the Irish National College. The former tantalized the people by presenting them with a draught of knowledge, and again snatching it away: a society which was an instrument of proselytism, and the covert ally of religious persecution: a society set up as a screen between the Protestant Establishment in Ireland and the public, in order to hide from the public the dereliction of duty of which most of the clergy were guilty, being pledged to keep schools in consideration of their benefices: a society which insulted the religion of the people in return for the taxes given for its support.’[1]

‘Maynooth, on the contrary, was an Establishment for the education of those ministers of religion who alone possess the confidence of the people; keep a secure hold of their affections; kindly help them in their wants; lighten, by a sincere and cordial sympathy, the afflictions they are unable to remove; and illustrate the most exalted heroism of charity, in laying down their lives for their flocks, as the writer can attest in his own sad experience while attempting to stay the progress of famine and disease.’

+ Christus in cruce moritur.

COLLEGE CHAPEL: XIITH STATION.

This was an eloquent description of what all who knew Ireland must have felt to be true, whether they openly admitted it or not.

It was, in England, made a matter of reproach to the Irish priesthood, that they were taken from the lower classes, and needed the bounty of the Government to educate them. He might have said that such an argument came with a bad grace from the men who had first robbed the Irish Catholics, and closed their schools, and then upbraided them with their poverty and ignorance. But in England he thought it more judicious to reply :—'Yes, the expense of their education in Maynooth is partly defrayed by the Government, it is true; but, as it is no reproach to the son of a largely-pensioned gentleman that he goes to Oxford or Cambridge on the Government money, why should it be one to a farmer's son that the Government pittance enables him to go to Maynooth?'

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[1] See *Life of Dr. M‘Hale*, vol. i., p. 158.

This was a telling *argumentum ad hominem*—at least against the men who lived on Government pensions, and educated their sons on public burses, founded in Catholic times, in the English universities. But, it was alleged, that the Maynooth men were disloyal, and inferior in gentleness and conciliatory temper to the old priests educated on the Continent. Dr. M'Hale had the advantage of knowing both types well; and his answer goes straight home. 'When those priests' he said, 'who were heretofore educated on the Continent, returned home, it was the fashion then, to represent them as disaffected towards the Government; and now, when those venerable men are fast disappearing, they are bepraised by their enemies, for the purpose of depreciating Maynooth.'

'The truth is,' he says, most justly, 'that whether the Irish priests are educated at Rome, or Paris, or Maynooth, they are hated by a party, whose sole cause of animosity is *that our priests are educated at all.*' Never was a juster word spoken. It gives the key-note to the whole situation. It explains the cry of the Protestant rabble for the three-quarters of a century during which Maynooth had a grant from Government. Their grievance was that the Government money, instead of making the students loyalists, or liberals, or humanists, or sceptics, made them good priests, and what was even worse still, left them, if it did not make them, good Irishmen also. Dr. M'Hale was perfectly right. We have read all the literature on the subject—the real complaint against Maynooth was always, although disguised in one shape or another, that it turned out, with the help of Government money, priests as zealous and as patriotic as if they never had taken the oath of allegiance.

Yet Dr. M'Hale was no advocate for priests, as such, mixing themselves up in politics to the neglect of their spiritual functions. He readily admitted 'that it was the *anomalous* state of society in Ireland that has forced the priests in Ireland to take a part with their helpless and persecuted flocks in order to shield them from oppression;[1] otherwise their place ought to be in the shadow of the altar.'

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[1] *Life*, vol. i., p. 65.

The following account of the Visitation of the College in 1834, is taken from the *Records*:—

'On Saturday, 10th May, 1834, the Right Hon. Chief Justice Bushe, the Right Hon. Chief Justice Doherty, the Most Rev. Thomas Kelly, Archbishop of Armagh, and the Most Rev. Daniel Murray, Archbishop of Dublin, held the usual Triennial Visitation of this College. The Superiors and Students expressed their mutual approbation of, and satisfaction with each other; the Visitors were pleased to express their satisfaction with both, and with the state in which they found the College.

'Mr. Eugene F. O'Beirne, who had been removed from the College, in 1830, for non-payment of his pension, &c., attempted to lodge a complaint with the Visitors, on the subject of his alleged expulsion; but they refused to entertain the complaint, because Dr. Crotty, who was alleged to have expelled him, was not then a member of the College—because neither Dr. Crotty, nor Dr. Montague, nor the other parties complained of had been served with notice of O'Beirne's charges, and his intention to advance them at this Visitation; and because he had not brought forward the charge at the Visitation held in 1831, when the facts of his case were fresh in the memories of all the parties and of the witnesses, when Dr. Crotty was in the College, &c., but had waited till Dr. Crotty and many, perhaps, of the witnesses had left the College, and then attempted to accuse them in their absence, and without giving them any notice of a charge which they could not expect would be brought against them at that time.'

V.—EARL MULGRAVE'S VISIT TO MAYNOOTH.

It is well known that in the early summer of 1835, O'Connell entered into a coalition with the Whigs. It was exactly similar to that which we have seen in our own day between the Nationalists and Mr. Gladstone. The Government of Lord Melbourne undertook to popularize the Government of Ireland, taking it out of the hands of the Orange clique, who had hitherto usurped it, and placing men representative of popular sympathies and aspirations in the highest places of the administration. O'Connell, in virtue of the Lichfield House compact—or understanding, if the first word is objected to—was allowed to exercise commanding influence in the Irish appointments; and there can be no doubt that the most important amongst them were made with his entire approbation. It was then that Earl Mulgrave became Lord Lieutenant, that Drummond became Irish Secretary, that Perrin became Attorney-General, and O'Loughlin Solicitor-General—all most excellent appointments in their own way.

From the date of his arrival in Ireland Lord Mulgrave showed that he was anxious to understand the country which he was sent to rule; to redress all grievances, so far as it was within the reach of his authority to do so; and also to administer the government in a spirit of even-handed and impartial justice.

It was in this spirit that he paid a visit to the College of Maynooth in December, 1835. No other Viceroy had visited Maynooth since Earl Camden had laid the foundation-stone of the College in April, 1796. It was only natural, therefore, that His Excellency should be received with a warm welcome, as he undoubtedly was, by all ranks in the College, from the President to the humblest student. A loyal address was also presented to the Lord Lieutenant, as the representative of His Majesty; and a short but significant reply was returned. In the evening there was a *gaudeamus* for the students. The enemies of the College and of the Government sought to make capital even out of the after-dinner speeches. We, therefore, think it right to give a full account of the proceedings, as set forth in the official *Records* of the College at the time.

'ADDRESS TO HIS EXCELLENCY HENRY CONSTANTINE, EARL OF MULGRAVE, LORD LIEUTENANT GENERAL AND GENERAL GOVERNOR OF IRELAND.

'MAY IT PLEASE YOUR EXCELLENCY,

'We, the President, Masters, Professors, and Students of the Roman Catholic College of Maynooth, embrace, with pleasure, the opportunity which your gracious visit affords us of expressing our cordial concurrence in the sentiments of respect and attachment which the people of Ireland have so justly manifested towards your Excellency.

'Respect for the representation of Royalty is only the homage which the subject owes his Sovereign. But it is cheering to us that the tribute we now offer is tendered to a nobleman, whose benevolence, literary attainments, and genius for government, merit for himself admiration and gratitude, and attest the parental solicitude of our Sovereign for the welfare of his people.

'The same comprehensive and practical wisdom which has prompted your Excellency to visit the several districts of this country, that you might see with your own eyes, and feel with your own hands, the wants of a long-suffering people, has, no doubt, conducted your Excellency to an Institution which may be justly regarded as one of the principal sources from which private morality and public order flow upon the land.

'Founded amidst difficulties—assailed in its progress by prejudice and calumny—struggling with inadequate resources to supply the spiritual wants of a numerous people, the College of Maynooth has pursued, with undeviating consistency, its arduous career—strong in conscious integrity of purpose; a stranger to the acrimony alike of religious and political strife, its sole ambition has been to train up learned and zealous pastors, who might teach the people the great duties of piety to God, allegiance to the Sovereign, peace and concord among men. If our Institution cannot compete with other establishments in wealth or extrinsic advantages, it can, like the Roman matron, point with honourable pride to the genius and virtues of her children.

'The visit of your Excellency we regard as the earnest of a liberal and enlightened protection. A mind exalted by the inspiring recollections of hereditary worth; enriched with the treasures of classic literature; refined by all the courtesies of polished life; impressed with a deep sense of the importance of religion, cannot fail to extend that fostering patronage which will enable this Institution to accomplish more effectually the great objects to which it has been always devoted.

'We earnestly pray that Providence may continue to our hitherto distracted country the blessings of an administration which reflects so much glory on your Excellency, which has already conferred such substantial benefits, and is so pregnant with future promise.'

To this Address his Excellency was graciously pleased to return the following

'ANSWER.

'I thank the President, Masters, Professors, and Students of Maynooth College for the gratifying manner in which they have now expressed themselves on my visit to the College.

'It is true, that, in the course of the various excursions I have made into different parts of Ireland, with a view to examine particularly into the condition, and to inform myself personally as to the wants of the people, I have thought it a part of my duty to inspect, as far as possible, every public institution, especially those in which the legislature of my country has manifested an interest, and towards which it has extended its protection.

'It is with much satisfaction that I have heard from you that you here inculcate doctrines so worthy of the ministers of peace, and that, in preparing your pupils for the sacred functions which they will have to discharge, you, at the same time enjoin on all, as inviolable duties which they are both to preach and practise, unqualified loyalty to your Sovereign and universal good-will towards men.'

After the public ceremony, his Excellency, now joined by Lord Leitrim and the Honorable Mr. Clements, who had followed him from Carlow, returned to the parlour, where after having taken some refreshments, he gave audience to a deputation of the students who waited on him to solicit an exemption from the approaching January Examination, and graciously acceded to their request. He then visited the Chapel, Library, Refectory, and several of the Halls and rooms of the College, and after spending nearly three hours in the College, departed at three o'clock, amid the loud and joyous acclamations of the community.

This visit of the Lord Lieutenant to the College was, as might naturally be expected, gall and wormwood to the Orangemen of Dublin. They had for many years been in the habit of making fierce and wanton attacks upon the College, but now they were more furious than ever. A clergyman named Rev. R. J. M'Gee, who was, doubtless, anxious to secure his own promotion, posed as the great Protestant champion on most of these occasions; and he never hesitated to make the most calumnious charges against the College—its teaching, its students; and its officials.

Amongst other things he alleged that on the occasion of this visit of the Lord Lieutenant, the Vice-President made a speech before the students, in which he said that, 'as we are bound by every principle to support and defend those who would fight our battle, and seek liberty and entire emancipation for us; on the other hand, there was no law, human or divine, natural or revealed, that prevented us from seeking, by all legitimate means, to humble a nation that would grind us, trample on us, enact penal laws against us, and set the same value on the head of a priest that it would on the head of a wolf.' [1]

The truth came out only before the Commission of 1855.[2] It was then discovered and proved that there was not a shadow of foundation for the charge. The President, after the departure of the Lord Lieutenant, gave a *gaudeamus*[3] to the students; it was merely some cake and wine, as was usual on such occasions. The students were, no doubt, gratified at getting this feast from the President; and a deputation from their body went to the parlour and invited the Superiors and Professors to come to the refectory and join them in their own entertainment. Chairs were set for the Superiors near the table of the Dunboyne Students. Several of the staff accepted this invitation, amongst others the President, Dr. Montague, who gave the feast, Dean Gaffney, and Dr. Whitehead, then Professor of Logic in the College. The Vice-President, Dr. Renehan, who was repeatedly accused of making a seditious speech on this occasion by the Orange orators in Dublin, did

XIII
✠ Corpus Jesu a cruce deponitur

COLLEGE CHAPEL: XIIITH STATION.

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[1] These things, if said, were perfectly true in themselves, but ought not to be said before students.

[2] *Evidence*, p. 241.

[3] The *gaudeamus*, in our time, was more commonly called a *flame*.

not go to the feast at all in the refectory, but, as he himself expressly declares,[1] kept moving about the College, lest anything should go wrong, whilst the general body were enjoying themselves.

Speeches, of course, of one kind or other were made, as is usual on such occasions, when toasts are proposed. Amongst others, Dr. Whitehead proposed the health of O'Connell, and made a speech in proposing it. We may be certain that in so doing he brought down the house; and, though it was quite *extempore*, it was, no doubt, both vigorous and eloquent.

But in his evidence he emphatically denies having used the words quoted above, or anything like them. 'It is seventeen years ago,' he said, 'and I cannot answer for the precise words used; but I am confident that I uttered no words, either in tendency, or in any way, similar to those that have been attributed to me.' He added also, that it would have been the worst taste on his part to speak in the tone attributed to him. 'I knew,' he said, 'the President, in whose presence I was speaking, would be totally opposed to such language or sentiments; secondly, it was a festive occasion, on which bitterness of feeling ought to be excluded; and, thirdly, that festivity was in honour of the Representative of the Monarch at the time—the Monarch of the English nation, as well as of the Irish; and it would have been, therefore, wholly and entirely unbecoming to introduce language so much at variance with the object of the festivity.'

Another instance, which shows how the enemies of Maynooth sought to make mountains out of mole-hills, occurred about the same time. O'Connell was going westward—from Dublin to Galway, it appears; and some of the students, hearing that he was passing by the College, got up on the top of a haystack, and cheered the Liberator with all the strength of their lungs and throats. This incident—and it appears to have occurred during vacation, when discipline was never as strict as at other times—was represented as a striking proof of the sympathy with sedition and disloyalty to the State and Church of England that existed in the College of Maynooth!

Another charge made before the Commissioners by Rev. J. O'Callaghan, from Kanturk, who had been a student in the College for some time, but afterwards 'conformed' to the Establishment, was that 'a hatred [of England and of Protestantism was the strongest and most predominant feeling amongst the students of Maynooth.' When asked for some proof of that assertion, he could only refer to the case of a certain Kerry student, named Hawkes, 'who, I was informed, and believe (for I was not in the College at the time), was arrested in the College for seditious language made use of at meetings which took place in some part of Ireland!'

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[1] See *Evidence*, 1853.

What really happened was that this young Kerryman attended an anti-tithe meeting somewhere in the County Cork, and probably did use some strong language there; but this was *before* he became a student of Maynooth at all. Afterwards, it appears, he did enter the College; but the President, and most likely his Bishop also, knew nothing of this escapade. The Government, however, discovered it; and, having arrested him, brought him before the Duke of Leinster, who at once let the student out on bail, to answer the charge when called upon. But the charge was so frivolous, that they never proceeded further with the matter.[1]

Such were the trifles which, being distorted and misrepresented by the enemies of the College, were made the groundwork of serious charges against the discipline and loyalty of Maynooth, in order to get up a feeling of odium against the College in the minds of the British people and the British Parliament. Surely, when such incidents are the strongest proofs they could adduce in support of their charges, we are justified in concluding that, notwithstanding the excitement in the country and the sympathy that undoubtedly existed with the efforts of their countrymen to get rid of intolerable grievances, the College must have been remarkably well governed at the time.

It is not easy now to realize the spirit of bitter hatred for everything Catholic which inspired the acts and speeches of the Orange Protestants. A single incident, narrated in the recently published *Autobiography* of Sir William Gregory, will help to bring it home to the sceptical. 'I remember,' he says, 'Lord W——— wanting me to join him in throwing overboard the Dublin Packet two tin cases belonging to some fellow-travelling Roman Catholic Prelate. I asked him why we should do such a thing, and his answer was: "Because he is a Catholic priest, and, of course, a scoundrel!"' That was the grievance of the Orangemen—that such 'scoundrels' as Catholic priests were tolerated by law.

On the 21st April, 1840, the Right Hon. Chief Justice Bushe, the Right Hon. Chief Justice Doherty, the Most Rev. William Crolly, Archbishop of Armagh, and the Most Rev. Daniel Murray, Archbishop of Dublin, held the

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[1] *Evidence*, p. 243.

Triennial Visitation of this College,[1] of which we have the following account in the *Records*:—

> 'Chief Justice Bushe, who presided on the Bench, having made the usual inquiries, expressed himself highly gratified at finding the establishment in so satisfactory a condition; and remarked that so large an institution must be very well administered, when the governors and the governed are mutually so well satisfied with each other; and where the Visitors cannot discover either any injury to be redressed, or any complaint, or even disposition to complain, in any individual member of so numerous an establishment.'

This may be regarded as a very fair specimen of the usual Triennial Visitation. Very seldom was there any grievance to redress, or any complaint to make to the Visitors, so that it became practically a mere form—or inquiry in solemn state, if the Superiors had any complaint to make against the students, or the students against the Superiors. And as usually no complaint was forthcoming, the Visitors solemnly congratulated all parties, and then they disappeared with ostentatious solemnity.

On June 10th, 1840, a man named Oxford fired two pistol shots at the Queen, as she passed in her carriage. He was afterwards acquitted on the ground that he was insane; but at the time many people thought that he was suborned to get rid of the young Queen in favour of Ernest of Hanover, the next heir in the Protestant succession. Even O'Connell seemed inclined to that opinion.[2] At that time the young Queen gave her confidence to the Melbourne Ministry; and the Melbourne Ministry was, to the genuine Tories of that day, the abomination of desolation. Was it not Lord Melbourne who sent Mulgrave to Ireland, the Viceroy who visited Maynooth in 1835? Was not the young Queen the daughter of the Duchess of Kent, who, if not a Catholic, actually sent £20 for the Tuam Cathedral Church, to the Lion of the Fold of Judah?[3] And, when Melbourne was defeated during the first week in May, 1839, and Peel got a chance of forming a Ministry, were not Peel and his associates sent adrift in three days by the young Queen? 'Hurrah for the darling little Queen,' said O'Connell, 'Peel is out; Melbourne is in again.'[4] Nothing was more natural, therefore, than that the Catholics of Ireland should be inclined to regard Melbourne and the young Queen as their best friends. And, in truth, the Melbourne Cabinet had, for the past five years, given substantial proofs of an earnest desire to redress the most urgent of the Irish grievances. They did the best they could; and we cannot justly blame them for not doing more.

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[1] *Records.*

[2] See *Correspondence*, vol. ii., p. 241.

[3] *Correspondence of O'Connell*, vol. ii., p. 103.

[4] *Correspondence*, vol. ii., p. 158.

Hence, when it was announced that the Queen was fired at, in June, 1840, many people found it difficult to absolve the Tories from some share in a conspiracy to get rid of the Queen, and take in Ernest of Hanover; and then—woe betide the Catholics! The pistol, however, missed fire; and Ireland greatly rejoiced, and Maynooth shared in the universal joy.

Accordingly, we find that at the Board Meeting, on June 29th, 1840—

> 'A dutiful address of congratulation to Her Majesty, on her late providential escape from assassination, and another to His Royal Highness Prince Albert, of a similar purport, drawn up by order of the Board, were signed by the Trustees, the President, Masters, and Scholars of the College, and forwarded to Lord Fingall, to be presented, as soon as convenient, to Her Majesty, and to Her Royal Consort, in the most respectful manner.'

Of the Visitation of the College in 1843, we find the following account in the *Records*:—

> 'On the 17th April, 1843, being Easter Monday, the Right Hon. Sir Edward Sugden, Lord Chancellor; the Chief Baron Brady; the Most Rev. W. Crolly, Archbishop of Armagh, &c.; and the Most Rev. Dr. Murray, Archbishop of Dublin, &c., held the usual triennial visitation of this College. The judges did not wear their judicial robes. The Lord Chancellor having made the usual inquiries, and having urgently invited the students to claim his interference and redress, if they, or any of them, had any real or imagined grievance to complain of; he seemed specially delighted at the peculiarly profound silence that answered his invitation. His Lordship, after a pause, highly eulogized the College and its members in their several departments, and observed that he was specially struck by observing in the countenances of his present audience a more vivid and unerring expression of intelligence, wholly innocent, and of cordial union and content, than which, with all his experience, he had ever witnessed in any assembly of any class or description before.'

CHAPTER XIV.

SOME DISTINGUISHED MAYNOOTH MEN.

> *'The fearless pen hath more sway o'er men,*
> *Than the murderous cannon's roar.'*

I.—DR. M'HALE AND DR. MURRAY.

OF the eminent men connected with the College during this and, to some extent, during the previous period, there are two, whose high position and eminent services entitle them to hold a prominent place in any record of the College history—these are: Dr. M'Hale and Dr. Murray.

We put Dr. M'Hale first, because he came into prominence as a public man even before his illustrious colleague; and his history, as such, precedes that of Dr. Murray in the logical sequence of events. Each worked, in his own peculiar way, for the common good; and it would be very difficult to say, even now, with the experience of three-quarters of a century to guide us, which of them adopted the best and the wisest course. But they were both truly great and good men, of whom Maynooth College will always entertain a grateful recollection.

Dr. M'Hale was born in 1791, at Tubbernavine, a small village most picturesquely situated on the eastern slopes of Mount Nephin—Nephin Mor—which rises up in solitary grandeur, the undisputed monarch of all the surrounding hills.

Although the English language was spoken at times by the members of his family, the Gaelic was his mother-tongue, that which he first heard spoken, and which was most constantly used in his father's house. At the hedge school, however, to which he was sent at the age of six years, he soon learned to read and write the English language. Later on he was sent to a classical school kept by a famous teacher called Patrick Stanton, in the town of Castlebar. From this academy young M'Hale was sent at the age of sixteen to Maynooth College, where he matriculated in 1807, and read a most distinguished course. On the 30th of August, 1814, he was appointed Lecturer in Dogmatic Theology in order to assist the venerable Dr. Delahogue in the management of his large class, which then included all the students in the Faculty of Theology.

Dr. M'Hale spent six years as assistant to Dr. Delahogue, years which were of the greatest possible advantage to himself, as they gave him an opportunity of perfecting himself in the study of Theology, and also of Ecclesiastical History, which is indispensable for a Professor of Dogmatic Theology. During these years also he carefully studied the best writers in the English language, both orators and poets; but especially he studied the writings of Edmund Burke and Gibbon, whose influence can be easily discerned in his stately and sonorous language. His intimate relations with the French Professors then in the College, gave him also an opportunity, which he was not the man to neglect, of perfecting himself in the French language and literature. He was thus arming himself *cap-à-pie* for the vigorous literary campaign which he afterwards carried on, almost during his entire life, against the misgovernment and manifold grievances of his native land.

On the 22nd of June, 1820, he was selected by the Trustees to succeed to the Chair of Dr. Delahogue, who had resigned a short time before, but lived as *emeritus* Professor until 1828.

On the 29th of January, 1820, some months before his formal appointment as Professor, the first of the *Letters of Hierophilos* appeared. The purpose of the author of these letters can be best ascertained from Dr. M'Hale's examination before the Commission of 1826. This examination is very interesting. From the beginning he adopted a bold and fearless tone, respectful towards the Commissioners, but earnest and dignified in the assertion of his own rights. He had evidently studied Burke to some purpose, for the language of his answers, like that of his letters, is powerful and eloquent, though, perhaps, a trifle pompous and artificial. The Commissioners must have marvelled not a little, that a man, whose youth was spent under the shadow of Mount Nephin, and whose mother-tongue was the Gaelic of the West, could speak and write the English language in a style that showed such varied learning and such lofty eloquence. He had been a student of the College for seven years; was lecturer under Dr. Delahogue for six years; and afterwards became primary Professor of Dogmatic Theology, which he taught for five years more. He had never been on the Dunboyne Establishment, which had not yet assumed 'the regular form' of later times; but all his learning was the learning of Maynooth, and all his spirit was the spirit of Maynooth. He was one of the first Irish prelates whom the College had produced, and his *Alma Mater* will always glory in him as amongst the most illustrious of her sons.

His masters were Delahogue in Dogmatic Theology, and Anglade in Moral Theology. Antoine first, Bailly afterwards, was the class-book. With reference to Delahogue, Dr. M'Hale

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[1] *The Times* admits 'that Dr. M'Hale's style is quite equal to that of many theological authors who have enjoyed much greater advantages.'

asserts, that he had ample opportunities of knowing, both as student and as lecturer, that 'whatever were his private opinions,' Delahogue did not obtrude them on his class; that he neither taught the Gallican Liberties nor the Ultramontane doctrine, but, 'rising superior to the prejudices of his education and of his country, he strictly adhered to the defined line of Catholic doctrine, and, for the rest, left the students free to follow their own opinions.' Hence Dr. M'Hale declares, that in his time, the Ultramontane doctrines, which appeared to him, by asserting the temporal power of the Pope over princes, 'to be destructive of the allegiance due to the king,' were not taught in Maynooth. On the other hand, they repudiated the other Propositions of 1682, which asserted the so-called Gallican Liberties, and especially the proposition which asserts the superiority of General Councils over the Pope, because they regarded those principles as dangerous to the Church, and 'as calculated to lessen, if not destroy, that salutary influence of the Roman Pontiff, which they regarded as necessary for the interests of religion.' Coming from such a quarter these statements are of the greatest value, as showing the character of the dogmatic teaching in Maynooth during the first period of its history.

The Bishop was asked to explain the proposition laid down in the class-book—*Existit in Ecclesia potestas dispensandi in votis et juramentis.* The proposition was undeniable; and if anybody possessed that power, the Pope did. Could the Pope then dispense in the oath of allegiance? Dr. M'Hale thought 'he could not;' in which answer however, without qualification, many theologians would not be disposed to agree with him. But the Pope can dispense in oaths, especially to promote the *utilitas ecclesiae*, for that is one of the causes laid down as justifying dispensations in oaths and vows, should occasion require it. Why not, then, he was asked, in the oath of allegiance, if the Pope *thinks* that the interests of the Church will be promoted thereby? This was rather a sharp query, but the Bishop met it by asserting that the power of dispensing does not extend to cases where the oath confirms an existing obligation of a higher order, and especially when such a dispensation would violate the rights of a third party. Yes; but if the Pope should *consider* in a particular case that the interests of the Church warrant him in dispensing, who is there to control him? Dr. M'Hale replied that if the case were really doubtful, the presumption favoured the Superior, and he ought to be obeyed; but if there was question of a clear case, where there was an existing obligation founded on the natural or divine law, then there could be no question of the exercise of the dispensing power, no matter what utility might be derived therefrom by the Church. 'But if the Pope should do what, as a matter of fact, he has done in the past [say the Commissioners] take up the opinion that the utility of the Church justified him in dispensing in certain oaths, who is to judge whether he rightly interprets the utility of the Church in that case or not? This was a really difficult and delicate question, especially in view of the fact that Pius V. did dispense in the case of Queen Elizabeth, and absolved her subjects from their oath of allegiance. But Dr. M'Hale replied, without hesitation, that in such a case every man's own reason may judge whether or not 'the dispensation would infringe on higher obligations,' and act accordingly.[1] It must have been well worth while to witness this logical fencing between the ex-Professor and the clever jurists on the Commission. Of course, we only give a bald summary. The Commissioners, however, appeared quite satisfied when Dr. M'Hale asserted that it was a principle perfectly well understood and frequently inculcated in Maynooth, that it would be sinful to ask the Pope to grant a dispensation, and a sin for the Pope to grant a dispensation which went to violate any moral duty; such a power would not be '*in aedificationem sed in ruinam*,' as he had previously explained.

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[1] We may not accept all these views of Dr. M'Hale, but the assertors of the right of private judgment could not reasonably call them in question.

There was brilliant intellectual fencing when the Bishop was invited to explain his publication of the *Letters of Hierophilos*. Was it not a clear violation of the Statutes, which forbids, under penalty of expulsion, any member of the College to publish any writings *inscio et improbante Praeside?* No; it was not a violation either of the letter, or of the spirit of the Statutes, for the letters were not published over his name, and although it came to be known that he was the writer, still the fact could not be juridically proved; and the President had no official knowledge of the fact. Neither did he act against the spirit of the Statute, which was designed 'to prevent the publication of any improper or dangerous works,' for which the College might be held responsible. No one could venture to say that there was anything of that character in his writings; and to show their true character, he explained at length, by extracts from the writings themselves, the motives that induced him to write, and the principles that guided him in his writings—which principles, he asserts, 'are altogether consistent with the duties which every person owes to his sovereign and to the laws of his country.'

Dr. M'Hale's vindication of his own conduct in this matter is a singularly able and eloquent exposition, well worthy of careful perusal. We can only give a brief summary.

DR. M'HALE.

From a Painting at Maynooth.

The Catholics of Ireland were no longer an illegal and persecuted sect; they were living under the protection of the laws, and entitled to the rights of freemen. The fact that he was a Professor of Maynooth College could not divest him of the right to defend his religion from false accusations, and repel unjust aggression. If any such conditions were annexed to his tenure of office as Professor, he would not fill, for a single moment, the Chair of Dogmatic Theology in Maynooth. Was it to be borne that Fellows of Trinity College, and members of other Protestant Universities, should incessantly pour out their abuse on the Catholic Church, denouncing their religion as idolatrous and superstitious; their ministers as ignorant and hypocritical; its people as savage and turbulent, and that a Catholic Professor should not be allowed to repel such unwarrantable attacks? Still, though his language was warm, his tone was pacific; and, in any case, he said, Maynooth College was no more responsible for his writings than Trinity College was responsible for the writings of 'Declan,' who was a Fellow of that College, and had made an angry and unwarrantable attack on the Catholic Church. It was the constant publication of such productions that moved him to write in defence of everything that was dear to Catholics. And, not that alone, but also the mischievous and hypocritical action of the Bible Societies, their continued abuse of the Catholic laity and of the Catholic priesthood, the repeated provocations received from dignitaries of the Established Church, their constant attacks on the College of Maynooth, to which they grudged a small endowment from the State, whilst they themselves enjoyed the tithes of the entire kingdom. These were, he said, the provocations that originated and inspired the *Letters of Hierophilos.*

It is obvious that Dr. M'Hale had no reason to love such bitter foes to his College, his order, and his country; and so, he singled out for special attack the Bible Societies, the Established Church, and the tithes. The whole Protestant interest was amazed at such insolence and such audacity, from a mere Popish priest too, and, worse than all, a Professor of a College endowed by the Protestant Government of England. It is evident that the Commissioners were influenced, at least to some extent, by the same spirit; and they questioned him, rather tartly, on the meaning and motive of several passages extracted from his writings.

HIEROPHILOS had said, besides other sharp things, that 'among the most distinguished Protestants, there is little of conviction in the leading articles of their creed,' and that 'their approbation of every error' must be eventually injurious to society. 'Do you mean to attribute approbation of every error to the Church of England?' 'Yes [replied the bold Bishop], there is scarcely an error of the sectaries that has not been approved of by distinguished dignitaries of the Church of England, even the fundamental errors of Socinianism;' and he added that he was prepared to prove it. 'Did you mean to convey to your readers that there is little of conviction in the truth of the leading articles of their creed amongst distinguished Protestants?' 'That it was so, among many distinguished Protestants, I did mean to convey.' 'Do you not think that Protestants may be as sincerely attached to their opinions, and to their religion, as Roman Catholics?' 'In the extended sense of the word "Protestant," it is merely a negative title. Provided one is not a Pagan, it is sufficient not to be a Catholic to be a Protestant. I do not know any fixed creed that a Protestant has, except that he rejects the authority of the Catholic Church, and believes the Scriptures according to his own private interpretation.'

Yet Dr. M'Hale admitted that the Establishment had a right to tithes even in Ireland; but it was a merely legal right, not a natural or equitable right. It was not so in England, where the clergy instructed the people and ministered to them. There they had a natural as well as a legal right to their tithes. But in Ireland they did nothing for the great bulk of the people; and therefore they had no natural right to get tithes from them. Their legal right, however, should be acknowledged and respected, so long as it existed. But it was the creation of the law; and the law that gave it might, and probably would, hereafter take it away. Doctrine like this was entirely new, and very unpalatable; but it was, at the same time, exceedingly difficult to refute.

As for the Bible Societies, 'they were mere commercial speculations, got up by interested parties,' for the purpose of making money and perverting the poor Irish. There might be some honest men amongst their members; but most of them were hypocrites. Their trade was to make money, and encourage manufactures by making books. 'Such societies might afford evidence of England's wealth, but none of her piety.' 'It was [he added] the imposture of those Bible Societies first provoked me to write.' The Commissioners thought it high time to change the subject, and passed off to inquire the meaning of certain other passages in his *Letters*.

He had asserted that the Established Church of England was a work of human contrivance, and that although in the beginning it acknowledged the omnipotence of the hand that enriched it, now it assumes a haughty tone, and defies annihilation. Then he warns it not to despise the omnipotence of Parliament, lest it should provoke its vengeance, and the workmen should be 'scattered in confusion over the earth.' 'Do you mean that the day may come when the Church of England is to be scattered over the face of the earth, as the workmen of the Tower of Babel were?' 'Yes [he quietly replied], the omnipotence of Parliament may do it—the word is Blackstone's.' 'Does not that passage express also an anticipation that the power will be exercised?' 'Undoubtedly,' replied the bishop. 'But do you look on the Church of Rome as an eternal institution?' 'Yes—as coeval with time.'

When he was accused of refusing their proper titles to 'Dr. Magee,' of Dublin, and 'Dr. Trench,' of Tuam, he replied that he recognised them as the Protestant Archbishops of Dublin and of Tuam, with such jurisdiction as Parliament could give them; but he could not recognise them as successors of the Apostles, inheriting their jurisdiction and authority.'

It was clear that a new spirit had been awakened in Ireland, and that it was also felt in Maynooth.

The subsequent history of Dr. M'Hale is the history of the Irish Church for the next half century. There was no great question which arose during that period in which he did not take a prominent part. He was appointed Coadjutor of his native diocese of Killala in 1825, and was consecrated on June 5th in the Chapel of Maynooth College. For the next nine years he led a very active life as a hard-working Bishop in some of the wildest and poorest districts in Ireland. His energy was indefatigable. With great vigour he attacked the scandalous abuses and grievances from which his people suffered. With especial energy in Letters to the Prime Minister, Earl Grey, he denounced the agrarian laws, the Church Establishment, the tithes, the vestry taxes, the rack-renting, the evictions, and the cruelties of the coercion Government during those unhappy years. Year after year famine decimated the population—'famine in the midst of plenty,' as the Archbishop often said; but the golden corn was cut down and carried off to support the absentee landlord in wasteful luxury, to support the lordly prelates of the Establishment who had no flocks, to maintain churches where there were no people. The unhappy Catholics were ground to the earth by taxes of every kind—rack-rents, tithes, vestry taxes, county cess, all of which were extracted from the wretched tenant, who, in order to meet them, was obliged to sell out all his corn and cattle; and then, when the potatoes failed, he, with his family, was left to starve.

But, all the same, in the midst of the bitter want both of the priests and people, he sternly repudiated every proposal to endow the Catholic clergy. 'For the sake of the king, for the sake of the people, for the sake of religion and social order, I should deprecate such a debasing and demoralizing measure.' They would pension the pastors, he said, but they would not build places of worship to shelter the flock from the pitiless storm. 'Let the tithes be extinguished and the poor be provided for. As for us, we recollect the fate of Naaman the Syrian—the plague came to him with his money.'

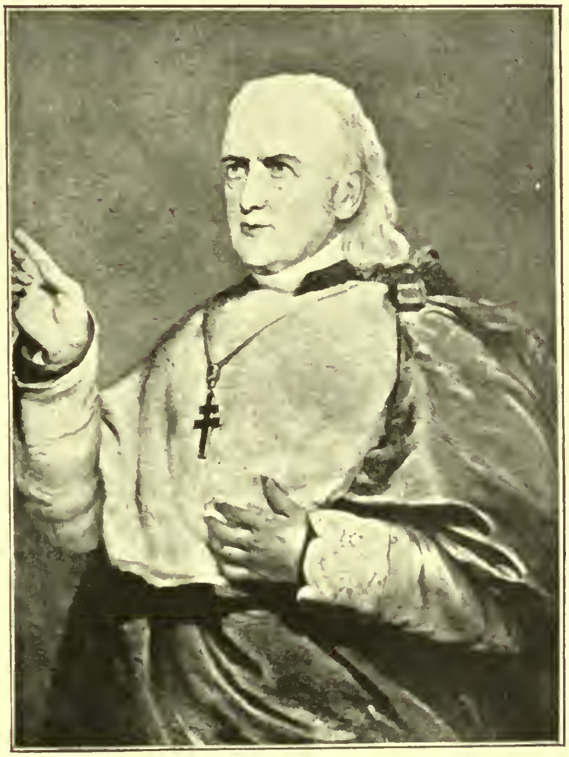
In 1832 Dr. M'Hale paid a visit to Rome, where he was very kindly received by Pope Gregory XII., who presented him with a chalice for his new Cathedral at Ballina, as a special token of his esteem. The most interesting memorial, however, of this Roman journey is the series of letters, written from abroad, in which he describes the various historic scenes which he visited, and the incidents of his prolonged and interesting tour. But even in Rome he did not forget his poor people in Ireland. One of his most eloquent letters to Earl Grey was addressed to the Prime Minister from Rome, and written just on the eve of his departure. It is a terrible arraignment of the Whigs, who had just then passed a Coercion Act for Ireland, as they have often done since. It was the only *solamen* which the Liberal statesmanship of the times could offer to a country wasted by famine and scourged by cholera.

Now, this brings us to that period in relation to the external history of the College, when Dr. Murray of Dublin and Dr. M'Hale first came into opposition on the National Education Question. The conflict was continued and accentuated in regard to the Queen's Colleges. Both prelates loved Maynooth, and Maynooth loves their memory dearly. One was the first and most brilliant of her own children; the other was her life-long friend, most generous and most self-sacrificing, who spared no labours in her service. On some vital points they disagreed; but a reflecting mind will perceive even from a brief sketch of the history of these two great men, each of whom served the College for fifty years, that good may sometimes result from honest opposition, as well as from the most cordial harmony.

Of all the illustrious men connected with the College of Maynooth, none occupies a higher place than the Most Rev. Dr. Murray, Archbishop of Dublin.

Maynooth loves him as if he were one of her own children. It is an honour which the College has always appreciated to be able to claim him as one of its Presidents. His portrait in the dining-room is always pointed to by the members of the Staff as that of the great and good Archbishop of Dublin, who loved the College so well as to consent to become its head for a time, in the midst of his engrossing duties as Coadjutor Archbishop. That beautiful painting reveals the character of the man at a single glance—his sweetness, his holiness, his dignity, his gravity—which have gained for him the appellation of the Francis de Sales of Dublin.

Dr. Murray was born at Sheepwalk, near the town of Arklow, on the 18th of April, 1768. He had the good fortune, in his youth, to be trained in classical learning by the celebrated Dr. Betagh, S.J., afterwards Vicar-General of the diocese, who lived to preach the sermon at his consecration. As he manifested a vocation for the ecclesiastical state, he was, at an early age, sent to the celebrated Irish College of Salamanca, where many of the most distinguished prelates of the Irish Church were being then trained together, under the guidance of Dr. Curtis, who afterwards became Primate of all Ireland. Of his collegiate career we know little, except that he was ordained priest in 1790, whilst the fetters of the Penal Laws still bound the limbs of Irishmen. After a short stay in the parish of St. Paul, he was sent to his native parish of Arklow, in which he laboured as curate until the terrible year of 1798.



DR. MURRAY.

From a Painting by Crowley, in 1844.

When the troops took possession of the town, after the battle of Arklow and the defeat of the insurgents, who were driven back on Vinegar Hill, the most frightful excesses were committed in the town by the yeomanry and the military. His venerable parish priest was shot dead in his bed, and the curate narrowly escaped being slain at the altar, when the soldiers, having attacked the church and scattered the congregation, actually pointed a cannon at the altar, where the young priest was celebrating the Sacred Mysteries. There can be doubt that the horrors of that dreadful time, which the young Father Murray witnessed with his own eyes, made a deep impression on his mind, and disposed him to bear everything, rather than encourage, by any act or word of his, the least show of resistance, or even of disrespect, for the constituted authorities.

The young priest, having so narrowly escaped with his life, fled for refuge to the city, where he laboured for the next eleven years, working with the utmost zeal and devotion as a missionary priest. The venerable Dr. Troy, feeling that the increasing weight of years and infirmities rendered him unequal to discharge alone the episcopal duties of his vast diocese, secretly petitioned the Holy See to grant him Dr. Murray as his Coadjutor. It was an unusual step to take, without consulting his chapter or his clergy; and the Archbishop, regretting this omission, informed the dignitaries of his diocese of the step which he had taken. He was quite rejoiced to learn that they entirely approved of his choice, for Dr. Murray was well known to them all, even then, as a priest of great learning, prudence, and zeal, dignified, moreover, in his manners, and also much esteemed as an eloquent and effective preacher.

The Holy See granted the request of Dr. Troy; and, so, young Dr. Murray, at the early age of forty, was consecrated Archbishop of Hierapolis, and Coadjutor of Dublin, on November 20th, 1809, in the old Chapel of Liffey-street. For more than forty years, Dr. Murray held the first place amongst the Irish Prelates, and governed his great diocese with singular prudence and zeal. He was highly esteemed by successive Pontiffs for his wisdom and holiness of life; and no step of importance, connected with the Irish Church, was taken in Rome, on which he was not consulted. 'We have but to ask his opinion and advice on any matter of difficulty [said Cardinal Mai], and we are sure not to go astray.'

Dr. Murray was, with all his heart and soul, from first to last, opposed to the Veto, and its consequence, the pensioning of the Irish clergy by the Government. His well-known prudence and moderation, as well as his desire on ordinary occasions to stand well with the Government, lent great weight to his opinion on this critical and dangerous question. On one occasion, in a remarkable sermon which he preached on Good Friday, in his own Cathedral, it may be said that he gave the *coup de grace* to the Vetoists in Dublin. Describing in his sermon our Saviour bound to the pillar, he said:—'To this bound and suffering Victim I would now implore the attention of those misguided Catholics who seem willing to impose new and disgraceful bands, not indeed on His sacred person, but on His mystical body—the Church—which was more dear to Him even than His own life. . . . Let no one amongst us be found to say of this Church, as the treacherous disciple said of its Divine Founder—"What will you give me and I will deliver it unto you?"'

As a preacher, Dr. Murray was remarkable not so much for the fire and vigour of his eloquence, as for the sweetly-persuasive, gently-flowing current of his thoughts, expressed in simple, but appropriate language, which convinced the intellect, and at the same time won the heart.

He was greatly esteemed by men of all classes and of all sects. Being a *persona grata* at the Castle, he was always consulted by the Government on important matters relating to Ireland; but would, undoubtedly, be much more popular, even with his own flock, if he kept more aloof from the Viceregal abode. He was offered a seat on the Privy Council of Ireland but declined to accept it; and no one knew until after his death that he put aside so gently, and so silently, an honour which many distinguished men would have been proud to accept.

As to his connection with Maynooth, he himself tells us, in his evidence before the Commission, in 1826, that he accepted the office only for a time, at the urgent request of the Trustees, in order to keep the place open for Dr. Everard, who was then in a very precarious state of health, from which it was hoped he would soon recover; but from which he never really did recover.

Dr. Murray consented to undertake the unpleasant task, on condition that he was allowed to have Father Peter Kenny as his Vice-President. This request was granted; and thus Dr. Murray became President of Maynooth for nearly a year and a-half, until Dr. Everard finally resigned office, when Dr. Crotty was appointed in November, 1813. Dr. Murray's labours at this time were unselfish and severe. He lived mostly in the College, but he visited the city regularly every week, and preached to his parishioners of St. Andrew's every Sunday morning. Then on Monday he attended with the Vicars-General at the Archbishop's council for the transaction of business, and returned the same day to the College to discharge his duties as President for the rest of the week. There were no railways then; and this constant travelling to the city and back, with the labours and cares annexed to it, must have been very trying even to the young and vigorous Archbishop. There can be no doubt that aided, as he so loyally was, by the pious and eloquent Vice-President, he soon brought about a great change in the discipline and tone of the College, and that he and Father Kenny, when leaving Maynooth, left behind them a spirit which survived for many a year, and showed itself in the happiest fruits of order, discipline, and obedience.

Dr. Murray's evidence, given before the Maynooth Commission, in December, 1826, contains several interesting statements, which bear on the history of the College. He himself, its sixth President, ruled from June, 1812, to November, 1813, when Dr. Crotty was appointed. He accepted the office 'at the earnest solicitation of the Trustees;' but the object was merely to keep the place open for Dr. Everard, whose health did not then permit him to continue in office. He adds, that he himself became Trustee in March, 1819. The Archbishop was not in favour of collecting a very great number of students in one establishment, 'which renders it more difficult to observe discipline in so large a body.' He complains, too, that the accommodation in the College, at the time, was quite inadequate for the number of students; and the number of students was inadequate for the wants of the Irish mission. This fact also explained why it was impossible for the Bishops to allow their students to remain for a full course on the Dunboyne Establishment, although £700 a-year were voted at that time for its maintenance. Pressed on that point by the Commissioners, he said the money so voted, when not spent on the students themselves, 'was expended on buildings for the express use of the Dunboyne Students'—a perfectly legitimate outlay. But he looked upon the preservation of the Dunboyne as a matter 'of great consequence to the country.'

When asked why the Trustees allowed the Statute forbidding the publication of any works by any member of the College to be apparently violated by Dr. M'Hale's publication of the *Letters of Hierophilos* he pointed out that it was the duty of the President, not of the Trustees, to enforce the Statute, and that there were special considerations in the case which well might move the President to overlook the matter. First of all, the *Letters* were published anonymously; secondly, the author, though well known, was retiring from the College of his own accord, and was called upon to occupy a very high station in the Irish Church. Such considerations, he said, might very well excuse the President for overlooking the Statute, and abstaining from inflicting a stigma on a man of blameless character. Pressed on this point, and asked if these considerations, in his opinion, 'justified' the President in overlooking a breach of the Statute, the Archbishop returned a clever answer. 'Dr. Crotty is a very prudent, a very zealous, and a very intelligent man. I would rather consult his views on the subject than pronounce a judgment on him, without knowing exactly the motives by which he may have been governed.'

The Government of the day was quite alarmed at the existence of the Sodality of the Sacred Heart in the College. They were under the impression that it was a kind of secret society, introduced into the House, in 1813, by the Vice-President, Father Kenny, S.J., in order to bring the Irish clergy under the influence of the Jesuits! So they questioned the Archbishop, as well as several other witnesses, closely on this subject. His evidence must have gone far to dispel their foolish fears. He himself, he said, as Ordinary of the diocese of Dublin, was responsible for the introduction of the Sodality of the Sacred Heart into the College. It was not designed or intended to connect the College, in any way, directly or indirectly, with the order of the Jesuits. The College, as such, had no connection with any religious order. The Archbishop would consider it 'most unfair and most dishonourable' for any person connected with Maynooth to induce persons there in course of education for the secular clergy to become members of any religious order. On this point, doubtless in order to allay the fears of the Government, he was particularly emphatic. Of Father Kenny, S.J. (the founder of Clongowes Wood College), his colleague in Maynooth, Dr. Murray, pronounced an eloquent eulogy. Father Kenny was, in his opinion, 'a man of very considerable powers, of very extensive information, of ardent and enlightened zeal, possessing an accurate knowledge of the springs which move, and the virtues which elevate, the human heart, together with a great faculty of communicating his sentiments to the public in an impressive manner.' Being such, the Archbishop was happy to procure his assistance as Vice-President during his own term of office in the College.

When questioned as to the class-books in the College, Dr. Murray said Cabassutius was adopted in preference to Devoti as class-book in Canon Law, because the latter treatise, which was brought over by Dr. Troy, 'was supposed to inculcate opinions too strong with regard to the interference of the spiritual authority in temporal matters.' Devoti was, it appears, in use as a class-book in Rome;[1] and was introduced into Maynooth by Dr. Troy, who had himself, doubtless, studied that manual at St. Clement's.

Dr. Murray from the first was, more or less, in favour of the new system of education founded by Lord Stanley in 1831, and which first came into active operation throughout the country during the years 1833 and 1834. It was founded on the principle of giving united literary, but separate religious instruction, to the children of the poor of all religious denominations.

When the system, however, was seen in active operation, many of the Bishops began to feel that it might turn out dangerous to the faith and morals of the rising generation, except the Commissioners and officials were closely watched. Dr. M'Hale especially was vehemently opposed to the new system from its origin; and pointed out, in vigorous and unsparing language, the manifold dangers which, in his opinion, were inherent in the system. He seems to have been greatly displeased at the virtual sanction which was given to it by the Archbishop's acceptance of a seat on the Board. But that fact did not in the least prevent him from applying several very strong epithets both to the system and to the Board itself, which Dr. Murray, patient as he was, must have keenly felt.

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[1] See Dr. Slevin's *Evidence*, p. 201.

In the years 1839-40 these serious differences of opinion, which had been growing up between Dr. Murray and Dr. M'Hale regarding the National System, came to a crisis. The Metropolitan of Tuam was opposed to Mixed Education in every shape—Primary, Intermediate, and University—and, in his general principles, he was surely right. He held it essential in order to safeguard the faith and morals of the Catholic youth of Ireland, that the Bishops and Clergy should have the appointment of the teachers, the selection of the books—at least of those in any way bearing on religion or morality—and also separate schools, wherever it was practicable, for the education of Roman Catholic children. He assured Lord Stanley that 'to no authority on earth save the Pope shall I submit the books from which the children in my diocese are to derive their religious instruction.' As to the teachers, he declared that 'no master shall have control of such education, who will not be appointed with my express approval, or removed upon my representation;' and he especially objected to any teacher, 'whether Catholic or Protestant, whose faith has been fashioned by such lectures as were, and may still be, delivered in the Normal schools of the Board of National Education.'[1]

The National Board itself he distrusted, and denounced in very strong language. First he objected to its constitution, as only two Catholics had a seat on the Board—Dr. Murray and Mr. A. R. Blake. 'Then the greater number of the present members of the Board are rank infidels;' and he added that the books which they put into the hands of the children were calculated to unsettle their belief, or, at least, diminish their reverence for the faith of their fathers. The whole system, he said, was a Greek gift, designed to undermine the Catholic faith; and Dr. Whately's letters prove that—at least so far as some members of the Board were concerned—this statement was perfectly true. In the light of these subsequent revelations we cannot but admire the noble declaration of Dr. M'Hale:—'As long as I live, I shall not cease to expose and denounce any attempt to interfere with that faith; and the more they try to silence me, the louder will be my remonstrance. WE MUST HAVE COMPLETE RELIGIOUS FREEDOM.'

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[1] See *Letters*, p. 398.

Dr. Murray, on the other hand, was in favour of giving the National System a fair trial; and with that view he had accepted a seat on the Board at its original constitution. The education of the people would be a great blessing; and such a large grant of public money would be a boon for the country in many ways. No doubt, there were dangers connected with the system; but these dangers might, in his opinion, be easily averted by the zeal and vigilance of the prelates and of the priests; and where the Rules were found to work unfairly towards the Catholics, they might be modified or rescinded. The Mixed System, therefore, might be tolerated for the time being, under certain rules and conditions which it was hoped the Government would accept. On the other hand, if the System were condemned, either the grant would be wholly withdrawn, and the people left in ignorance, or the Protestants and disloyal Catholics would avail themselves of it, in spite of the commands of the Bishops; and thus the last state of things would be worse than the first. The disobedient Catholics would be educated, but educated in hostility to the Church; whilst the obedient Catholics would be rewarded by being left in a state of ignorance.

The majority of the Bishops, that is, eighteen to ten, were in favour of the views of Dr. Murray. Still, in order if possible, to produce harmony, a committee of six was chosen—three from each party—to draw up certain rules that could be approved of by the Bishops, and which, it was hoped, the Government would accept. The Lord Lieutenant, however, declined to make the proposed changes either in the constitution of the Board, or in the management of the Normal schools; and it was more than suggested that in thus refusing to assent to the demands of the Committee, he was secretly countenanced by Dr. Murray, who gave him to understand that the prelates would not insist on these conditions. This statement, though vaguely made, was, if unfounded, a most injurious one to the Archbishop of Dublin, by whom it was repudiated with indignation.

Rome was now called upon to decide the question at issue; and at first the views of Dr. Murray narrowly escaped condemnation. But Rome was very unwilling to pronounce a definite judgment; and the Prelates were given to understand that the Holy Father would prefer if the Bishops could settle the question amicably amongst themselves. They were also advised to abstain from all public controversy, which, by showing that they were divided in their opinions, would certainly tend to weaken their influence.

Both parties had already appointed agents in Rome to conduct the controversy on either side. Dr. M'Hale sent out two weighty documents explaining and vindicating at great length his own position, and left no stone unturned to secure from the Holy See a decision favourable to his own views. But the Holy See still abstained from pronouncing a definite and decisive judgment, partly with a view of not embittering the feelings of either party by giving a complete victory to the other, and partly also because of the momentous interests at stake. The question of the lawfulness of mixed education was coming to the front in other countries, as well as in Ireland; and it was deemed far safer to give a provisional decision than a final judgment.

At length, in January, 1841, the decision of Propaganda was announced, and approved of by the Pope. It was that 'no judgment should be definitely pronounced in this matter, and that this kind of education should be left to the prudent discretion and religious conscience of each individual Bishop; whereas its success must depend on the vigilant care of the pastors, on the various precautions to be adopted, and on the future experience, which time will supply.' The precautions to be taken were then indicated by the Propaganda; and for the time the question was left at rest. Thus far, therefore, Dr. Murray's cause had triumphed—that the system might be tolerated, but was, at the same time, to be very closely watched; and that policy has been adopted ever since, with most remarkable success.

Dr. M'Hale's attitude, however, secured one great good. It rendered the Bishops more cautious and more vigilant in their dealings with the National Board; and it ultimately led to those important concessions which have been granted in our own times, with regard to grants for building schools, establishing Training Colleges, and admitting religious teachers, both male and female, to share in the benefit of the educational grants.

II.—DR. CROTTY AND DR. MONTAGUE.

As Dr. M'Hale and Dr. Murray are types of the College in its external life during this period, so Dr. Crotty and Dr. Montague are fitting representatives of its domestic administration. Both these eminent men were associated together as President and Vice-President in the government of the College for twenty years; and it was admitted in all quarters—by the Trustees, by their own colleagues, and by the students—that they discharged their high and onerous duties with pre-eminent success. Dr. Montague, after the elevation of Dr. Crotty to the see of Cloyne, became himself President; and for ten years more he governed the College in the same spirit, and with the same signal advantage to the Irish Church.

In the previous pages of this work frequent reference has been made incidentally to the labours of these two zealous men in the arduous work of the College administration, both in its material and moral aspects. Their eminent services, however, deserve more special notice at our hands; and hence we publish here, as the most appropriate place, a fuller account of the lives of the two Presidents.

The Memoir of Dr. Crotty has been written by the sympathetic pen of Canon Murphy, of Queenstown; and that of Dr. Montague, which Professor M'Rory has kindly sent us, was in great part composed by one who knew him well, and could fully appreciate his high qualities, both as a priest and as an administrator—that is, the late Dr. Patrick Murray, the well-known writer and Professor of Theology in the College. We have made no changes, merely adding a few notes.

Bartholomew Crotty was born at Clonakilty, Co. Cork, on the 1st of September, 1769. His father was engaged in business as a weaver; and as the weaving trade was then a very lucrative one, and was very flourishing in Clonakilty, Mr. Crotty was in comfortable circumstances, and was able to give his son a good education. Notwithstanding the rigour of the Penal Laws, Clonakilty had, at that time, four male and four female Catholic schools, established by the Parish Priest, the Rev. Paul M'Kenna. This fact we learn from a 'Visitation Book' of Cloyne and Ross, by the Most Rev. Dr. M'Kenna, dated 1785, which is now in the possession of the Most Rev. Dr. Browne, Bishop of Cloyne. In one of these schools Dr. Crotty got the rudiments of his early education; and there is evidence that, even as a child, he exhibited talents that gave promise of a brilliant future. On the advice of Father M'Kenna he was sent to a classical school at Glanworth, near Fermoy. In this school, which bore a high character, young Crotty made rapid progress, and made also many friends, to whom in after life he continued sincerely attached. Such was his progress at his classical studies that, at the early age of sixteen, he was selected by Dr. M'Kenna, and sent on to College to prepare for the priesthood. In the 'Visitation Book' already referred to, there is an entry which proves, at the same time, the exceptional talent of the young student, and the keen foresight of the Bishop. In giving a list of the Students for Cloyne and Ross for the year 1785, Dr. M'Kenna says:—'I sent little Crotty, a promising youth, to Salamanca; but apprehend he was detained by the friars at

Lisbon.' And so he was detained at Lisbon—not, however, by friars, but by Dr. Brady, who had succeeded in re-opening the Irish College in that city, after the confiscation of its revenues by the infamous Pombal. After a distinguished college course, Dr. Crotty was, in 1791, and before he was yet the canonical age for ordination, appointed Professor of Philosophy; and ten years later, in 1801, he became Rector of the College, on the death of Dr. Brady.[1]

The position of Rector in such a College was one of considerable difficulty. The students at Lisbon were few in number; but few as they were, the revenue of the College was inadequate to their maintenance, and had to be supplemented by *pensions* from the students themselves, or by grants from the Bishops of such students as could not themselves pay. Such payments came irregularly, and were a constant cause of anxiety to the Rector, who, himself, had to maintain his dignity on the liberal salary of £11 a-year! It was, however, a useful training school for the greater cares, the heavier responsibilities that awaited him as President of Maynooth. In the first year of Dr. Crotty's Professorship, a young countryman of his, and only one year his junior, arrived as a student at Lisbon, between whom and the youthful Professor a friendship sprang up that continued unchanged till death. This was John Murphy, subsequently the Bishop of Cork. On the completion of his course, Dr. Murphy returned to his native diocese; but he kept up a constant correspondence with Dr. Crotty, both at Lisbon and at Maynooth; and the friendship thus maintained became closer still by reason of their frequent intercourse as Bishops of neighbouring dioceses.

DR. CROTTY.

From a Painting at Maynooth.

During a great part of Dr. Crotty's presidency at Lisbon, the Peninsular War made his position one of special difficulty. From 1806 to 1808, Lisbon was occupied by the French, under General Junot; and the Irish students there were little better than prisoners in their own College. Before the outbreak of the war Junot was French Ambassador at Lisbon, and was acquainted with Dr. Crotty; and now, acting on a commission from Napoleon, he sought to induce him to abandon his position in the College at Lisbon, and accept a much more lucrative one in the Irish College at Paris. At the time Napoleon was anxious to attract to Paris as many as possible of the Irish Continental students, and he was prepared to endow the Irish College liberally for their accommodation; and hence his anxiety to secure for the College a man of Dr. Crotty's reputation. It was generally believed at the time that Napoleon's object was more political than religious. He was anxious, by this show of generosity to Irish students abroad, to secure the sympathy of the Irish at home, which, he knew well, would embarrass his great enemy—England.

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[1] *Irish Eccl. Record*, vol. viii., p. 312. (1872).

This intrigue is alluded to in a letter from Dr. Murphy, of Cork, now in the Diocesan Archives at Queenstown, and also in the following very remarkable letter, addressed to Dr. Crotty:—

'Rev. Dear Sir, 'Dublin, *January 24th*, 1807.

'We, the undersigned Archbishops and Bishops, have been lately made acquainted with an extraordinary proposal of the Rev. Dr. Walsh, of Paris, to the young men at present under your care and guidance at Lisbon, inviting them to abandon that establishment, and repair to the seminary established by the head of the French Government, under his direction, at Paris. You may easily conceive the degree of indignation we felt at such a proposal; nor can we believe that it proceeded from any but sinister motives. [The Bishops then make some very severe strictures on Dr. Walsh's conduct, and on the action and aim of the French Government, and they add] We have not the most distant idea of attaching any blame to you, Sir; but we are extremely anxious that you should be thoroughly acquainted with our sentiments in a matter of such serious moment. . . . We feel it our duty to declare, in the most unequivocal terms, our reprobation of such attempts to seduce the youth of your house; and we are determined to use the authority vested in us, in order to prevent even the possibility of excuse on the part of the students of our respective dioceses, who might attempt to accept of that insidious offer. We, therefore, desire that you will convene all those who are under your care, and make known to them that we never will give any ecclesiastical faculty in our dioceses, to those individuals who should accept of the offer; and that we authorize you to declare to all those in Holy Orders that by an acceptance of a similar offer they will incur a suspension *ipso facto*.'

This letter is signed by Dr. O'Reilly, of Armagh; Dr. Troy, of Dublin; Dr. Bray, of Cashel; Dr. Dillon, of Tuam; Dr. Moylan, of Cork; Dr. Delany, of Kildare; Dr. Cruise, of Ardagh; Dr. Plunkett, of Meath; and Dr. Ryan, Coadjutor Bishop of Ferns.

But Dr. Crotty was not to be tempted by French gold. He remained faithful to his charge, and proved himself fully worthy of the confidence of the Irish Bishops.

His position in Lisbon brought Dr. Crotty into contact with many persons who acted a conspicuous part in the history of the time. He was well acquainted with Lord Wellesely, with Sir John Moore, and Sir J. Craddock; and his acquaintance with Lord Wellesely especially proved highly serviceable to him subsequently during his Presidency of Maynooth. He also enjoyed, in a very marked degree, the friendship and confidence of his own bishop, Dr. Coppinger, though they were not personally acquainted. In a letter to Rev. Stephen Murphy, then (1806) a student in Lisbon, and subsequently Parish Priest of Glanworth, Dr. Coppinger says: 'Be pleased to inform the students from this diocese, in Lisbon, that Dr. Crotty is hereby vested with full power, as my Vicar-General, to inspect into their conduct authoritatively, and to censure and punish delinquency on their part, by suspension, interdict, or other spiritual infliction, as the case, in his judgment, may require . . . Should Dr. Crotty persist in his determination of returning hither, the clergy of this diocese, and I, with them, promise him a cordial welcome, and promise ourselves much advantage to religion from his talents, as the superior of a diocesan seminary which we are resolved, in that case, to set on foot here under my own inspection. Present him with my most affectionate compliments, and my anxious hope that we may shortly meet to realize our speculations.' This letter shows how fully Dr. Coppinger appreciated the talents and esteemed the virtues of Dr. Crotty. It shows also that Dr. Crotty was contemplating a return to his native land; and he did return in 1811, and met with a most cordial welcome from Dr. Coppinger. For many years before this time a celebrated Catholic school had been conducted near Cove, by the Rev. Dr. Harrington. It was here that O'Connell got his earliest education. Dr. Harrington died in 1810, and the school was closed; but now Dr. Crotty was asked by the Bishops to re-open it, pending the erection of the contemplated diocesan seminary. Circumstances hindered the erection of the seminary, and Dr. Crotty was appointed Parish Priest of Clonakilty in the summer of 1813; but before his induction to the parish, he was chosen President of Maynooth, on the 13th of November in that year.

In the rigorous enforcement of domestic discipline the new President was inflexible. The spirit with which he acted on such occasions is well illustrated by the following passage from his evidence. Referring to one of the expulsory rules, he said (p. 48): 'That statute was in force for some time, and I had occasion to act on it in one particular case, and to remove a young man from the College in virtue of it. He appealed to the Visitors, and the Chief Justice, Lord Downes, was of opinion that the statute was abusive. . . . He declared it was null and void, though it had been drawn up by the Trustees, and received the sanction of the Lord Lieutenant. The consequence was that the young man was restored to his place in the house. I, however, took the liberty, as I thought I was bound to do, of mentioning to the Lord Chancellor that, as the Visitors did not find fault with the removal of the young man on the *merits* of the case . . . I would remove him again after the Visitation was over.' The Lord Chancellor admitted that Dr. Crotty was right, and the young man, who must have understood the President fully, resigned his place the same day.

Dr. Crotty's administration in Maynooth was pre-eminently successful. To students who observed the rules he was kind and gentle as a child; and very frequently he assisted many of them from his own slender resources. His relations with his colleagues on the College staff were of the friendliest kind; and the twenty years of his rule, as President, passed off with as much happiness as was compatible with the weighty responsibilities of his position. He was gifted with an extraordinary memory, which enabled him to treasure up the knowledge acquired by a life of study; and hence it was that he was able to examine in each class in the College with as much ability as if his attention had been devoted exclusively to the studies of that class. Though fully sympathizing with the prevailing demands for popular rights, while President of the College, he wisely confined himself to the discharge of his official duties; and kept, as far as he could, the world and its politics outside the College walls. Even the attacks made so frequently on the College he allowed to pass unmolested, relying confidently on the abiding power, and on the ultimate triumph of truth. One of these deserves to be referred to as a specimen of the light in which such matters were regarded by the Superiors of the College. In 1828, an indictment, embodying the usual extravagant charges, was levelled against Maynooth, by Lord Bexley, in a public letter to the electors of Kent. Days, weeks passed, and no indignant protest appeared from the College. The great 'J. K. L.,' with the fiery enthusiasm of his nature, wrote a strong letter to his friend, Professor Donovan, of the College, asking were the Superiors to permit such damaging charges to pass unnoticed. 'I beg you will see Dr. Crotty, and get something done.' Alas! Dr. Crotty was immovable—strictly indifferent to the ravings of the Bexleys; and the only reply to Dr. Doyle's eloquent appeal was the amusing remark from one of the Professors—'Women are never admitted, nor even named, in Maynooth: Lord Bexley is an old woman, and we will not notice him.'

The great event of Dr. Crotty's presidency was the 'Commission' of 1826, and certainly a very prominent event of that Commission was Dr. Crotty's own evidence. That evidence we have referred to at length elsewhere. Suffice it to say now, that it was a complete and crushing refutation of the charges made against the College. The enemies of Maynooth had been since the foundation of the College, unsparing and unscrupulous in their calumnies of Catholic teaching and practice, and now they hailed the Commission in the hope that evidence would be forthcoming to establish their charges, and thereby lead to a withdrawal of the Grant; and that it would, moreover, retard, if not hinder, Catholic Emancipation. Catholics, on the other hand, and the Maynooth staff in particular, welcomed the Commission, fully confident in the principle, *magna est veritas et praevalebit;* and the issue more than justified the anticipation of the friends of Maynooth. No one can read Dr. Crotty's examination, which continued for five days, without being convinced that he was an exceptionally able man. The questions put covered a very wide field, and many of them involved matters of extreme difficulty and delicacy; yet in no instance is there the slightest hesitation in his answering. Every answer shows his full confidence in his position, his complete mastery of the subject, and the rich fund of knowledge on which he drew. Some passages in Dr. Crotty's evidence have been referred to as establishing the charge of Gallicanism against him and against the College in his time. He admits that the Pope has no right to interfere in the purely civil affairs of other sovereigns. He admits that it was not then an article of Catholic faith, that the Pope is infallible; and he admits that both these points were then taught in Maynooth. He does not anywhere state his own opinion as to Papal infallibility. He merely deals with it as not being an article of faith; and in all his answers bearing on the question, that limitation is kept in view. So far, surely, there is no Gallicanism. He is specially cautious not to identify himself or the College with the articles that maintain the inviolability of Gallican customs, and the superiority of a General Council to the Pope. These last-named articles, together with the *fallibility* of the Pope, constituted the very essence of Gallicanism, and neither article was ever taught, nor, as far as can be shown by any evidence, was even approved of in Maynooth. The Commission was a complete vindication of the College. The old odious charges against the Institution were refuted, and the calumniators put to shame, while the evidence showed that the Superiors and Professors were men of exceptional ability, and of extensive and varied acquirements.

But Dr. Crotty's rule in the College was soon to end. Dr. Collins, Bishop of Cloyne and Ross, died on the 8th of December, 1832. In looking out for a successor to him, it was only natural that many of the priests should turn their thoughts to their illustrious diocesan in Maynooth. A meeting of the clergy was held in the Church, at Fermoy, on the 16th of January, 1833, to make the usual recommendation to Rome. The result of the scrutiny was that the Very Rev. J. O'Connell, Vicar-Capitular, and P.P. of Mitchelstown, was *dignissimus;* Dr. Crotty, *dignior;* and Very Rev. Dr. Walsh, P.P., Clonakilty, *dignus.* Dr. Crotty was unanimously recommended to Rome by the Provincial Bishops, and was appointed by the Holy See.[1] His Brief of appointment was dated March 22nd, 1833; and he was consecrated on the 11th of June following, in the College Chapel at Maynooth, by Archbishop Murray, assisted by Dr. Murphy, Bishop of Cork, and Dr. Cantwell, Bishop of Meath. There were also present Dr. Kiernan, Bishop of Ardagh; Dr. Abraham, Bishop of Waterford; and Dr. John England, Bishop of Charleston; besides a large number of priests, and the College students. A few days after his consecration, Dr. Crotty gave a sumptuous entertainment to the students; and on the 19th of June he resigned his presidency, and left Maynooth for the government of his diocese.

In his new sphere Dr. Crotty had, at the outset, difficulties of no ordinary kind to cope with. Though in his native diocese, he was little known to the majority of the priests. The younger clergy, who had studied at Maynooth, knew him as a Superior, kind, affable, and able; but strict in the enforcement of discipline, and no respecter of persons. Some few of the older clergy had been his fellow-students, or pupils, at Lisbon, and these, knowing his worth, gave him a genuine welcome. But the majority of the older clergy knew him only by repute, as President of Maynooth—a holy priest, no doubt, and a distinguished scholar; but, as they apprehended, too much of a disciplinarian; and, moreover, not the man of their own choice. But Dr. Crotty's prudence and zeal, his single-mindedness, and his inflexible justice, soon removed those unpleasant feelings, and secured for him the confidence and the veneration of the entire body of his clergy. As might have been expected, he was most assiduous in the discharge of all his duties, and was thus a model to his priests. On the occasion of visitation, he inquired carefully into the state of parochial property, and records the condition of the churches, altar-requisites, and the administration of the Sacraments; and, if any neglect or remissness was discovered in these matters, the delinquent, no matter how high his dignity, was brought to a sense of his duty. The result of this system soon became manifest in the general improvement of the churches, and church-requisites, throughout the diocese. This is shown by a report, drawn up in 1840, by Dr. Sheehan, V.G., and now in the Diocesan Archives. Among other things he says—'All our chalices are silver; the altar-cloths, vestments, and other ornaments are not only clean and neat, but, in most places, rich and costly.' For children preparing for Confirmation, he had a high standard of examination in Catechism; and he himself loved to examine in the Irish language, which he spoke fluently, notwithstanding the early age at which he left his native country, and the long period of his absence. He introduced the Presentation Nuns into Fermoy, Youghal, and Midleton; and the Mercy Nuns into Charleville and Mallow; and thus conferred lasting blessings on the people of those large and populous towns.

Dr. Crotty's affection for Maynooth continued unchanged till his death. He was invariably present at the annual meetings of the Bishops in the College at the time of the distribution of premiums. It is told of him that at one of those meetings, in A.D. 1839, he was asked by Dr. Montague to object to one of the students at the Dunboyne thesis. After some hesitation, he consented; and in the student he undertook to examine, he soon found 'a foeman worthy of his steel.' When the examination was over, Dr. Crotty asked the student's name, and intimated to Dr. Montague his conviction that a brilliant future awaited his youthful antagonist. The student in question was the Rev. David Moriarty, then a Deacon, and subsequently the distinguished Bishop of Kerry. On the occasion of his last visit to Maynooth, in September, 1845, Dr. Crotty took part with the other Bishops in the deliberations regarding the Queen's Colleges; and he joined in the condemnation of these institutions. His studious habits, and his love of retirement, kept him from taking an open part in the political movements of his time; but on all public questions it was well known that he was in full harmony with the majority of the Bishops, and wished well to all the legitimate aspirations of his countrymen. He was sternly opposed to the Veto, under any limitation, as his correspondence with Dr. Coppinger and Dr. Murphy proves; and when a State provision for the Irish Priesthood was mooted, in 1841, the insidious system had no more determined opponent than Dr. Crotty. This is clearly stated in the report drawn up by Dr. Sheehan, V.G., already alluded to. And in a letter to O'Connell, on the occasion of the great Repeal Banquet in Cork, in 1843, Dr. Crotty expresses his full sympathy with the Repeal movement, and clearly enough intimates his readiness to go even farther than the Liberator's programme.

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[1] *Renehan MSS. Bps.*, vol. ii., p. 159.

But it was in private life that Dr. Crotty's real worth was best known. He was gentle as a child; courteous and affable to all; kind to the deserving poor, and kind, in a special manner, to ecclesiastical students, and to sick or afflicted priests. Those who remember him assure us that the grace of his manner, and the charm of his conversation, were captivating in the highest degree. And we are also assured that if it became necessary for him to administer reproof, the occasion was not likely to be forgotten by the delinquent, who felt that the Bishop's sharp penetrating eye read into his very soul.

It has been already stated that he was blessed with an extraordinary memory. The following is an amusing illustration of this. In 1844 he was at Macroom, on his visitation, and was staying with Rev. Thomas Lee, P.P. Just as the priests were assembling for dinner, an 'Italian' organ-grinder, accompanied by the inevitable monkey, appeared, and began his performances before the dining-room window. There seemed to be no mistaking the nationality of the performer: the long, glossy, curling hair, the auburn face, and the manifest contempt for toilet, seemed conclusive on that point. The Bishop was noticed observing the 'Italian' carefully, and after a few moments he asked whether any of the priests knew him. None, of course, had ever seen the *foreigner* before. The Bishop remarked, 'then some of you ought to know him, for you were with him in Maynooth. He is —— of ——, whom I expelled in 182—. The 'Italian' on being questioned, at once admitted his identity, adding, that he would not have intruded had he known Dr. Crotty was the Bishop, as he would feel certain of being recognised. However, he had no reason to regret his intrusion, as he got a liberal donation from the Bishop, and a good number of shillings also from his old acquaintances.

Early in 1846, Dr. Crotty's health was seen to be failing. He himself felt that the end was near, and he prepared to meet it. In the September of that year he made his will, leaving his library to Maynooth, in the event of a seminary not being established within four years after his death, in the united dioceses of Cloyne and Ross; and all else that he possessed to be given in charity within these dioceses. On the 1st of October he received the last Sacraments, with extraordinary fervour. On the following day he wrote with his own hand the epitaph that is now on his tomb, and on the morning of October 4th, 1846, he died the death of the just. On Sunday, his remains, in accordance with his own wish, were conveyed to Midleton for interment in the Convent Chapel there. The obsequies were celebrated on Monday, the 6th, Dr. Murphy, of Cork, being the celebrant of the Requiem High Mass. The Bishop of Killaloe, Dr. Kennedy, was also present, and a very large number of priests. Dr. Crotty would have no sumptuous monument. Neither did he need it. His best monument is the record of his life. A simple slab beside the altar in the quiet Convent Chapel of Midleton, marks his last resting-place.

MICHAEL MONTAGUE, the future President of Maynooth, was born in the parish of Errigal-Kiernan, county Tyrone, in the year 1773, on or near the festival of St. Michael. He belonged to an old and respectable family, which still flourishes in Errigal-Kieran, and which has never, for the past hundred years, been without a representative among the priesthood of the archdiocese of Armagh. After passing through the usual preparatory course of classics, he was placed at Clare Castle Seminary, at Tandragee, in the county of Armagh. Here he devoted one year to the study of moral philosophy, at the close of which, and after a public examination of candidates for Maynooth, he was ordained a deacon by Primate O'Reilly, and appointed to a place in that College.

He entered Maynooth in October or November of the year 1795, immediately after the opening of the College; and from that day to the day of his death, a period of fifty years, his life was spent within its walls. During his course as a student he was highly distinguished in all his classes;[2] and when his studies were completed, and he was ordained priest, Dr. Flood, the President of Maynooth, pressed him earnestly, and in the most flattering terms, not to return to his native diocese, but to remain in the College. Archbishop O'Reilly, well pleased that one of his clergy should receive so high a distinction, at once gave his assent; and Dr. Montague's own wishes lying in the same direction, he was accordingly appointed Lecturer in Logic[3] for a year, from February, 1801, to February, 1802. At the end of that year he was permanently annexed to the College Staff, being appointed to fill the responsible position of Bursar.[4] After discharging for fourteen years the onerous position of Bursar, he was, in 1816, appointed Vice-President. He continued Vice-President till 1834; and during the last seven years of that period, he undertook the duties of Bursar, in addition to those of Vice-President, without soliciting or receiving any additional remuneration. In the year 1834, on the elevation of Dr. Slattery to the see of Cashel, Dr. Montague was appointed President of the College and in this office he continued until within a few months of his death.

[1] It bears the following inscription, written, as already stated, by himself:—

'Requiscant hic in pace et in die judicii gloriosi resurgant
Exuviae mortales, Illustrissimi et Reverendissimi Patris
BARTHOLOMAEI CROTTY
Per tredecim et amplius annos harumce dioceseon Episcopi Catholici
Hanc autem in terris ultimam sedem corpusculo suo exoptat
Ut in coelis, precibus devotarum sororum hujus Communitatis, et fidelium
Huc religionis erga convenientum, ad aeternam beatitudinem
Per merita salvatoris Jesu Christi, a quo solo, gratia et gloria, pervenire queat
Natus est die primo Septembris, A.D. 1769, Mortuus est die quarto Octobris, A.D. 1846
Requiescat in pace.'

[2] In 1779, the first year in which prizes were given in the College, we find that Rev. Michl. Montague, 'priest,' got Second *Praemium* in Dogmatic, and First in Moral Theology. Only one person was called to each *Praemium*. No mention is made of his ordination in the *Records*.

[3] 24th February, 1801. It was resolved that 'Rev. (Michl.) Montague replace Mr. Darré;' that is, as Lecturer in Logic, &c.

[4] He acted both as Bursar and Vice-President from 1814 to 1816, and again from 1827 to 1834.

Dr. Murray, his colleague, gives the following sketch[1] of Dr. Montague's character:—'He was one of the most straightforward and plain-spoken men that ever lived, and personally known to almost every ecclesiastic in the kingdom; yet I believe that the best traits in his character were never fully known, except to the few who came into closer and more habitual intercourse with him. Duplicity, in any shape, was a thing utterly unknown to him. I do not believe that he ever said one thing while he thought another. But the great, the rare qualities of his character were his profound humility and his perfectly disinterested zeal. I cannot call to my mind any instance I have ever had the opportunity of knowing of so humble a man filling an elevated and important position. I had known him intimately for years, and I cannot recollect a single instance of arrogance, of petty assumption, of the exercise of authority for the sake of showing authority, of small vanity, of that gracious and grinning condescension which is often exhibited by little men who become possessed of rank and power.

DR. MONTAGUE.
From a Painting at Maynooth.

'As to his disinterestedness, those who would be most disposed to detract from his merits would, I am sure, admit that he had but one end in view—the interests of the institution to whose prosperity the labours of his life were devoted—that the very failings they would ascribe to him arose from too great ardour in the furtherance of the darling object of his virtuous ambition. Of his zeal, his humility, his disinterestedness, I have present to my mind at this moment innumerable instances, discovered but accidentally, and known but to two or three. God, for whom these things were done, knows them all, and will reward them.

'I have said nothing—I need say nothing—of those events of his life which are known to all who have heard of Maynooth. Dr. Montague was the father of the College. Through his untiring exertions, working noiselessly and unostentatiously, almost all the buildings were erected. It may be said that the College was built by him; and let it be remembered that these things were done in days of difficulty, and peril, and darkness.

'The interment[2] of Dr. Montague took place on the Friday after his decease. The solemn office of the dead commenced in the College Chapel at a few minutes before eleven. The whole ceremony was most imposing and affecting. More than fifty priests were present, together with all the students, upwards of five hundred in number. About two hundred were clothed in surplices and soutanes. The body of the deceased, arrayed in the sacerdotal vestments, was exposed in an open coffin, in the middle of the choir and opposite the high altar, at which, when living, he had for so many years celebrated the divine mysteries.

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[1] In the Dublin *Evening Post*, Oct. 30th, 1845.

[2] Dr. Murray's account of the obsequies of Dr. Montague is so simple and so touching a description of a funeral in Maynooth, that it deserves a permanent record here.

'Soon after the termination of the solemn requiem mass, the tolling of the College bell announced the commencement of the funeral procession. The cross-bearer appeared first, followed immediately by the chanters; after these came the students of the choir, two and two, in surplices and soutanes; then the priests; next the officiating clergyman, with the deacon and sub-deacon, in dalmatics, preceding the corpse—which the students of the Dunboyne Establishment had the honour and consolation of supporting on their shoulders to the grave—lastly succeeded the remaining body of the students, walking two and two, in their academic costume. Immediately on the procession beginning to move, the chanters in front intoned one of the psalms of the office of the dead, which were continued in alternate verses, repeated in a slow, clear, solemn voice, by different portions of the procession. The route, on such occasions, commences from the Chapel, and proceeding through the centre of the square, winds round the long and picturesque terrace-walk—originally formed by the deceased himself—as far as the gateway which leads direct to the cemetery.

'I have never witnessed any spectacle so beautiful as that of a funeral procession in Maynooth—I have never seen anything to come near it. The long, long line of between five and six hundred ecclesiastics—the young hope of the Irish Church, and many of them already consecrated to God—the uniform clerical or collegiate costume—so many pious and untainted hearts—so much youthful genius and matured virtue—the deep, measured, mournful sounds of the dirge, falling upon the ear like the plaint of the departed spirits themselves—the sentiments so sublime and so consoling of the language of the liturgy—all, all are calculated to fill the heart with the tenderest and holiest emotions, to make even the hardened and worldly-minded feel that, after all, there is no beauty or love but in religion; nothing that can fill the heart but God.

'When the coffin was lowered, at the grave, it was, indeed, moving, to hear the tremulous voice in which the last fervent prayers were offered up by all for mercy on him who was the father of them all. Slow and mournful was the tread of the processsion as it turned away from the final resting-place of Dr. Montague.'

OLD BUILDINGS, LARGE SQUARE.

CHAPTER XV.

THE INCREASED GRANT OF 1845.

'Scio . . . et abundare et penuriam pati.'

FOR several years before 1845 the state of things in the College, from a material point of view, was very unsatisfactory. The population of the country was growing, and the need of priests, therefore, was growing in proportion. There were more than four hundred students on an average in the College; but four hundred were quite inadequate to supply the urgent wants of the Irish mission, even with the shortened course to which many of the Bishops were compelled to restrict the students. Then the accommodation was wretched; the buildings were getting out of repair; the College was getting into debt; and the Trustees found it necessary, in spite of the growing poverty of the country, to diminish the number of free places on the Establishment.

On November 10th, 1841, Dr. Cantwell, of Meath, and Dr. Kennedy, of Killaloe, were appointed by the Board to draw up a memorial for presentation to the Lord Lieutenant, urging upon the Government the propriety and necessity of increasing the grant to the College. At the meeting of November 13th, Dr. Crotty reported to the Board that 'the deputation appointed at the last meeting, having waited on his Excellency (Earl de Grey) at one o'clock yesterday, and presented the Memorial on the subject of an increased grant for the College, his Excellency was graciously pleased to say that he would forward it immediately to Sir Robert Peel, and communicate his answer on receipt to the Most Rev. Dr. Murray.' It was further ordered by the Board that in case a favourable answer should be given, 'his Grace the Most Rev. Dr. Murray should direct the Secretary to convene a meeting of the Trustees on the earliest possible occasion.'

No answer, however, was given at the time; at least no answer that could be considered a favourable one. The Tory ministry was just then gathering up the reins of office, and Sir Robert Peel could not afford at the time to deal with the Maynooth question.

Next year, at the November Board (10th November, 1842), it was resolved that the Secretary 'do wait as soon as possible on the Right Hon. Lord Elliott to ascertain if there is any prospect of the Government favouring the increase to the annual grant to the College, for which the Roman Catholic Prelates of Ireland had presented a Memorial to Earl de Grey last year.' If the answer was favourable the Secretary was instructed to draw up a petition for the increased grant to be signed by the Trustees, instead of the usual petition for the annual grant. The answer, however, was not, it seems, favourable; and so the usual annual petition to Parliament was signed at the June Board.

The year 1843 and the next were, as we know, very lively years in Ireland. The Repeal Agitation had reached a crisis. O'Connell was prosecuted and convicted; but he was released on appeal to the House of Lords. The Government of Sir Robert Peel felt that it was absolutely necessary to do something to conciliate Ireland; because in the words of Lord John Russell, Ireland was not 'governed,' but 'occupied' like a conquered country. One of the things Sir Robert resolved to do was to increase the Maynooth grant, in spite of the loud murmurs of many of his own supporters. But he held his peace for the present.

In November, 1844, it was ordered by the Board 'that the Secretary and President of the College do draw up an Address to the Lord Lieutenant (Lord Heytesbury), soliciting His Excellency's kind interposition with the Government in favour of the intended application to Parliament for an increased grant, on the same terms on which the former grants were made.' The Secretary was also directed to ask the Lord Lieutenant's Secretary on what day it would be His Excellency's convenience to receive a deputation from the Trustees of Maynooth College on the subject of the increased grant.

The Memorial was drawn up and the interview granted. As this Petition, which was favourably received, sets forth, in the clearest light, the state of the College in 1844, the year before the increased grant was given, and the urgent need that existed of doing something to keep the College in working order even on its existing basis, we append it here in full.[1]

MEMORIAL OF THE TRUSTEES OF THE ROMAN CATHOLIC COLLEGE AT MAYNOOTH.

To His Excellency Lord Heytesbury, Lord-Lieutenant General and General Governor of Ireland.

May it please your Excellency,

With sentiments of the most profound respect we beg leave to state to your Excellency: That the College of Maynooth was founded by the Government with the benevolent intention of educating priests for the Catholic population of Ireland, at a period when foreign ecclesiastical colleges supplied a greater number of priests than Maynooth College ever did in the same given time.

Under the same circumstances, the sum of £8,000, late Irish currency, was fixed by the agreement of all parties as the lowest amount which could be granted annually to the institution, to carry out the object of it in any practical manner.

After the lapse of twelve years, when the population, though considerably increased from the former period, did not exceed one-half of the present Catholic population, the original grant was augmented to £13,000 annually, on the express ground that such sum was indispensably necessary to give just effect to the intentions of the former Government in the establishment of the College. The year following, the grant was reduced to £9,250; not, however, without the solemn protest of several of the most distinguished Members of the House of Lords, who expressed on the occasion 'their fervent hope that Maynooth College would hereafter meet from Parliament that liberal and dignified support called for by every feeling of just regard for the genuine welfare of Ireland and of the empire at large.'

Since that period the Trustees have been struggling under difficulties which daily accumulated; their ecclesiastical colleges, for example, in Spain and Portugal, from which a considerable number of priests had been supplied, being no longer available; the Catholic population increasing in an incalculable proportion, with an incredible diffusion of knowledge through all classes of the people, which required, of course, a corresponding advancement in the learning as well as in the number of their spiritual instructors.

Under this accumulation of difficulties, the Trustees laboured to carry into effect, as far as possible, the benevolent intention of the Government in the establishment of the College, by providing as many and as well-educated priests, as they could, with the limited means at their disposal. For this purpose they ordered a rigid, parsimonious economy to be observed in every department of the College; retrenching many items of expenditure which, under other circumstances, would not be dispensed with, and fixing the salaries of the Superiors and Professors at the lowest possible rate, even below the usual allowances to respectable clerks. They found it necessary, on some occasions, to send home the students of the College during the vacation, and dismiss the ordinary servants, for the paltry but indispensable saving of two months' provisions and wages. So inadequate, however, were the funds of the College to the spiritual wants of the people, that the Roman Catholic bishops have been not unfrequently obliged to withdraw the most distinguished students from the College two years before the completion of the enlarged course, called the Dunboyne Course, which was intended to qualify them for Professorships in the College, and for the higher offices in the Church. What is still more deplorable, they have been often compelled, by want of priests in their respective dioceses to call home students, for the performance of clerical duties, before they had passed through the ordinary theological course, which is already so short as to afford barely the knowledge required for the discharge of ecclesiastical functions.

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[1] See Dr. Whately's *Charge*, June 26th. 1845, p. 57.

Having humbly and, we hope, satisfactorily represented to your Excellency the utter insufficiency of the number of priests educated at Maynooth College, even with the abridged course of studies, and every possible curtailment of expenditure in all the departments of the establishment, we beg leave most respectfully to solicit your Excellency's attention to the state of the buildings and the internal condition of the College. The inadequacy of means, to which we have already respectfully called your Excellency's attention, rendered it necessary from the commencement, to construct the College buildings on the principle of providing not the suitable, but the absolutely indispensable, accommodation for the number of students to be educated. Hence the buildings at all times were so devoid of architectural ornament or academical character, that visitors have generally described them as far inferior to those erected for barracks or workhouses. But at present the interior of the principal building is so much decayed by time and use, that after repeated patching and repairs it requires to be altogether renewed. The chapel, in which one hundred and fifty students attend divine worship for hours together, is only fifteen feet high, and scarcely large enough to contain them within its walls. The library, from inability to provide a suitable building, is placed on a third storey, and exposed to peril from fourteen fires burning night and day directly under it. The same halls are from necessity made to serve both for study and lectures; and, in consequence, the lectures must be delivered in a hall used for common study by nearly one hundred students during the two hours immediately preceding the lectures. So insufficient is the accommodation for lodging the students, that two, three, and sometimes four advanced students must be lodged in one badly ventilated room of very inadequate dimensions. So impracticable also has it been hitherto found to provide a museum, or any of those collections requisite for the study of natural history and inductive philosophy, that not more than the sum of twenty pounds can be annually allocated for the purchase and repairs of books for the library. The tables, forms, and other furniture of the lecture hall are inferior to those in the parish schools for national education, and the furniture of the refectories, chapels, and apartments throughout the entire College is of the same unsuitable description.

Notwithstanding the parsimonious curtailment of expenditure, as appears from the decayed state of the College buildings, and the total want of accommodation and conveniences through the establishment, described above, yet not one-half the number of priests required for the mission in Ireland is educated in Maynooth, and the *education of that number is exceedingly abridged.*

To conclude: we have stated but a small part of the wants of the College; nor have we attempted to describe to your Excellency, who sees so much more clearly than we do, the evils that must follow from the neglect of so important an institution as a College destined to supply the spiritual wants of seven millions of British subjects in Ireland. If it is doomed to go on without an increased support, the alternative will be, that one-half of the Catholic population must be left without pastors; or, priests insufficiently educated must be sent out to preside over their respective congregations, as they may. The evil consequences of either, from a civil and religious point of view, are too glaring to require description. If, however, the present Government, which was strong and paternal enough to pass the Emancipation Act, after ages of opposition, and is, no doubt, sufficiently powerful to carry any measure for the public good, should patronize a proposal for an increase of the Parliamentary grant, on the same terms as those of the former grant, sufficient to provide for the better education of at least five hundred students, to improve their accommodation by the erection of new buildings and the reparation of the old, the Trustees will be enabled to carry out fully the benevolent intentions of the Government in the original establishment of the College, a great occasion of national discontent will be removed, and the whole Catholic population, with the Catholic priesthood, will acknowledge a deep debt of gratitude for the concession.

On the part of the Trustees,

(Signed) ✠ D. Murray, D.D., &c.
✠ M. Slattery, D.D., &c.

Sir Robert Peel introduced his Bill on the 3rd of April, 1845. His speech furnishes by far the best summary of the case in favour of Maynooth, from the point of view of a British statesman, of any that we have read. It is simple, honest, and straightforward. His main contention was that things could not be allowed to remain as they were; that having regard to the Memorial of the Trustees, which he read for the House, they must either cut Maynooth altogether adrift from the State, or keep it in a way worthy of the State with which it was connected. He held that they were bound to accept the latter alternative, both from motives of honour and policy. 'The third course is to adopt, in a friendly and generous spirit the Institution provided for the education of the Roman Catholic priesthood—to extend the Parliamentary provision for that purpose, and to attempt, not by interference with the doctrine or discipline of the Roman Catholic Church, but by a more liberal provision, to improve the system of education, and to elevate the tone and character of that Institution.' This simple sentence sets out the whole policy of Sir Robert Peel in regard to Maynooth. It was a generous and straightforward policy, which he successfully carried out, and which, in our opinion, entitles him to a high and honourable place amongst the most liberal-minded and unselfish benefactors of the College.

The introduction of the Bill was opposed by the Member for Oxford, Sir R. H. Inglis; but his utterly dreary speech is not enlivened by the expression of one single noble thought or generous sentiment. It is throughout the stolid expression of the most stupid bigotry. Leave was given, by a large majority, to bring in the Bill; but in the minority we find the Orangemen of Ireland well to the front, although some of them at the time represented constituents most of whom were Catholic freeholders, who dare not vote against their landlords.

SIR ROBERT PEEL.

The most interesting speech delivered on the motion for the second reading was that of Mr. Gladstone—then a Conservative and a High Churchman. He supported the Bill in a weak, half-hearted fashion, not like the manly utterances of Sir Robert Peel; but, at the same time, he too gave expression to some generous sentiments regarding Ireland, in which we can discern even then the seed of those great thoughts that afterwards fructified into such a bounteous harvest. He said he thought, 'it would have been a most ungenerous use of your power (in the United Parliament) to avail yourselves of your numerical superiority and mere strength, as opposed to equity, for the purpose of withholding the grant.[1] And again—'When we look back upon the conduct of England towards Ireland in former times, and especially upon the history of the last century, we cannot but feel that it imposes upon us the obligation to treat Irish questions, such as this, with an especial tenderness and consideration'—a principle which, in 1869, he reduced to practice. The Irish, too, he said, 'were conspicuous amongst all nations for their susceptibility, and for their grateful attachment to those whom they believe to be their friends'—a people, he added, 'abounding in natural talent in a degree not surpassed by any other country on the face of the earth.'

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[1] Hansard, *Debates*, April 11th, page 524.

Poor Captain Edward Taylor might well complain after this, that 'the Protestants, deserted by their friends, and betrayed by those leaders, whom they mainly assisted to place in power, know not to whom to look for advice and assistance; they are in the attitude of beaten, dispirited, and disheartened men; but they are not the less sensitive to this fresh attack upon their privileges and upon their liberties.' What a wretched whine from the Irish bigot in contrast with the noble language of the first statesmen and scholars of England. The second reading was carried, after a six nights' debate, by a majority of 147.

After another prolonged debate for three nights, the third reading of the Bill was carried on the 21st of May by a substantial majority.

No other measure of the session excited so much public feeling both inside and outside the House of Parliament. We have tried to wade through most of the speeches made during the debates; and we are inclined to think that of all the speeches in favour of the Bill the most logical, the most witty, and the most brilliant was that of Thomas B. Macaulay, afterwards, of course, well known as Lord Macaulay.

Whilst these things were being done in Parliament a most vigorous agitation was carried on through the country against the proposed increase of the Maynooth grant. As soon as the Government announced their intention of increasing the grant, a most extraordinary ferment was aroused against the proposal in all parts of the United Kingdom. The press teemed with pamphlets on the Maynooth Question. All the reviews and magazines, both great and small, had articles on the same subject. Every night during the month of May the Protestant platforms of London resounded with the loudest denunciations of the iniquity and treason of the Government.[1] On the 31st of March Edward Grogan, Esq., M.P., took the chair at a great Orange meeting in the Rotunda. 'The Round Room was densely crowded, exhibiting a union of Protestant sentiment truly cheering.' A resolution was passed at this meeting:—

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[1] The Rev. Mr. M'Neill told the workmen of Liverpool that those who support the grant to Maynooth might as well found a College for the promotion of theft and adultery; 'and that the difference between the Maynooth priest and the polished Jesuit is that between the highwayman and the pickpocket.'—*Hansard*, April, p. 1137.

> 'That the doctrines and morals inculcated in the class-books and standards of the College of Maynooth on those who are to instruct a large portion of the population of Ireland are not only contrary to the truth of God's Holy Word, and to the principles of true religion, but are of such an immoral and anti-social character that they ought to be openly discouraged, instead of being supported by the law of the land.'

Of course the Rev. R. J. M'Gee had charge of this resolution, and he did not fail to do it full justice. He protested most solemnly that he held the Government 'to be violating their duty to God, their duty to the Church, their duty to their Sovereign, and their duty to the country, by the proposed endowment to the College of Maynooth.' As to Maynooth itself, his *fifth* objection was 'that the system inculcated in Maynooth on the priests, and in which they are trained to enslave the consciences of men, and still more of females, in the confessional, is not only false on the ground of religion, but so cruel, oppressive, and immoral, that it is criminal in any Government to teach men such a system.' And we are told that this gentleman, after a long speech in this spirit, 'sat down amidst demonstrations of applause which it is impossible to describe'!

The Protestant associations got up similar meetings in all the great cities of the Three Kingdoms, which sent in petitions to Parliament, not by the hundred, but by the thousand.[1]

But Peel knew his countrymen well. He had carried Emancipation in the face of a similar clamour in 1829; and now he was resolved to carry the increased grant for Maynooth in spite of the howlings of all the Orange Lodges. To do him justice, he showed both resolution and courage; but he never could have carried his proposal against the revolt of so many of his own party without the support of Lord John Russell and the best of the Whigs. Men like Lord John and Lord Macaulay scorned to take advantage of such a question to embarrass their opponents. They spoke for the Bill, and voted for it; and without them it never could have been carried. Disraeli, as might be expected, was anti-Catholic, and made a fierce attack on Peel. The third reading was carried by a majority consisting of 148 Tories, and 169 Liberals, against a minority of 149 Tories, and 35 Liberals. So that it was the Liberals, not the Tories, who carried the Bill through the House of Commons.[2]

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[1] One single Member of Parliament presented 1,200 petitions against the Bill. See Hansard, *Debates*, 1845.

[2] See S. Walpole's *Life of Lord John Russell*, vol. i., p. 416.

Prolonged debates also took place in the Upper House. Dr. Whately, Protestant Archbishop of Dublin, made a great impression on the Lords by his earnest advocacy of the Bill. His speech does him great credit, when we consider the excited state of feeling amongst the ultra-Protestants of Dublin at the time. It was an exceedingly able and argumentative speech; and, coming from such a quarter, must have produced a powerful effect on the House of Peers. The Bill received the Royal assent on the 30th of June, 1845.

Maynooth is not ungrateful to its benefactors; and our College, to its latest age, will hold in cherished remembrance the names of those English statesmen who, through good and evil report, proved themselves to be the generous advocates of the establishment and endowment of our national College. We do not care to scrutinize all their motives too closely. We give them full credit for nobility of purpose, and for an unselfish desire to make the Irish priests worthy of their high calling. Amongst the number of our benefactors will be found the names of several of the most illustrious of the statesmen of Great Britain. The College that can reckon such men amongst its patrons and friends can well afford to despise the railings and calumnies of the narrow-minded and selfish zealots, whose names are now forgotten. But we are proud of the patronage of such men as Burke and Grattan; of Fitzwilliam, and Camden, and Leinster; of Pelham, and Peel, and Gladstone. Their honoured names will be gratefully inscribed in the annals of our College; and their portraits, as well as their names, will be preserved in these pages, that the rising generation of Irish priests may be taught to remember the ancient benefactors of their *Alma Mater*.

The Act of 1845 is printed in the Appendix; but it may be well here to indicate at once the leading features of the measure:—

Of course, the main point was the increase of the money grant, and that was very substantial. In 1844, the grant was £8,928; in 1845, £26,360.[1] But the Act specifically prescribed how every shilling of this sum was to be expended, so that nothing was left applicable to what may be called the general purposes of the College.

I. A sum not exceeding £6,000 a-year was set apart for the Salaries, Commons, Attendance, and other necessaries of the President, Vice-President, Officers, and Professors of the said College; and it was deemed expedient that their number should be increased.

II. Provision was made for the maintenance of five hundred free students—two hundred and fifty in the three (afterwards four) Senior Classes, and two hundred and fifty in the four Junior Classes. The Senior Classes comprehended all the Divinity Students. The annual allowance for the maintenance of each was fixed at £28 per annum, payable to the Trustees.

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[1] See *Report* of 1853, p. 48.

III. The Dunboyne Students, twenty in number, were to receive from the Government grant £40 a-year as a salary, besides £28 a-year allowed for their maintenance, on condition, however, that the annual revenue arising from the bequest of Lord Dunboyne should be applied to the exclusive benefit of the said twenty students on the Dunboyne Establishment. This gave them about £25 a-year more, so that besides maintenance, they each received a salary of about £65 a-year.

IV. The two hundred and fifty students in the Divinity Classes were allowed, in addition to their maintenance as above provided for, a salary of £20 a-year each. Thus the entire annual grant would amount to :—

Professors - - - - - - -	£6,000
Students—520 at £28 each for maintenance - -	14,560
,, 250 at £20 each salary - - -	5,000
,, Dunboyne, 20 at £40 each - -	800
	£26,360

As we have already seen, the existing buildings were dilapidated, and greater accommodation was imperatively required. A further grant of £30,000 was made for the purpose of erecting the new buildings required, and also of putting the College into proper repair. This was to be done under the supervision of the Irish Board of Works, who were constituted Commissioners by the Act 'for the repairs of the existing buildings, and the erection of the new buildings required at the College of Maynooth.' This sum, however, afterwards proved quite inadequate to carry out the designs of Pugin, who was named as architect by the Treasury. Still no Ministry would venture to appeal for further funds for the building of Maynooth College beyond the £30,000 granted by this Bill of 1845.

The Trustees of the College and their successors for ever were also constituted, now for the first time, one Body Politic and Corporate by the name of the Trustees of the College of Maynooth, and were to have perpetual succession and a common seal, with all the powers vested in the said Trustees under the said recited Acts.

Moreover, the Trustees were authorized, notwithstanding the Statutes in Mortmain, to acquire lands, &c., not exceeding the annual value of £3,000, in addition to the landed property which they had already acquired.

It was also enacted that the ex-Officio Visitors should cease to exist, but the elected Visitors should continue to act as such, together with such other five persons as Her Majesty may, from time to time, nominate under her sign manual. In all matters relating to the exercise, doctrine, and discipline of the Roman Catholic religion, the Visitorial power was to be exercised only by the Roman Catholic elected Visitors, but in presence of the others, if any of them should think proper to attend. The Primate, the Archbishop of Dublin, and the Earl of Fingall, were the three Visitors usually elected in accordance with the provisions of the Act.

It was also enacted that an Annual, instead of a Triennial, Visitation, was to be held in the College thenceforward.

Such were the leading provisions of this celebrated Act of 1845, the passing of which was, of course, the most important event that took place in the history of the College since its foundation. And it certainly must be deemed providential that the increased grant was given at the beginning of the years of famine; for, humanly speaking, considering the state the College was in at the time, it would otherwise have been impossible for it to continue its work during the dreadful years of hunger and pestilence. And yet that was the time when priests were most wanted to supply the place of those who were carried off by the score, in their noble efforts to administer the sacraments, and procure some measure of temporal relief for their starving flocks. It cannot, we think, be fairly denied that it was greatly to the credit of Sir R. Peel and his Liberal allies to give this timely and generous help to the College in the hour of its greatest need.

COLLEGE CHAPEL: THE PULPIT.

One of the points referred to the Commission of 1853, was to 'inquire into the effects produced by the increased grants conferred by Parliament in the year 1845.'

These effects would naturally be divided into material, moral or disciplinary, and literary effects or advantages.

Taking the last division first, the Commissioners seem to think that the *literary advantages* resulting to the College were hardly commensurate with the great increase in the grant. No doubt, the Board at once took occasion to appoint two new Professors—one of Ecclesiastical History, the other for the Fourth Year's Divinity; and, these were, indeed, substantial advantages to the studies of the

College. For it must be admitted that a full course of Dogmatic and Moral Theology, with a concurrent course of Sacred Scripture, cannot be satisfactorily read in three years by ordinary students. And certainly Ecclesiastical History is one of the subjects that should always hold a prominent place in the curriculum of every well-arranged ecclesiastical college.

At the same time, the Commissioners, who certainly went into the matter very carefully, appear to think that the £6,000 voted annually for the College Staff might have been distributed with more advantage, if things were differently arranged at the time. They seemed to think that in certain departments, especially in the Junior classes, the existing Staff was inadequate ; and that by curtailing a little more the salaries of all the Junior Officials, both Deans and Professors, ample means might have been found for providing additional teaching power. Many of the defects to which they referred have since been remedied ; others still exist, and still need to be corrected. The great want, however, now, as it was then, is money. We can only hope that in this matter also the want will soon be supplied.

But about the great material and moral advantages which the increased grant brought to the College, there can be no second opinion. Whoever reads the Memorial of the Trustees, set forth above, and compares the state of things there described with what we ourselves have since witnessed, will have no second thought on the subject.

First of all, the position of an official in Maynooth College, whether as Superior or Professor, is amongst the most important and responsible in the Irish Church. And, surely, it is not merely the interest of the College, but of all Catholic Ireland, to have the very best men the College can produce filling such important positions. The Members of the Staff, therefore, should be placed in a position worthy of the offices which they fill ; and the status and salaries annexed to these offices should be such as to make the position a desirable one for the very best students in the College—such a one too as they will be not only anxious to secure, but anxious to retain.

One great benefit, therefore, accruing from the increased grant was the substantial increase in the salaries which the Trustees were enabled to give to the various officials in the College ; and which were then especially needed.[1]

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[1] Under the new scale the Salaries were as follows:—President, £594 12*s.*; Vice-President, £326 12*s.* 8*d.*; Prefect of the Dunboyne, and Librarian, £308 12*s.* 8*d.*; Bursar, Senior Dean, and six Senior Professors, £264 12*s.* 8*d.*; three Junior Deans, and six Junior Professors, £241 12*s.* 8*d.*; Secretary to the Trustees, £150.

Then, again, the Trustees were enabled to increase the actual number of students usually resident in the College by nearly one hundred. The exact number resident in the College on the 16th of April, 1844, was four hundred and thirty-eight; on the same date in 1853 it was five hundred and fifteen; but it may be assumed that there was after the increase of the Grant an average increase of very nearly one hundred students in residence.

Then the *material comforts* of the students were greatly improved in many ways—in food, in lodging, in sanitation, in collegiate equipment of every kind. The overcrowding in the old bedrooms was unsightly and unsanitary, deadening the intellectual faculties and breeding disease. The corridors were dark and ill-ventilated; the study-halls stuffy and unwholesome. After the morning's study and before they could be ventilated, they were again crowded with students to attend the lectures of the Professors. We have no accurate statistics regarding the annual bill of mortality; but under such a system as this it must have been very serious.

The new buildings, though by no means complete or perfect for many years, still did much to remove or diminish this most objectionable state of things by providing at once two hundred and fourteen new bedrooms, a new refectory, new class halls, new library, new prayer-hall, and a spacious and beautiful corridor 785 feet long by 12 broad, for recreation in wet or inclement weather. The £20 a-year allowed to each of the two hundred and fifty students in the Senior Classes was also an inestimable boon for most of them, and was productive of a great many advantages. The cost of the preparatory training during several years in the schools or seminaries was, of course, very considerable. Then for three or four years more the student, even with the increased grant, had to pay for clothes, books, travelling, and other incidental expenses, which certainly amounted to a considerable sum, and proved a serious drain on the oftentimes limited resources of the family at home, in which there were, of course, usually several other children to be also provided for. It was a very great advantage, therefore, both to the student and to his family, that when he became a divinity student his expenses were no longer a drain on his friends at home. He had sufficient means to supply not only his ordinary expenses, but also something to pay small debts and procure a supply of necessary books in the College. If very economical, he might have also the means of paying his travelling expenses and taking a vacation during the summer months, which had now become, and very properly, the common practice. In all these respects the increased grant conferred many substantial benefits on the students—some people, indeed, thought too many; because, as they alleged, the students were better off in College than they could hope to be afterwards as curates, at least in the poorer parts of the country.

Then, again, the substantial endowment, which the Dunboyne Students received, produced the most excellent effects. They, at least, were quite as comfortable, and quite as well off in every respect, as they could hope to be afterwards on the mission; and in many cases they were far better off. So the position of a Dunboyne Student became one which was an object of perfectly legitimate ambition for all the clever students in every class. This naturally gave a very great impulse to the studies of the various classes, and was thus productive of the most beneficial results. On the Dunboyne itself the students applied themselves, as Dr. O'Hanlon testified, with great zeal and success to the various branches of study to which they were required to devote themselves by the College rule. The large number of Bishops, Professors, and other distinguished

RIVERSTOWN LODGE; NORTH VIEW.

dignitaries of the Irish Church, who have been students on the Dunboyne Establishment, fully proves that the purposes of its institution were realized in a very remarkable degree.

Then, of course, the great improvement in the College, from a material point of view, necessarily contributed to elevate the whole *moral tone* of the Institution. Squalid surroundings have necessarily a demoralizing effect on those immediately subjected to their influence. Simplicity—even poverty—is quite a different thing, and is compatible with neatness, with regularity, with order, with an appropriate arrangement and fitness of things. But there is another state of things—and it does not always arise from limited resources—that it is difficult to associate with delicacy of feeling, refinement of manners, or a high degree of either intellectual or moral culture. Many of the changes, therefore, made in the College, tended very notably to its general improvement, both from a moral and from an æsthetic point of view.

What Dr. Russell called the 'material appliances of spiritual training' were also by degrees greatly improved, but never perfected until our own time, in the College ; and with these appliances, the religious training itself became more systematic and more perfect.

The general discipline of the College would be observed with more alacrity, and enforced with greater facility, under the new state of things. The rule of silence, especially, could be better observed, for neither the need nor the temptation to break it would be so great as under the old system. Pure air, roomy apartments, domestic privacy, the very sight of noble buildings, would naturally exercise an elevating influence on the thoughts and minds of the students. In all these, and many other respects, the increased grant produced beneficial effects on the College, the magnitude of which it is difficult to over-estimate.

CHAPTER XVI.

DOMESTIC ANNALS.—THIRD PERIOD (1845–1870).

'*O Timothee depositum custodi.*'—COLOSS. IV.

THE June meetings of the Board in 1845 were very important, seeing that the Bill for the increased grant had already passed both Houses of Parliament, and was now only awaiting the Royal Assent, which it received on the 30th of June, 1845.

The Trustees at that time were:—

Dr. Crolly, of Armagh.
Dr. M'Hale, of Tuam.
Dr. M'Nicholas, of Achonry.
Dr. Kinsella, of Ossory.
Dr. J. Browne, of Kilmore.
Dr. Keating, of Ferns.
Dr. Murray, of Dublin.
Dr. Slattery, of Cashel.
Dr. M'Gettigan, of Raphoe.
Dr. Egan, of Kerry.
Dr. Murphy, of Cork.

The Lay Trustees were:—

The Earl of Fingall.
Lord French.
Lord Gormanstown.
The Earl of Kenmare.
Lord Bellew.
A. S. Hussey, Esq.

The first meeting, when they were now assured that the Bill would be passed, was held on June 24th; but no business was transacted on that day.

On the following day it was arranged that the two hundred and fifty new free places should be distributed through the provinces, 'according to the original scale of distribution.' This would give Armagh and Cashel one hundred and fifty each of the entire five hundred free places to be established under the new Bill; whilst Dublin and Tuam would get one hundred each—all to be distributed amongst the dioceses, according to the existing scale.

The Most Rev. Dr. Crolly at this Board announced the resignation, in consequence of the infirm state of his health, of the President, Dr. Montague, one of the best officials that the College had yet seen. It was unanimously resolved 'that in consideration of Dr. Montague's long and valuable services to the College, his full salary be continued, together with his present rooms, his board, and the usual attendance of servants during the remainder of his life.' This was a very unusual, but well-deserved, compliment in the case of Dr. Montague. The venerable President, however, did not long enjoy his position and privileges as *Emeritus* President. He died on the 29th October following, and was interred in the College cemetery. A full account of Dr. Montague's long and laborious career in the College has been given elsewhere.

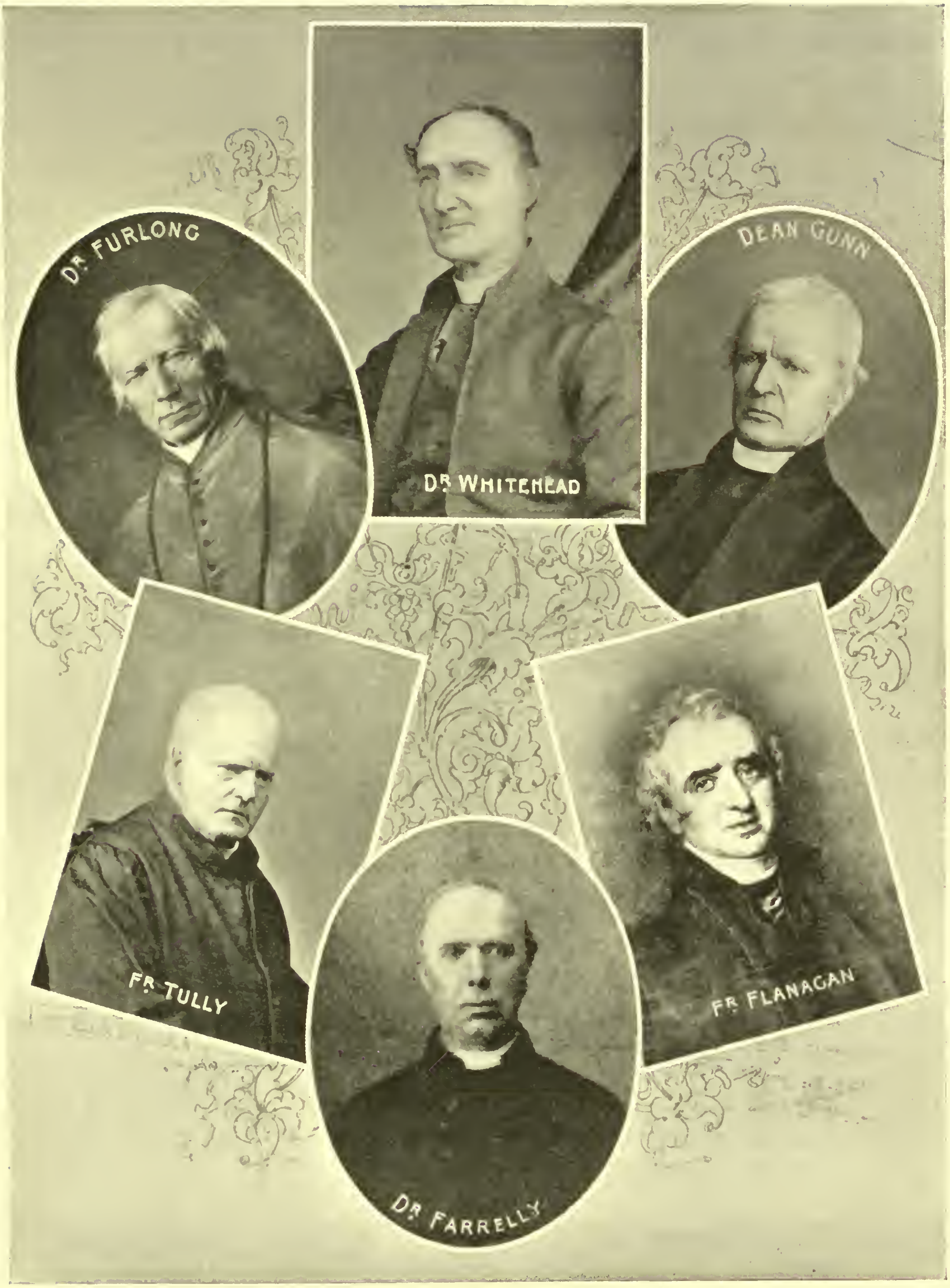
There were two candidates put forward for the vacant Presidency—Dr. Renehan, the Vice-President, and Dr. Whitehead, the Professor of Logic, Metaphysics, and Ethics. The former, however, was elected by a majority of votes to the Presidency; and the latter, being unopposed, was unanimously elected to the Vice-Presidency of the College.

On the next day, June 27th, it was resolved to establish a Chair of Ecclesiastical History in the College; and the Rev. C. W. Russell was transferred from the Chair of Humanity, and unanimously appointed the first Professor of Ecclesiastical History.

It was also resolved that: 'An additional Professorship of Theology be established in the College.'

It was further ordered that Mr. Stack, the Professor of Elocution, was to give a larger number of lectures, that is—twelve during Christmas Vacation, and twelve during Easter Vacation, in addition to the number usually given during the Summer Vacation. This was an excellent arrangement; for these lectures were made exceedingly interesting by Mr. Stack, and were delivered at a time when no detriment was caused thereby to any of the other classes in the College. In some respects, at least, our ancestors were wiser than we are. The question of appointing a 'fourth Dean,' and 'the probable amount of his salary,' was deferred for the consideration of the September Board.

It was also ordered that the President should make the usual proclamation of a



SOME MEMBERS OF THE STAFF OF 1845.

concursus 'for the additional Chair of Theology established this day by the Board, and also for the Chair of Logic and Metaphysics, vacant by the promotion of Dr. Whitehead to the office of Vice-President, as well as for the Chair of Humanity, vacant by the promotion of the Rev. Charles Russell to the Chair of Ecclesiastical History.' It was moreover resolved that the Rev. Thomas Farrelly be permanently appointed Bursar.

The scale of salaries was then fixed by the Board, practically at the same figures as given in the last Chapter, with this difference, that a small surplus remained after fixing the salaries and making the other pecuniary provisions for the Staff. This surplus amounted to £88 sterling; and, as the Trustees seem to have been under the impression that it could not be applied to other purposes, it was divided equally, for the purpose of promoting domestic hospitality, and added to the salaries of all the members of the Staff, thus giving an increase of £4 12*s.* 8*d.* to each.

The concursus already proclaimed for the Chairs of Logic and of Humanity was held on the 9th; and the next meeting of the Board took place on the 12th September, 1845.

The Rev. Joseph Behan was, after a very brilliant concursus, although then only a Third Year's Divine, appointed by majority of votes to the vacant Chair of Logic, Metaphysics, and Ethics; and on the same occasion, after a similar concursus for the vacant Chair of Humanity, the Rev. Dr. Gargan was, on the proposal of the Most Rev. Dr. Murray, seconded by the Most Rev. Dr. M'Hale, appointed Professor of that Chair.

At the concursus for the Chair of Humanity on this occasion, the opponent of the present distinguished President of the College was the 'Rev. Mr. M'Mahon,' that is, Rev. James M'Mahon, of Clogher diocese, a very able man, for in 1845 he got a call to First Premium on the Dunboyne, when Rev. James Donnelly (afterwards Bishop of Clogher), got the *solus*. In the previous year, M'Mahon had several before him in Theology; but was called to the First Premium in Scripture.

At the next meeting of the Board, in November, the result of the concursus for the vacant Chair of Rhetoric was announced. There were no less than four candidates—the salaries were now attractive—the Rev. A. Rogers, the Rev. Mr. M'Carthy, the Rev. Mr. M'Mahon (a second time), and the Rev. Mr. M'Evilly—(the present Archbishop of Tuam.) The votes of the judges were read as usual, and the Trustees proceeded to a ballot. 'The majority of the votes were in favour of the Rev. Mr. M'Carthy, who was accordingly declared duly elected.' This 'Mr. M'Carthy' named in the *Journal* was, of course, the distinguished scholar, who afterwards became Professor of Scripture, then Vice-President, and finally Bishop of Kerry. His honoured name will be found elsewhere in this Record of the *Alma Mater*, which he loved so well. We cannot find the name of the Rev. Mr. Rogers in the premium lists of 1845, or of the years immediately preceding.

The Staff of Superiors and Professors was now, in November, 1845—the first year of the increased grant—constituted as follows :—

President - -	Dr. Renehan.	Fourth Class of Theology	Dr. Furlong.
Vice-President -	Dr. Whitehead.	Scripture and Hebrew	Dr. Dixon.
Senior Dean - -	Dr. Gaffney.	Ecclesiastical History	Dr. Russell.
Junior Dean - -	Dr. Lee.	Physics - - -	Dr. Callan.
Junior Dean - -	Rev. J. Gunn.	Logic - - -	Rev. Jos. Behan.
Bursar - -	Dr. Farrelly.	Rhetoric - - -	Rev. D. M‘Carthy.
Dunboyne - -	Dr. O'Hanlon.	Humanity - - -	Rev. D. Gargan.
First Class of Theology	Dr. Murray.	English - - -	Rev. M. Kelly.
Second Class of Theology	Dr. O'Reilly.	Irish - - -	Rev. J. Tully.
Third Class of Theology	Rev. G. Crolly.	Secretary of Trustees	Rev. M. Flanagan.

Thus, at the end of 1845, the Staff was re-organized and complete ; many of its members too were then quite young and vigorous, with lightsome hearts, buoyant with the radiant hope of a brilliant future in the service of the College and of the Irish Church. These hopes, too, were destined, in great part, to be realized. In that list we find the names of Bishops and Archbishops, of Doctors and Dignitaries, who served the Church and served the College well ; but of the entire twenty that sat at the same Board in November, 1845, only one single man survives to-day to join with us in this Centenary celebration, and he is, we need hardly say, the Right Rev. Dr. Gargan, the present distinguished President of the College—no longer young, it is true, but still young-looking, and hale, and vigorous. We rejoice that he is with us still to link us to the splendid memories of the past, and infuse into the minds of the rising generation of Irish priests something of the generous, self-denying zeal, and lofty courage, which enabled the contemporaries of his youth to carry the fortunes of the College through years of patient endurance to the dawn of happier days.

At this November Board the Trustees had before them an important Treasury minute regarding the expenditure of the £30,000 voted by Parliament. The Treasury was informed that the sum voted for ‘ building, repairing, and furnishing the College ’ was found to be wholly inadequate for that purpose. Thereupon ‘ My Lords ’ directed that the estimate ‘ be framed on the basis of erecting, and completing for occupation, buildings sufficiently capacious to accommodate the full number of students sanctioned by the Act, omitting the furnishing of the Professors' and Students' rooms, but including furniture and fittings for the public rooms—the expense incurred, and to be incurred, in the necessary repairs and alterations of the existing buildings being comprised in the estimate.'

Twelve hundred pounds had already been expended by the Trustees in procuring furniture for the students' rooms; but in consequence of the above minute they agreed to repay from the funds of the College that sum to the Board of Works within two years.

A 'Sanitary Committee' having been appointed at the previous Board to report on the best mode of establishing and maintaining a system of cleanliness and neatness throughout the interior and exterior of the College buildings, that Committee now brought up their report. The report was adopted; and it was further resolved that the Committee, consisting of Lord Ffrench, Sir P. Bellew, and A. S. Hussey, Esq., should be a permanent Committee for carrying out their own report; and should be authorized to visit the College, when convenient, and make and enforce such regulations, in conformity with the Statutes, as they may deem necessary for maintaining a system of cleanliness and neatness in the College.'

This was a very wise regulation, and one that appears to have been urgently needed at the time. There can be no doubt, from the concurrent testimony of various witnesses, that the over-crowding in the College, and the defective state of the buildings, had caused things to be in a very unwholesome and unsightly condition. Under the new state of things more precautions were taken, and matters were greatly improved. Still the year 1845 was, from this point of view, very different from 1895; and many defects remained which were not entirely, until quite recently, corrected. One great good, however, was accomplished at this period,—an admirable system of sewerage was adopted; and thus from a sanitary point of view, the foundations were laid of a more satisfactory state of things for the future

COMMUNITY SITTING-ROOM.

A permanent 'Building Committee' was also appointed at this Board. Arrangements were likewise made for the classes under the new Professor of Ecclesiastical History, which were almost the same as those of the present day.

In April, 1846, an Extraordinary Board was held to consider Mr. Pugin's plans. Having satisfied the Board that 'by leaving out the church, but retaining the continuation of the cloisters, and diminishing the quadrangle, the requisite accommodation could be afforded to the Professors, Superiors, and Students; and that such buildings could be executed for the available building fund'—the reduced plans were adopted, both by the Trustees and the Board of Works. Mr. Pugin afterwards said that the great hall must be omitted, as well as the church; but that still there would be, he thought, enough of accommodation for Superiors, Professors, and Students.

In March, 1847, it was found, as we have already stated, that the south side of the new quadrangle would be, according to the existing contract, 52 feet too short, so the Trustees resolved that it was most desirable to prolong the south side of the intended quadrangle, so as to make the sides equal; and they guaranteed a sum not exceeding £2,000, from the other resources of the College, for that purpose.

As there were now Four Classes of Theology, with a much larger number of students in the House; it was directed that there should, in future, be four sermons every Sunday; and the 'Superiors and Professors' were divided into four divisions, each division to conduct a certain portion of the Christmas and General Examinations, and also to attend in one of the halls on Sundays at the sermon. It is to be feared that, although the examinations were attended to by each Board, the sermons were more or less neglected as of old, for we find from the *Journal* that there was no regulation of the Trustees, which it was more difficult to enforce than this.

The Professors at this Board (November, 1847) made an application to the Trustees for a change in the old statute which required the previous consent of the President before they could lawfully publish any of their compositions. The Trustees acceded to this application; and the Right Rev. Dr. Browne was asked to furnish an amended statute to the Secretary, that the latter might at once transmit it to the Lord Lieutenant for his approbation. That approbation was shortly afterwards given; and thenceforward 'the Professors and Superiors of the College were dispensed from requiring the consent of the President to their publishing any compositions on Theological, Philosophical, or Literary subjects.' It will be noticed that this dispensation does not extend to political subjects.

In June, 1848, the students presented a memorial to the Board regarding their style of dress, which, it appears, they considered inconvenient, if not unbecoming. After hearing their representations, the Board decided that 'black pantaloons, short black gaiters, and the standing clerical collar to the coat, be the universal dress of the students.' This style of dress was neither very picturesque nor very canonical; but still it continued for several years to be the ordinary dress of the students. The old cloak appears to have been discarded.

We also find a minute of the Trustees, ordering 'ten pounds to be paid to the Rev. Terence O'Rorke and to the Rev. James Gillic for lecturing nearly half a-year.' The Rev. Terence O'Rorke here referred to is the learned and accomplished author of two well-known historical works—the *History of Sligo, Town and County;* and the *History of Ballysodare and Kilvarnet*—his own parishes, which he still happily rules. Dr. O'Rorke, all through his course, was one of the very first men of his class, and spent, with equal distinction, three years on the Dunboyne Establishment. Dr. O'Hanlon, then Prefect of the Dunboyne, had a very high opinion of Dr. O'Rorke's learning and abilities; and in 1849 recommended him as the most suitable person to fill a Chair of Theology then vacant in the Irish College of Paris. The young Professor taught with great applause both Dogmatic and Moral Theology for four years and a-half in the Irish College and also gave lectures twice a-week in the English Language and Literature—a fact which helps to explain how he acquired the limpid and polished style exhibited in his historical works.

In 1852, Dr. O'Hanlon urged him to return to Maynooth, and compete for the Scripture Chair, vacated by Dr. Dixon. He declined, however; whereupon 'poor Gillic,' who had also gone to Paris, accepted the invitation, and carried off the prize; but at the expense of labour and anxiety, ich his delicate frame proved unable to bear.

At the June Board of 1849, though complaining of the continued absence of Dr. Whitehead, the Trustees ordered the 'sum of £100 to be remitted to him, in order to facilitate his return.' The Vice-President must have been recruiting himself in far-distant parts; and he never wished the outside world to know much about his doings, not even about his whereabouts on vacation. Dr. O'Hanlon was supposed to be in the secret, but nobody else.

In 1845, the students had petitioned for tea at breakfast instead of the cocoa, which they regarded as an abomination. But the Trustees were very slow to hear their prayers on this point. At length we find an order, in June, 1849, that they were to get tea for breakfast 'on all Sundays and Holidays of obligation throughout the year.'[1] Permission was, at the same time, given them to study in their rooms during the morning study, at that season of the year, when there were no fires in the halls, 'on the express condition that they themselves shall make their beds during the entire year'—a condition that was complied with even in our own time; but it must be confessed in an exceedingly perfunctory fashion. One minute, or less, generally speaking, sufficed for that operation, especially in the case of those who did 'not hear the first bell,' an occurrence which was sometimes the result of deliberate habit. 'They had ears, but they heard not.'

[1] Next year it was also given on Wednesdays.

In 1850 we find recorded the death of Professor Behan, one of the most promising of the College Staff. From Dean Cogan's brief notice,[1] and one or two entries in the College *Records*, we glean all that can now be ascertained of the Rev. Joseph Behan, the Professor of Logic, Metaphysics, and Ethics, from 1845 to 1850.

Rev. Joseph Behan was born in Castletown-Delvin, the ancient seat of the Nugents, on the 28th of June, 1822.[2] He made his classical studies in the Diocesan Seminary of Navan, and entered Maynooth for the Logic Class in 1840. At the end of his Third Year's Divinity, after a very brilliant concursus, he was elected a Professor of Mental Philosophy, on the 13th of September, 1845. The official record is—'The Trustees (having heard the opinions of the Judges) proceeded to the ballot—first, for the Chair of Logic—and the majority of the votes being in favour of the Rev. Joseph Behan, he was appointed Professor of Logic.' It was the same day on which the present learned President of the College won the Chair of Humanity, also, by concursus. The echoes of Professor Behan's brilliant concursus came down by tradition amongst the students even to our own time. It was considered an unprecedented feat for a student, at the end of his Third Year's Divinity, to contest and carry off the prize from those who were many years his seniors. One of the questions to be discussed was *de Animabus Belluinis*. Behan, it was said, had never read a word on the subject, but revolving the question for a while, in his own mind, he evolved such a masterly dissertation, and defended it with so much vigour and ingenuity, that he won the applause of all. At least, such was the tradition amongst the students, in the writer's time.

Cogan justly describes Father Behan 'as a man of the highest order of intellect.' It was, we believe, the universal opinion of all those who knew him. We find that in 1844 and 1845, the two years of which the returns are now before us, he was 'first of first,' both in Scripture and Theology; so that, in his own class, he had no equal. He was equally conspicuous for close application to his studies, and strict attention to the rule; and he edified all by his exemplary conduct and simple unaffected piety. As a Professor he was singularly clear and methodical, logical and orderly, and his great abilities and extensive knowledge, were recognised and appreciated by all. Death cut him off at the early age of twenty-eight—too soon for earth, but not too soon for heaven. He died on the 3rd of August, 1850, and was buried in the College Cemetery.

This is the most convenient place to give a sketch of another very brilliant Professor from Meath in the 'Fifties;' that is—

The Rev. Laurence Gillic, Professor of Sacred Scripture and Hebrew. He was born in the village of Ratoath, in the year 1825, and received his early education there in a classical school, which was conducted by his father.[3] He also received a part of his early education in Dublin,[4] after which he entered the Diocesan Seminary at Navan, where he spent nearly two years. From Navan he passed to Maynooth; and being an accomplished classical scholar, he was allowed to join the Logic Class. Having read the entire ordinary course, he spent two years and some months on the Dunboyne Establishment. From

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[1] Cogan's *Meath*, vol. ii., p. 416.

[2] Epitaph in the College Cemetery.

[3] Cogan's *Meath*, vol. iii., p. 666.

[4] *Evidence*, p. 356.

Maynooth he was invited to Paris to take charge of the Chair of 'Natural and Moral Philosophy,' which he held for three years. When a vacancy occurred in the Chair of Sacred Scripture and Hebrew, by the promotion of Dr. Dixon to the Primatial See, in November, 1852, a concursus was proclaimed according to the statute. But no competitors appearing, Professor Gillic was, after a public examination to test his competency, promoted to the vacant Chair on the 18th of January, 1853. For one year only the gifted young priest held his Chair in Maynooth; but in that time, brief as it was, he made his mark as one of the most brilliant men that ever lectured in the College. He died, all too soon, on the 24th of January, 1854.

'It has been universally admitted [says Dean Cogan][1] that Gillic was one of the most intellectual students that ever entered the College of Maynooth;' and a glance at his portrait in the Library will go far to confirm the statement, for it reveals a countenance lit up in a very striking way with the light of genius. During his course we find him running neck to neck for the highest honours with one of the ablest men that Maynooth has ever produced; that is, the late Dean Neville, of Cork, who also became Professor by concursus, first of Logic, and afterwards of Theology. We have heard it said that Neville was the more solid, Gillic the more original genius of the two. To be ranked in the same class with either is of itself the highest praise.

But, alas! for poor Gillic and Behan, his diocesan; the very genius which raised them so high brought them down to the dust. The spirit was too fiery and active in both for the frail tenements which held it. 'Tis the old story—''Twas science' self destroyed her favourite sons':—

> 'So the struck eagle, stretched upon the plain,
> No more through rolling clouds to soar again,
> Viewed his own feather in the fatal dart,
> And winged the shaft which quivered in his heart.'

Professor Gillic is also buried in the College Cemetery.

A concursus was held for the vacant Chair of Logic and Metaphysics on the 9th, 10th, and 11th of October. There were three candidates—Rev. Mr. Neville, priest of the diocese of Cork; the Rev. Mr. O'Kane, 'provisional lecturer' in the place of Dr. Callan, and the Rev. Mr. Jennings, also provisional lecturer in the room of Rev. Mr. Behan. All were remarkable men, who afterwards became distinguished officials of the College; and the concursus must have been a highly interesting one. The Chair, however, was given by a majority of votes to the Rev. Mr. Neville. It was said that on this occasion Dr. Whitehead, meeting Mr. Neville before the concursus, expressed his surprise that he should come into the College to compete for a Chair (especially against a Tuam man). 'I mean to come,' said Neville, 'and contest every vacant Chair, if it were only the were equally divided between the Rev. D. M‘Gettigan and the Rev. W. Jennings. The Chairman, Dr. Cullen, however, gave his casting vote in favour of the Rev. Mr. Jennings, who was accordingly elected to the vacant Chair. This was on January 23rd, 1852.

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[1] Cogan's *Meath*, loco citato. The Commissioners in a note to Professor Gillic's *Evidence*, say: 'It is the general feeling of the College that his early death deprived the Institution of a teacher of great promise.'

The Rev. D. M‘Gettigan, of the diocese of Raphoe, was not the well-known prelate who afterwards became Primate of all Ireland, and who, like his present illustrious successor, Cardinal Logue, was a native of the parish of Meenagh, in the Co. Donegal. The parish that could produce two such prelates in immediate succession, both in Raphoe and Armagh, must have something in it that makes it naturally the nursing-mother of great men.

Dr. Daniel M‘Gettigan, who on this occasion made a very brilliant concursus, was a nephew of Dr. Patrick M‘Gettigan, Bishop of Raphoe; and he too, it seems, was born in this famous parish of Meenagh, although Bishop M‘Gettigan was not himself born there.

‘Dr. Dan,’ who stood the concursus, was a great favourite with the students of the College, and afterwards with his fellow-priests on the mission. ‘He was a man of great attainments and brilliant parts:’ a thorough Celt, we should say, in genius and in eloquence. ‘He was for some years Parish Priest in Fanad; but retired long ago on pension. I regret to say he is now in a dying condition, at Bruges, in Belgium.’

At the June Board of 1852, Dean Gunn resigned his office into the hands of the Trustees ‘on account of the infirm state of his health.’ It was resolved that a pension of £100 a-year should be granted to Dean Gunn during his life. The ex-Dean knew how to appreciate the generosity of the Trustees. He only drew, during his life, what was necessary for his maintenance; the balance he left at his death to the College that had treated him so generously.

The Rev. Mr. O'Kane, who had so gallantly fought for a chair by concursus on three different occasions, and who was so well qualified to fill one, was appointed to the Deanship rendered vacant by the resignation of Dean Gunn. Speaking now merely of his theological learning, as shown during the various examinations in the theological classes of the College, we can state, of our own knowledge, that few, if any, could exceed Dean O'Kane in the fullness, accuracy, and clearness of his knowledge. We shall speak of him, however, more at length hereafter.

Early in October, it was known that Dr. Dixon, Professor of Sacred Scripture and Hebrew, had been appointed Primate by his Holiness in succession to Dr. Cullen, transferred to Dublin. Dr. Dixon had been a most accomplished and efficient Professor, as his valuable *Introduction* is, of itself, sufficient to show. So the Trustees resolved at this Meeting (October 26th, 1852), ‘to grant him £120, in addition to his salary for the current year, on the occasion of his promotion to

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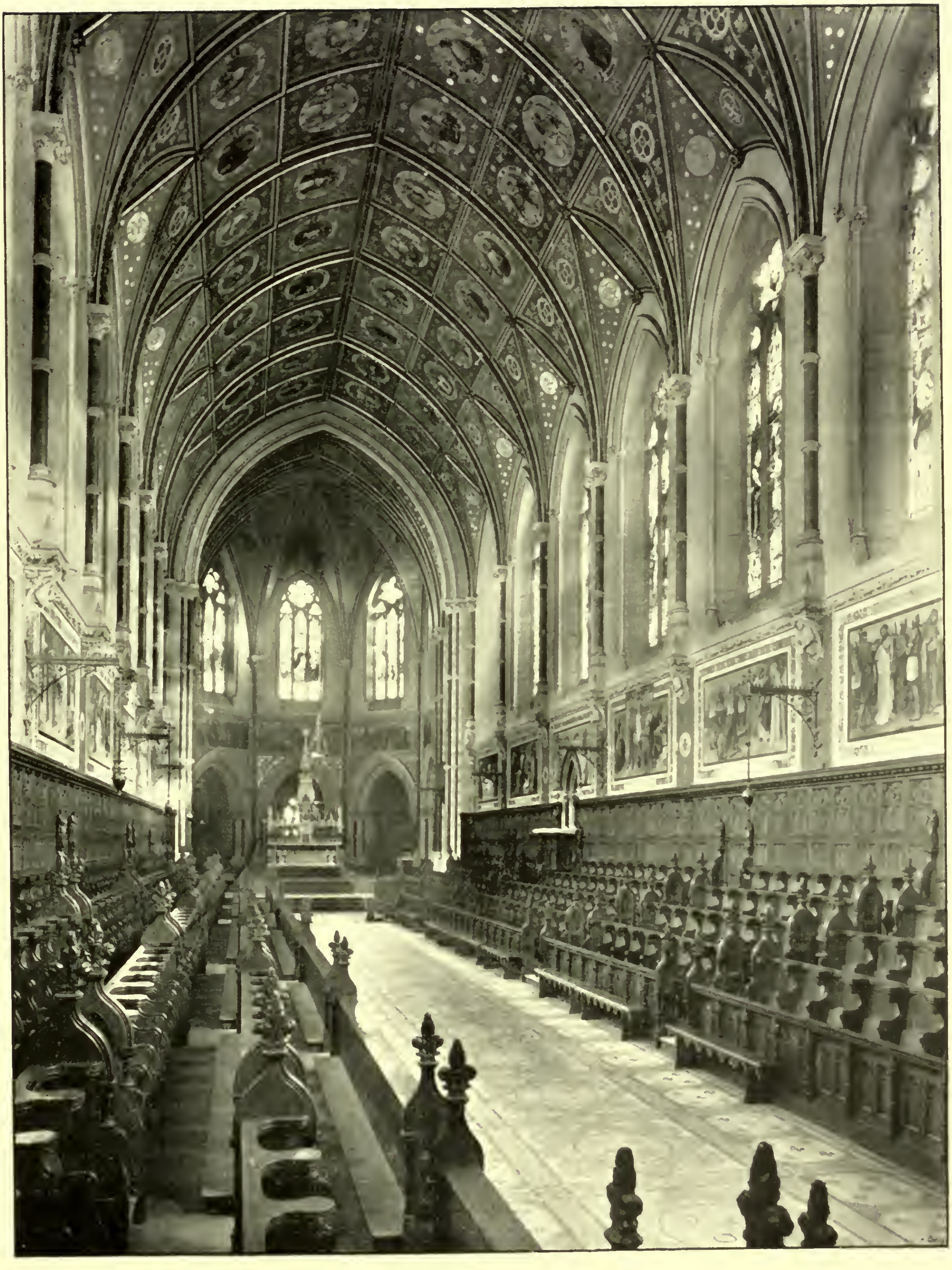
Letter from the Most Rev. Dr. O'Donnell, Bishop of Raphoe—November, 1894.



THE COLLEGE CHAPEL.

the archdiocese of Armagh.' Dr. Dixon was consecrated on November 21st, 1852; and reigned as Primate, with great profit to his diocese, for nearly fourteen years.[1]

At the Board of January, 1853, a very important resolution was adopted regarding the class-book in Moral Theology, which afterwards, during the Commission, gave rise to considerable comment. 'It was moved by the Most Rev. Dr. Cullen, seconded by the Most Rev. Dr. Slattery, and resolved, that the Theology of Bailly, Dogmatical and Moral, having been prohibited by the Sacred Congregation of the Index, "*donec corrigatur*," the President is instructed to have such parts of the said work withdrawn as are used in the classes of the College.' For the present, the Prefect of the Dunboyne and the Professors of Theology were to do without a class-book; but were requested to select a class-book in Moral Theology, and submit it for the approval of the Board, at their next meeting.

The Rev. Mr. Hackett was elected at this Board as Third Junior Dean, in preference to the Rev. Mr. Hayes, who was also a candidate.

It appears that the students this year (1853) took it into their heads to elect a 'Standing Committee of Grievances,' that is, a Committee whose duty it would be to formulate the real or imaginary grievances of the students, and lay them before the Board, with a view of obtaining redress. Hitherto the usage was that the senior of each class was the recognised person to communicate with the Superiors or Trustees in the name of the members of his class. Some of these seniors were probably considered neither able nor energetic enough to represent the wants of the students; and so the latter resolved to elect men who would be more vigorous in their action and more representative in their character.

But the new Standing Committee had only a very brief, and by no means a very honourable existence. The Trustees simply declined to see them at all, and issued the following Resolution, which was duly communicated to the entire body of students:—

Resolved—'That whilst the Board of Trustees is always ready to attend to and redress, as far as they can, any well-founded grievance, of which any member of the College may have reason to complain, they cannot, without sanctioning a degree of insubordination which would not be tolerated in any well-regulated college or seminary in the world, recognise such a body among the students as a Standing elected Committee of Grievances.' So that body collapsed for all time.

The Professors of Theology came before the Board (October, 1853) to explain a plan which they proposed to have adopted of having but two classes (instead of four)—one in Dogmatic and one in Moral Theology, and which would thus give each Professor only one class in the day. The system has been since adopted; but the Board of that day, without absolutely rejecting it, deferred its consideration for another time.

A concursus was held for the Chair of Scripture, rendered vacant by the death of Professor Gillic in January, 1854. There were only two candidates—Rev. Mr. M'Carthy,

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[1] See Chapter XXII. on the Writers of the College.

Professor of Rhetoric, and the 'Rev. D. Barry, priest of the diocese of Cork.' Professor M'Carthy was elected by a majority of votes (June 22nd, 1854).

At this period some of the Professors appear to have been somewhat irregular in the discharge of their duties, absenting themselves from time to time without sufficient cause; so the Trustees resolved: 'That whereas the Board has learned with great regret that the frequent absence of certain Professors of the College from the duties of their office has led to considerable disorder in the Community, the President is required to make known to all at some convenient time before the commencement of the academical year, that it shall be his duty in future to report to each Meeting of the Board the exact number of times that any Professor or other officer of the College shall absent himself, for whatever cause, from any important duty of his office.'

By the statute no Professor could absent himself from his class without the leave of the President, and also appointing a Dunboyne Student to take his place. Even the President could only grant permission for six days in the year. But a custom seems to have grown up that certain Professors gave leave to themselves to be absent as often as they thought proper, which could not be tolerated in any well conducted establishment.

It was at this Board (June, 1854) that the use of the ecclesiastical dress was made obligatory thenceforward on all the students. Dr. Cullen was in the chair, and it is not unlikely that the regulation was made at his suggestion and through his influence; as it was already made obligatory for secular priests, so far as possible, at the Synod of Thurles, in 1850. The resolution is:—'That the use of the ecclesiastical dress, as prescribed by the Statutes of Thurles, shall be introduced into the College from September next; and that the students shall wear the soutane and round hat on their walks.'

The soutane, however, is by no means suited for long walks through the country, and especially through the country round Maynooth, where there are so many whitethorn hedges, which are, of course, eminently fatal to long garments of any kind. A short-skirted coat was afterwards allowed to be worn on these walks.

A concursus was held for the vacant Chair of Rhetoric in August of this year. There were three candidates—the Rev. Mr. Forest, priest of the diocese of Dublin; the Rev. Mr. Campbell, and the Rev. Mr. Macauley, Dunboyne Students. The Rev. Mr. Macauley was elected by a majority of votes for the vacant Chair. This was the third time that the Rev. Dr. Forest had unsuccessfully competed for a Chair.

A concursus was also held in June, 1857, for the Chair vacated by Dr. Furlong on his appointment to the see of Ferns, when four candidates presented themselves—the Rev. Mr. Jennings, the Rev. Dr. Forest, the Rev. Mich. Mullins (of Clonfert), and the Rev. Gerald Molloy, the two last being students of the Dunboyne. This concursus was a very famous one in the traditionary history of the College. The candidates were all most accomplished scholars, and all were well drilled in intellectual warfare. The Professor of Logic ought to be a master of syllogisms. Dr. Forest had ample experience in the art of standing a concursus, for this was his fourth one. Mullins was a man of great ability, who added the genius of a true poet to the acumen of a logician. But the last candidate, Rev. Gerald Molloy, was the victor, and was elected to the Chair at the June Board. Those who know the Right Rev. Monsignor Molloy, now Rector of the Catholic University, will not be surprised at this result; and they will also be able to estimate the merits of the men who were able to meet him on no unequal terms in the literary arena. He alone now survives—the last of that brilliant band. One of them sleeps in the little cemetery of Maynooth College; another of them—Forest—lies beneath the Southern Cross; and poor Mullins died in America, a rather unhappy exile from his native diocese of Clonfert.

Father Mullins was a true poet, and, under more favourable circumstances, might have written much that his countrymen would not soon forget. Of his extant poems, the best is that which is known as the *Celtic Tongue*. It is a beautiful and touching lament for the gradual disappearance of the ancestral tongue of Ireland. The following are the opening lines:—

> 'It is fading! it is fading! like the leaves upon the trees!
> It is dying! it is dying! like the western ocean breeze!
> It is fastly disappearing, as footprints on the shore,
> Where the Barrow and the Erne, and Lough Swilly's waters roar,
> Where the parting sunbeam kisses the Corrib in the West,
> And the ocean like a mother clasps the Shannon to its breast;
> The language of old Erin, of her history and name—
> Of her monarchs and her heroes, of her glory and her fame—
> The sacred shrine where rested through her sunshine and her gloom,
> The spirit of her martyrs as their bodies in their tomb!
> The time-wrought shell where murmured, through centuries of wrong,
> The secret voice of freedom in annal and in song—
> Is surely fastly sinking into silent death at last,
> To live but in the memories and relics of the past.'

From Monsignor Molloy, of the Catholic University, we have received the following highly interesting particulars regarding his *quondam* rival, Dr. Forest, and his associates in the literary arena:—

'Dr. John Forest was a priest of the diocese of Dublin, though, I think, a native of the diocese of Cloyne. He had made his studies in Rome, and was at first Professor of Dr. Quinn's School in Harcourt Street; then a curate in Athy; and afterwards a curate in Kingstown. He stood three or four times for a Chair in Maynooth, first for the Logic Chair, against Jennings, O'Kane, and M'Gettigan; next for the Rhetoric Chair, against

Macauley and Campbell; and again, for Theology against Jennings, Mullins, and myself. He was a man of brilliant style and manner, and always carried the students with him. He had a great, and, I think, a deserved reputation in Logic and Metaphysics; but was weak in Moral Theology. He had immense elasticity and go, and I always regretted that he had not succeeded in gaining a place on the Maynooth Staff.

'A remarkable incident occurred at his first concursus. It had been the practice for the objectors in Dogmatic Theology to put questions to the respondent as to the meaning of terms and the subject-matter of the thesis. When M'Gettigan was in the pulpit he treated all such questions with the same contemptuous formula—"Quaeritur a me quid sit" —so-and-so—"Ergo falsa thesis." "Nego consequentiam." This had been going on for some time, when at last Forest came in. He began by giving some questions, and got the familiar formula in reply. He said it was no answer; the other said it was, and the only answer he would give. Then Forest turned round and addressed the Bench, "Appello judices." The judices were evidently taken by surprise, and did not seem to know what to do or say. After an awkward pause Dr. O'Hanlon leaned over the Bench and said to Forest in very homely English, "You had better give him an objection; don't you see, my dear, he won't answer those questions?" From that day forth, in my time, no objector in Dogmatic Theology ever put a question, but objected directly against the thesis.

'Immediately after his concursus with me in 1857, Forest was chosen by the Archbishop of Sydney as the first President of the Catholic College in the University of Sydney. In this post, which he occupied until his death, ten or twelve years ago, he had a residence, and a salary of £500 a-year, from the Colonial Government. There were, however, but four students in his time, and, I believe, no staff of Professors.

'Jennings was a fine scholar, and a man equally remarkable for his learning and his modesty. Mullins was more of a poet than a theologian. In his Second or Third Year's Theology he wrote *The Lament of the Celtic Tongue*, which, I think, would deserve some consideration in the Centenary Volume.'

Monsignor Molloy adds the following anecdote:—'I was always a great believer in athletic sports, as a help to intellectual work; and so I played cricket every day up to and during the concursus. On the evening before the day appointed for the concursus to begin, Forest came into the College, and joined some friends round the Long Walk. I was fielding at the time, and went over to bid him welcome. Seeing me in my shirt-sleeves, he seemed greatly surprised, and said: "What! have you given up the concursus?" "Oh, no [I said] I am preparing for it." The next day we were all busy with the Prophecy of Jacob.'

An important resolution was adopted at the June Board (1857), which directed that certain portions of the Christian Classics, both Greek and Latin, should be obligatory at the Entrance Examination on, and after, the 25th August, 1859. Portions of them also were read in the College, but after an experience of some years they were omitted from the course. It was likewise provided that from and after that date (1859) the candidates at the Entrance Examinations should be at liberty to select from the list of authors on the card two Latin books—one 'Classic,' and the other 'Christian,' and in like manner two Greek books, in which they were to submit themselves to examination. It was, moreover, ordered that from and after the same date the Candidates should be required 'to write a Latin theme, or translate a portion of an English work into Latin, and that great importance be attached to proficiency thus tested.' So there ought, indeed, for the Latin composition is by far the most reliable test of a real knowledge of the language; and it is very surprising that it was not introduced long before at the Entrance Examinations in Maynooth. A man may grind and cram himself in other things—nothing, however, but a sound knowledge of the structure and vocabulary of the language will enable him to translate a passage from an English writer into decent Latin. It is the one sure test of real scholarship.

Dr. Renehan, the venerable President of the College, died in July, 1857. For a long time he had been confined to his bed from a paralytic stroke—Dr. Whitehead, the Vice-President, taking up the President's duties in addition to his own. We give a memoir of Dr. Renehan elsewhere amongst the distinguished writers of the College.

The Rev. Dr. Whitehead and Rev. Dr. Russell were now put forward as candidates for the Presidency. A scrutiny having taken place, it was found that Dr. Russell had the majority of the votes, and he was accordingly elected President of the College. A year's leave of absence was given to Dr. Whitehead (until September, 1858) to recruit his health, which he greatly needed; for, besides the extra work lately imposed upon him, he naturally must have felt sore at being passed over for a younger, and, as he thought, a less experienced man in the election for the Presidency.

The Rev. Dr. Kelly was, without concursus, appointed to the vacant Chair of Ecclesiastical History. It was on this occasion resolved by the Board that the following three Chairs, viz. :—Ecclesiastical History, the *Loca Theologica*, and Irish, should be reserved to the Board for absolute appointment without concursus in cases of vacancy. Whatever may be said of the first and third Chairs named in the Resolution, there was no Chair in the College for which it was so necessary that there should be a concursus as for the *Loca Theologica*, or Chair of First Year's Divinity. They might dispense with it in case of the other Theological Chairs, as at present, and let the Professors of Divinity move up; but a concursus was of the utmost importance for the First Year's Chair. As the Trustees had no power to make this regulation in face of the Statute without the Lord Lieutenant's sanction, they applied for that sanction, and the new regulation received the approval of the Lords Justices.

In June, 1858, the Rev. James O'Donnell was appointed, after concursus, to the Chair of English Elocution and French, vacant by the promotion of the Rev. Dr. Kelly to the Chair of Ecclesiastical History. There were two other competitors, the Rev. Mark M'Guckan, and the Rev. Edward O'Brien; but the Rev. James O'Donnell was unanimously elected. The Rev. Mr. Hammond was at the same time appointed third Junior Dean, in preference to the Rev. Mr. M'Dermott. This was the Rev. John M'Dermott, afterwards a Professor in the Irish College, Paris, and subsequently Parish Priest of Tubbercurry, and then of Ballymote in the county Sligo. Dr. M'Dermott died last year; and by his will left to his Bishop, the Most Rev. Dr. Lyster, a sum of money for charitable purposes, with which the Bishop has founded three burses called 'the M'Dermott Achonry burses,' for students of that diocese in the College of Maynooth.

DR. RUSSELL.
From a Painting at Maynooth.

Several minor regulations were also made by this Board. The Superiors and Professors were required to 'wear the gown, or cloak, formerly in use in the College,' and they wear it still; the Dunboyne Students were also directed to resume the use of the cloak formerly worn by them. The students, on the other hand, were required, 'as soon as convenient, after next September,' to provide soutanes of black cloth, and, as far as possible, of a uniform colour and texture. They were also to provide 'an overdress, for cold weather, of black cloth, in the form of a short cloak, reaching somewhat below the knee.'

The President was also authorized to procure portraits of all the deceased Presidents, Superiors, and Professors of the College, 'of whom authentic portraits can be found, at a cost not exceeding £8 each.' It is to this resolution we owe the splendid set of portraits in the refectory. As works of art they appear to be superior to the episcopal portraits in the corridor, that have lately cost £50 each.

In June, 1859, in virtue of the new Statute sanctioned by the Lords Justices, Dr. Gargan was appointed, without concursus, to the Chair of Ecclesiastical History, rendered vacant by the death of Dr. Matt. Kelly.

The Chair of Humanity was now vacant, and the following 'outsiders' obtained permission from the Board—*commendatio*, in accordance with the Statute—to become competitors:—The Rev. Mark M'Guckan, the Rev. M. Mullins (of Clonfert), the Rev. J. Sellars, also of Clonfert, and the Rev. Thomas O'Shea, of Ossory. Father Tom O'Shea did not become a Professor in the College, but he became a very famous and very useful man in his native diocese. The concursus was held on the 28th of August, and the following days; but only three candidates appeared—the Rev. Mich. Mullins, the Rev. Ed. O'Brien, and the Rev. Theobald Mathew. The majority of the Board was found to be in favour of the Rev. Ed. O'Brien, who was accordingly elected to the vacant Chair.

The Rev. Theobald Mathew was not the great temperance preacher, but his nephew, a priest of the diocese of Cashel, and a most accomplished scholar, who had been highly distinguished during his course. He matriculated for Logic in the year 1854.

In June, 1861, a scheme of studies for the four Theological Classes was adopted, which continued for many years in existence. It was a suitable arrangement for a Four Years' course, when each Professor taught both Dogmatic and Moral Theology.

In June, 1862, the Board appointed a concursus for the Chair of English Elocution and French, vacant by the lamented death of the Rev. James O'Donnell, a most amiable and accomplished Professor. There were three candidates—the Rev. Thomas Lalor, of Kerry; the Rev. Theobald Mathew; and the Rev. Hugh O'Rourke, of the diocese of Tuam. The Rev. Hugh O'Rourke was elected by a majority of votes; and, though always rather delicate, he successfully conducted the business of the class for twenty-five years. Although the Trustees at this Board expressed the desirability of separating English from French, it was not actually carried out until after the death of Dr. O'Rourke, in 1887. The Rev. John M'Dermott being an 'extrarius,' and Rev. Rich. Hackett being a Dean, both got permission to offer themselves as candidates for the Chair of Logic, vacant by the death of Rev. W. Jennings, in May, 1862. It was decided that Dr. Molloy, having already stood a concursus, might be promoted to a higher Chair of Theology, without a new concursus.

An important resolution was taken at this Board for the repayment of certain sums borrowed from the Treasury. The large sum of £12,426 was borrowed (to be repaid by a sinking fund) for the building of a new Infirmary, and some smaller works. It was now resolved that, in order to provide money for the repayment of this loan 'sixteen of the free stipends should be suspended from the 1st of July next.' Of course, they were never restored; and the result was that only two hundred and thirty-four, instead of two hundred and fifty, of the theological students, got the stipend for that year, 1862–63. Sixteen more were taken off the following year, and so on, for several years.

This, although a necessary measure, gave rise to very bitter feelings[1] in the minds of the students who suffered, especially, when shortly afterwards all lost their beer at dinner, and were also deprived of one-third of the usual allowance of butter at breakfast. These changes led to serious violations of discipline and good order at the time.

When the concursus for the Logic Chair came off, there were four candidates—the Rev. Mr. Hackett; the Rev. Mr. Lalor; the Rev. Mr. Tully, of Tuam; and the Rev. Mr. Lennon. Dr. Hackett got the Chair by a majority of votes on this occasion; but it was said, at the time, that he got very rough handling, in the argumentative arena, from some of his opponents. Being a Dean, he was not accustomed to this rough usage, and protested mildly, but ineffectually. He got the Chair, however, and conducted it satisfactorily for many years. Dr. M'Cormack, the present Bishop of Galway, was Lecturer in the Logic Class during the vacancy, from May to October, and gave entire satisfaction to the students.

It was also resolved at this Board that for the future, in case of new appointments, that is, of all persons not being already Professors, a reduction of twenty per cent. should be made on the salaries of the staff in future. The Rev. James Hughes, of Kildare, was, at the same time, appointed Dean, in the room of Dr. Hackett.

It was further resolved that no person should be recommended for a vacant Chair, in any subject, 'who shall not have proved himself, at the concursus, to be possessed of a competent knowledge of Mathematics and Physics.'

The cause of this regulation was that some of the candidates for vacant Chairs, and sometimes even the successful candidates, exhibited a lamentable ignorance of Mathematics and Physics. A great theologian was supposed to have no need of this particular branch of knowledge; and, whether he had or not, sometimes he did not possess it. So the resolution was a just and necessary one, to prevent Natural Philosophy being ignored by the divines—as, indeed, it too often was.

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[1] The writer, although not personally a sufferer, can testify to these facts, from his own knowledge as a student at the time.

Up to June, 1863, it had been customary with the Trustees to order, at the expense of the College, a number of copies of any work likely to be useful to the students, especially when written by a member of the Staff. This 'practice entailed heavy expense on the Entrance Fee Fund,' to which it was usually charged, with 'a view to the encouragement of Literature.' It was, however, now resolved to discontinue this practice, and another practice also—that of making retiring allowances to members of the Staff, when leaving the College. The Board, at the same time, suggested to the members of the Staff the propriety of establishing a retiring allowance fund, to be managed by themselves. But the suggestion was never adopted—most likely because each member of the Staff relied not only on the College, but also on his diocese, to give him a living in his declining years.

Dr. Callan[1] died in the month of January, 1864, and the usual Concursus was held for the vacant chair during the vacation of that year. There were three candidates—the Rev. Edward O'Brien, Professor of Humanity; the Rev. Matthew Gaffney, now Parish Priest of Clara and Vicar-General of Meath; and the Rev. Francis Lennon. The majority of the votes were in favour of Rev. Mr. Lennon, who has ever since taught in that Chair to the great advantage of the students, and with the applause of the entire College. In fact, Dr. Lennon has been only too much devoted to his work in the Physic Chair; for, otherwise, he would have sought, long ago—what, assuredly, he might easily have obtained—a nominally higher Chair in the Theological Faculty. Dr. Coffey, the present Bishop of Kerry, was Lecturer in the Physic Class, during the vacancy.

In October, 1867, the Rev. Henry Neville presented the resignation of his Chair, on account of ill health; and it was ordered that a gratuity of £50 be paid him from the 'Fee Fund,' as a recognition of his merits and services to the College.

At the same time, the Rev. Gerald Molloy was promoted, without concursus, to the higher Chair of Theology, lately held by Rev. Mr. Neville.

The Rev. James O'Kane, and the Rev. William Walsh,[2] were then proposed as candidates for the Chair of the *Loca Theologica*, vacated by Dr. Molloy, which, by virtue of the Statute of 1857, could be conferred without a concursus. The Rev. William Walsh was elected by a majority of votes to fill the vacant Chair.

At the June Board, 1868, a letter was read from Sir Thomas Larcom to the Trustees intimating that the arrangement proposed by them, viz.—that the duty of nominating duly qualified candidates for educational burses for Irish students in Belgium should be confided to the President of the College and the Secretary conjointly, had been approved by his Excellency the Lord Lieutenant.

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[1] See memoir of Dr. Callan amongst the Writers of the College.

[2] The present Archbishop of Dublin.

At the August Board, 1869, it was resolved, in view of the coming changes brought about by the Act of Disestablishment and Disendowment, that 'none of the incoming students, after the 25th of this month, is entitled to any portion of the £5,000 hitherto assigned to the Senior Classes of Theology. The vested rights of students then within the House were respected, but the new-comers had none.

It was also resolved that the incoming students shall not be entitled to Free Places longer than the 1st of January, 1871 (when the Act was to come into operation), and must be prepared to pay thereafter any pension fixed by the Board.

DR. O'HANLON.

In October 1870, the President was directed to apply to her Majesty's Government asking that when repealing the 4th section, 35th George III., a clause should be introduced authorizing the Trustees to increase their number to twenty-eight. It was not done, however; or, if done, the request was not conceded by the Government.

The pension of the Students from July, 1869, was fixed at £28 a-year, payable half-yearly in advance. No deduction was to be made for a temporary absence of less than two months, and then only with the sanction of the Bishop. Freshmen were to be required to pay previously to their admission to the College. All others were to pay within the three months from September and from March (inclusive) of each year. Any student was liable, for non-payment within the time specified, to loss of all his rights as a student, and also to compulsory removal from the College; the Bishop to be always apprised beforehand of such intended removal.

Dr. O'Hanlon's history properly belongs to this period. His long and distinguished career, as Prefect of the Dunboyne, covers somewhat more than the whole of the Third Period of our College History; for he was appointed to that high office in 1843, and retained it until his death, in 1871. During those twenty-eight years, nearly all the distinguished students of the College, who afterwards rose to the highest places in the Irish Church, passed through his classes in

Theology, Ecclesiastical History, and Canon Law; and all, without exception, bore testimony to his profound and various learning, as well as to the great and lasting advantage which they derived from his lectures. No other member of the College Staff, during all those years, was more influential within the College, and better known to those without, than Dr. O'Hanlon. His opinion was highly valued on all disputed questions; and we may assume it as certain that he was consulted oftener in cases of difficulty, both by bishops and priests, than any other theologian that ever taught in Maynooth. Even before he became Prefect of the Dunboyne, he had been, for fifteen years, Professor of Dogmatic and Moral Theology, so that, if we include the years of his student life, he spent no less than fifty years in the study of the Divine Science. It is no wonder that, with his great natural ability, he became, indeed, a Doctor *Eximius*, whose opinion was held to be the very first in the Schools of Ireland.

According to one account, JOHN O'HANLON, the son of Michael O'Hanlon and Ellen Bluett, was born in James's Street, Kilkenny, in the year 1803.[1] But Dr. M'Carthy, the late Bishop of Kerry, in a memorandum now before us, states that Dr. O'Hanlon himself told him that he was born in the townland of Curraghduff, parish of Freshford, Co. Kilkenny. At the age of five he was sent to a school in the city of Kilkenny, in which, to use his own words, 'Mrs. Molly Mara had supreme rule.' At that time the family had come to reside in Kilkenny; but shortly afterwards they removed to Dublin, and young O'Hanlon was, for some time, placed under the care of a master, in Dublin. After some time his parents having returned to Kilkenny, he came with them, and was now placed under the tuition of a certain Mr. M'Donnell, who, it appears, was a portrait-painter, as well as a schoolmaster. This is, doubtless, the teacher, who, according to his sister's account, handed over young O'Hanlon to his parents, 'as knowing more now than the honest pedagogue himself.' Perhaps he was the Professor at Burrell's Hall Academy, to which young O'Hanlon was also sent, although he himself made no reference to the fact in his conversation with Dr. M'Carthy.

At the age of sixteen he entered the College of Kilkenny, that is, in 1819, where his 'first superior was the Rev. Mr. Reynolds,[2] but afterwards Dr. Kelly of Waterford,' to

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[1] Such is the information we have received through Canon Howley, of Callan, from Dr. O'Hanlon's sister, who is still alive, but now very old. Dr. M'Carthy's information, derived from Dr. O'Hanlon himself, is somewhat different. 'This evening,' he says, 'Dr. O'Hanlon gave some interesting details of his early life.—March 17th, 1864.

[2] With reference to the Rev. Mr. Reynolds, mentioned above, Canon Howley has sent me the following interesting information:—

'Among the notes to the List of College Officials, in the new Maynooth Calendars, it is stated that a "Lawrence Reynolds," of whom nothing is known, was Professor of Second Class of Greek and Latin from March, 1799, to September, 1802. Now, I have very little hesitation in identifying him with a Father Lawrence Reynolds, a priest of note in this diocese (Ossory) in his day. He was born in Irishtown, in Kilkenny City, where his parents carried on business as booksellers and stationers, and he was the first priest ordained by Dr. Lanigan after his consecration in 1789. He was Curate in the Cathedral Parish, Kilkenny, in 1795, and for some years after, till about 1799, when he disappears altogether from the Diocesan Registers; and we have no account of him then till his name again appears in the Cathedral Register on the 23rd October, 1802. From that date he continued on the mission in the Cathedral Parish as Curate for some years, and afterwards as Administrator till February 21st, 1810, when he was appointed Parish Priest of Thomastown. Soon after he was promoted to a place in the whose acquirements and ability Dr. O'Hanlon bore the highest testimony. 'The very day on which Dr. Kelly was consecrated Bishop of Richmond, in Virginia, was that on which young O'Hanlon left Kilkenny for Maynooth College,' bringing with him more than the usual amount of learning, 'and the very highest reputation for ability.' He matriculated for the Rhetoric Class in Maynooth on the 25th of August, 1820, which shows that he was not much more than twelve months in the College of Kilkenny, that is, if he were born in 1803—a date, however, about which his sister was by no means certain.

The *Records* do not show that young O'Hanlon was highly distinguished during the earlier years of his course. In his first year's theology (1824), he got first *accessit*, both in Scripture and Dogmatic Theology; but then the classes were very large. During the later years of his course, however, he carried all before him; and gave ample proof of that eminent ability which he afterwards so well utilized to the advantage of the entire Irish Church.

In 1828 considerable changes were made in the Theological Staff, and a concursus was held for the vacant Chairs. The candidates were Carew, O'Hanlon, and O'Keane (afterwards Bishop of Cloyne). The Trustees, having heard the reports of the judges read, and duly considered the same, 'appointed the Rev. Patrick Carew to the Second Chair, and the Rev. John Hanlon (*sic*) to the Third Chair of Dogmatic and Moral Theology,' on the 30th of August.

Dr. O'Hanlon taught his Chair of Theology, with signal success, down to the year 1843, when Dr. M'Nally became Coadjutor Bishop of Clogher. Thereupon Dr. Renehan, the Vice-President, and Dr. O'Hanlon, became candidates for the Prefectship of the Dunboyne. The Trustees, however, having decided by vote that the offices of Vice-President and Prefect of the Dunboyne were incompatible, and Dr. Renehan being unwilling to resign the former office, 'the Rev. J. Hanlon was appointed to the office of Prefect of the Dunboyne Establishment,' 16th of November, 1843.

There are some points worth noting in Dr. O'Hanlon's examination before the Commissioners, in 1853. He thought it desirable that the study of the Eastern languages—Chaldaic, Syriac, and Arabic, as well as Hebrew—should be included in the course for the Dunboyne Students, if not as a matter of necessity, at least as a branch of learning which some of them might be free to cultivate. He also said that he would be most desirous to see a Professor of Greek appointed for the Theological Students, did he not apprehend that such a multiplication of Professors and of classes might interfere with the Theological studies, 'which we regard as the most important and essential.'

And truly, that is a very good reason for not making the study of Greek compulsory on the Theological Students; but it is not a good reason for not encouraging the continued study of Greek, both as a matter of culture, and an aid to Scriptural learning, by offering money prizes, for instance, for the best essay in Greek, on some historical or Scriptural subject.

Diocesan Chapter. On the re-opening of the Classical Seminary of Burrell's Hall, Kilkenny City, on Monday, January 13th, 1817, Father Reynolds was appointed President, whilst still retaining his parish. A few months after, however, he was called to his reward. For some time he had been in a delicate state of health, but a fatal termination of his illness was not anticipated till a few days before his death, which occurred on 14th April, 1817. On his monument in Thomastown is the following inscription:—

'"Sacred to the memory of the Rev. Lawrence Reynolds, P.P. of Thomastown, who discharged the duties of the pastoral office with prudence, zeal, vigilance, and fidelity, adorning his station with unshaken integrity of heart and purity of conduct. His ministry and his life were closed on the 14th of April, 1817, in the fifty-fourth year of his age."'

A short time before, *Bailly* was removed from the list of class-books, and *Scavini* was substituted by the Trustees When asked why, he answered : ' Because *Bailly* was placed on the Index.' Asked why that was done, Dr. O'Hanlon replied that he had no official or positive knowledge on the subject ; but his opinion was, that *Bailly* was condemned ' because he was a decided Gallican ; and it is perfectly certain that Gallican doctrines—at least in their full extent—are not acceptable to the Pope. Besides [he added] Bailly's teaching on the subject of marriage, in which he contends " that marriage amongst Christians may exist as a valid contract, without being a Sacrament," is also distasteful at Rome.'

Dr. O'Hanlon also said 'the Index is not received, and therefore imposes no obligation in this country'—a doctrine which, we suspect, would also be very distasteful at Rome. He also remarked, no doubt justly, with reference to the preliminary education of the students, that 'students who came from those districts, where a person might suppose there was the worst possible provision for their preparatory education, generally evinced a superiority, as far as Latin was concerned, over those who were educated in seminaries and colleges.'

Of the twenty superiors and professors then in the House, eighteen had, he said, been Dunboyne Students—the two exceptions being Professor Neville, who was ordained early, in consequence of the great mortality amongst the priests of his diocese, and Dean Gaffney, who was not educated in Maynooth. This was a very striking proof of the efficiency of the Dunboyne as a means of providing Professors for the College. Of the Irish Bishops, at the time, twenty-three had been educated at Maynooth, out of twenty-nine; but of those twenty-three he only remembered six to have been Dunboyne Students. Drs. Cullen and Kilduff, and Dr. Blake were educated in Rome; Dr. Walsh and Dr. Keane in Paris; and Dr. Slattery, though he had been President of Maynooth, studied his Classics in Trinity College, and his Theology in Carlow.

Dr. O'Hanlon died in the College on Sunday evening, November 13th, 1871, in the sixty-ninth year of his age, according to the very meagre notice of his death published in the *Freeman's Journal*, at the time. It is truly said, however, that Maynooth was the only world with which he was familiar. ' His home was within its walls; its great cares, its solemn concerns, its occasional relaxations, were the elements that went to make up a life, which might, perhaps, have been more dazzling, but could scarcely have been more permanently useful.

' As a Professor, his teaching was clearness itself—it left no room for doubt, and shunned no difficulty that arose for discussion. The most abstruse points were explained with marvellous precision; and in dealing with a controversial adversary there never was known a shadow of suppression, nor an understating of an objection.'

That is perfectly just and true ; and the writer adds, with no less truth, that Dr. O'Hanlon was a sort of theological referee for nearly all Ireland. There never was an appellant to his kindness and wisdom to whom he was not, as in the olden College days, the father, the theologian, and the friend ; and so great was his reputation amongst his brother priests, that by the clergy of more than one diocese his name was placed amongst those recommended for the dignity of the mitre.[1]

' Of his personal and, so to speak, his domestic qualities, Dr. O'Hanlon had few in the rank of the Church, or, indeed, of any profession, to surpass him. Warm and unflinching as a friend ; generous to a point that knew no bounds, save in the display and publicity of that generosity ; genial and social in private life, so as to make himself the very heart and soul of the circles in which he was wont to take his little recreations ; kindly to the young, compassionate to the poor, he has left a void which it will be hard to fill, and on which the longer we gaze, the more thoroughly we shall feel that one of the best of a goodly sort has gone from amongst us.'

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[1] He held a high place on the lists of candidates selected by the clergy, both for the Primacy and for the mitre of Elphin.

Dr. O'Hanlon was witty as well as wise, and many stories were told of the good things said by 'Jack,' in the Dunboyne Hall, and at the Examinations.

But the tables were sometimes turned on the Professor. We heard him once examine a student, named Dominick Egan, from the diocese of Cork. Dominick was very glad that he was to be examined by Dr. O'Hanlon, because he was not strong in the business, and it was 'no disgrace to be stuck by Jack.' 'How do you prove the sanctity of the Church, my child ?' said the Examiner, half in English, and half in Latin. 'By proving [said the other] that it always contains a great number of people eminent for holiness,' &c. 'But you cannot show that, my child, if it is impossible to show that any one single individual in the Church is, beyond all doubt, in a state of grace. No one knows whether he is worthy of love or hatred ; much less can another know it. How could you prove, for instance, that I am now in the state of grace ?' 'I would undertake to prove nothing of the kind,' said Dominick ; and Jack dismissed him, with a 'Very well, indeed, my child,' amidst a universal roar of laughter.

It is greatly to be regretted that, although he left several manuscripts, Dr. O'Hanlon neither published any of them himself, nor left any quite ready for publication. The Rev. W. Brennan, of Kilkenny College, says,[1] that it would seem he was preparing for publication a treatise on Matrimony, and that most of the documents which he had seen referred to that subject. They have not, however, yet seen the light.

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[1] In a letter to Canon Howley, of 26th December, 1894.

CHAPTER XVII.

EXTERNAL HISTORY.—THIRD PERIOD (1845–1870).

'In sapientia ambulate ad eos qui foris sunt.'

THE year 1845 was a momentous year, not only for Maynooth, but for all Ireland. In that year the Maynooth Bill was passed; the Queen's Colleges' Bill was passed; the Young Ireland schism took place amongst the Repealers; and, worst of all, the potato crop was almost completely destroyed for the first time, by the dreadful blight. The Irish Prelates, too, were seriously divided amongst themselves on the Education Question, quite as much as the politicians were divided on the Nationalist Question.

It is not our province to deal with these matters, except incidentally, and so far as they may happen to be connected with the history of the College.

I.—THE QUEEN'S COLLEGES.

In bringing in his Bill for the Establishment and Endowment of the Queen's Colleges, Sir Robert Peel may have meant well for the interests of the country;[1] but like most English statemen, he resolved to legislate for Ireland, not according to Ireland's needs and desires, but according to the English ideal of what Ireland ought to need and desire. Some people have accused him of deliberately introducing these endowed Colleges, as an apple of discord amongst the popular leaders in Ireland. Whether such was his intention or not, it was certainly the outcome of his benevolent purposes. From the first, both the Bishops and Repealers were seriously divided on the question.

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[1] O'Connell gave him credit for intending 'as his predominant motive, to forward a measure conciliatory to Ireland.'—See *Hansard*, July, '45.

On July 31st, 1845, the Royal assent was given to 'An Act to enable Her Majesty to Endow New Colleges for the Advancement of Learning in Ireland.' We need not notice the discussions and the negotiations which took place during the progress of this measure through Parliament; and we may acquit its authors of any deliberate purpose, either to weaken the Catholic Church, or to cause political dissension amongst its adherents in Ireland. But they made a very grave mistake of another character. 'The system may have been devised,' say the Fathers of Thurles, 'in a spirit of generous and impartial policy; but the statesmen who framed it were not acquainted with the inflexible nature of our doctrines, and with the jealousy with which we are obliged to avoid everything opposed to the purity and integrity of our Catholic faith.'

It was their ignorance of Catholic principles and of Catholic feeling that led Sir Robert Peel and his Government to legislate in utter disregard of both, and afterwards caused so much strife and agitation in Ireland. Although they received timely and emphatic warning from many quarters, they still persisted in their purpose, and would make no real concession to the demands of the Catholic Prelates. The appointment of the Professors and other officials in all the departments of the Colleges, was reserved to the Crown, thus placing at the mercy of any Minister, who might happen to be in office, both the faith and morals of the Catholic young men who were to be entrusted to the teaching of his nominees. Such a system, without efficient safeguards to protect the faith and morals of the Catholic youths frequenting the Queen's Colleges, could never be sanctioned by the Catholic Church.

Unfortunately, however, many of the Bishops were disposed to give the Government system a trial, and hoped, almost against hope, that they would be able so to modify the measure, either in its principles, or in its practice, that it might be accepted, or rather tolerated, as the lesser of two evils; for, at the best, it could prove only a very doubtful good.[1] It was said, at the time, and has been frequently repeated since, that it was the private assurances of some of those Prelates, that encouraged the Government to persevere with the measure, although its worst features were unmodified, and the entire hierarchy had protested against many of its provisions. This assertion has not been proved, and of itself is improbable; for the Government still persevered with the measure, even after its condemnation in Rome; at a time, too, when they knew well there was no chance of its acceptance by the Irish Bishops.

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[1] Multo tutius futurum esset, praefata Collegia, quamvis a periculis haud immunia, tolerare, et sinere ut sacerdotes nostri, debitis cautelis adjuti, iis invigilaverint, quam ea prorsus repudiare.—*Letter of Dr. Murray to the Pope.*

It is notorious that at first the Prelates were nearly equally divided on the question. One party, headed by the two Primates, Dr. Murray and Dr. Crolly, both ex-members of the Maynooth Staff, were in favour of demanding a modification of the most objectionable features of the measure, and giving it at least a fair trial, by seeking to make the most of it in practice. The other party, headed by Dr. M'Hale of Tuam, and Dr. Slattery of Cashel, both also ex-members of the College Staff, were for condemning and repudiating the measure, pure and simple. They would have nothing to do with it; they would not permit their clergy to have

IN THE COLLEGE SQUARE.

anything to do with it; and they would, as far as possible, dissuade their flocks from having anything to do with it.

Not only were the Bishops divided; but the clergy also were, as might be expected, divided on the question. The Maynooth Staff were also divided in opinion, but they kept their divisions to themselves. Even the Repealers were divided, for O'Connell, following Dr. M'Hale, so early as May, 1845, vehemently denounced the Bill, whilst it was yet before Parliament. On the memorable 26th May, 1845, at a meeting of the Repeal Association, he not only attacked the measure itself, but he attacked Davis for approving of the principle of the Bill, and *The Nation* for defending it—'a newspaper,' he said, 'professing to be the organ of the Roman Catholic people of this country, but which I emphatically pronounce to be no such thing.' But O'Connell's general policy at this time, was not very popular even in Maynooth, as the following interesting account of a visit which he paid to the College in 1846 abundantly proves. We have derived it from the personal reminiscences of one who was a student in the College at the time:—

> The word that O'Connell was about to visit the College was communicated, in a very quiet unofficial way, to the students—the Deans mentioning it to one or two, who quickly spread the news—on the evening before, or the morning of his arrival. The object of the visit was said to be a wish to introduce John O'Connell, destined by his father to be his successor, to the future priesthood of Ireland. I have no memory of anyone coming with O'Connell, but his son, John; though I should think there were others also. I do not know what brought about the visit; but I have an idea that O'Connell, in some sense, invited himself, at the suggestion, perhaps, of some of the Bishops. The students were under the impression that his visit was a surprise, and not a pleasant one to *some* of the authorities of the College, because of their old Government fear or nervousness; and that Dr. Montague would, if he could, rise out of his grave to protest against it, as endangering the College, which was, outside God, his only love. The day, month, or year, I cannot recall; but it was a short time before O'Connell started for Rome. The reception given him by the students was very respectful; but could not be called enthusiastic. A good many of the students were Young Irelanders, or, at least, had great admiration of Davis, Gavan Duffy, John Mitchel, &c.; and read the *Nation*, and Mitchell's paper, when they could get them, with great delight. Besides, they knew that some of the Professors were friends of Duffy, John O'Hagan, and others of the Young Ireland Party, and suspected that they sympathized with them. I remember that some students suggested taking the horses from under O'Connell's carriage, but the suggestion was not adopted. Perhaps a more hearty cheer than any given to O'Connell was given to Mr. Grattan, of Celbridge Abbey, and Smith O'Brien, who, on paying an ordinary visit to the College, were recognised by the students when passing through the square. I do not remember whether this was before or after the split, and O'Connell's visit. A number of students, myself amongst the rest, followed O'Connell, when he was conducted through the College by Dr. Renehan,

the President; and I heard O'Connell apostrophizing the bust of George III., in the hall of the old house. He spoke of Pitt's good intentions towards Ireland; of King George's opposition to them; and of the labour, &c., which came to him on this account. He met all the students in the old prayer-hall, and made a speech, one thought or word of which I do not remember. John O'Connell, then rather unpopular, also made a speech, in a short, pettish style, one sentence of which I remember, because of its imprudence. 'They call me the lay pontiff of Ireland; well, perhaps, I must be such, when other pontiffs won't take their proper place.' We saw an allusion in this to Dr. Murray, Archbishop of Dublin, whom all of us respected and reverenced; to Dr. Crolly, the Primate, and others. In a moment of dead silence, a Dunboyne Student cried out, in a loud voice, 'Three cheers for John O'Connell and Catholicity,' which was heard first with amazement, and then answered with more of laughter than cheers. I now, this moment, remember, that O'Connell, in his speech, spoke in a very touching way of his own devotion to the Blessed Virgin. A Dunboyne Student, in a sermon preached soon after the visit, called attention to the above fact. It is this, more than what O'Connell said, which kept it in my memory.

O'Connell was at this time vehemently opposed, on the Education Question, to that 'section of politicians, styling themselves the YOUNG IRELAND PARTY, who are so anxious to rule the destinies of this country, and start up and support this measure' of the Queen's Colleges. That statement of his was perfectly true. The motto of the party was—'Educate that you may be free.' Many of them, like Davis, Mitchel, and Smith O'Brien, were Protestants, who, of course, had no particular concern about Catholic religious education; but they were very anxious to unite all young Irishmen, and especially young Irishmen of brains and culture, in opposition to the English domination in Ireland. There is no doubt that this divergence of opinion on the Queen's College Question, was not merely another wedge between O'Connell and the Young Ireland Party; it was much more, for it was the immediate cause of the formal schism between them, which led to a public and final separation on the 28th July, 1846.[1]

When all Catholic Ireland was thus divided on this unhappy measure, it became high time to carry the question before the supreme *Judex Controversiarum;* and the Propaganda afterwards complained that the question was not carried there at once, before the measure had yet passed the British Parliament. It is said, that there were strong letters and many intrigues both on one side and on the other. The result, however, was, that after a delay of more than a year, the first Rescript arrived from the Propaganda, condemning the new Government scheme of Academic Education in very decisive terms. The letter is dated the 9th October, 1847; but it was sent only to the Metropolitans to be by them communicated to their Suffragans.

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[1] See O'Rourke's *History of the Irish Famine,* p. 140.

The year 1847 was the blackest of all the terrible Famine Years, but the controversy regarding the Godless Colleges, as Sir Robert Inglis called them, still raged with unabated fury. The *Tablet* joined in the fray, and Lucas expended his fiercest sarcasm and his most bitter invective in denouncing the Government scheme and all its abettors. Once more the dispute was carried to Rome, notwithstanding the late Rescript of the Propaganda, and the letters and intrigues on either side were multiplied. The Most Rev. Dr. Nicholson, Titular Archbishop of Corfu, was sent to Rome to represent the views of the Government, and of the minority of the Bishops; and immediately after Dr. M'Hale and Dr. O'Higgins[1] went out to represent the opponents of the Queen's Colleges.

It will be observed that all the champions were closely connected with Maynooth; in fact, the leading four—Dr. Murray, Dr. Crolly, Dr. M'Hale, and Dr. O'Higgins—had been all officials of the College; so that on this question, at least, it might well be said that Maynooth was divided against itself. At the same time, there cannot be a shadow of doubt that all these prelates acted from the purest and noblest motives; and that their divergence of opinion, regarding the Queen's Colleges, arose from an honest difference in their views as to what was the best and wisest way to promote—first, the spiritual, and then the temporal interests of their native land.

Dr. Nicholson and Dr. Ennis arrived in Rome early in 1848, bringing with them a very important letter from the Earl of Clarendon, then Lord Lieutenant of Ireland, with an *amended* copy of the Statutes of the new Queen's Colleges. This amended copy of the Statutes was the sole ostensible ground for re-opening the question in Rome; for, except some vital changes in the Government or Constitution of the new Colleges were proposed to the Propaganda, it would be impossible to re-open a question settled by a formal decision of that body, which was sanctioned, too, by the Holy Father himself.

The chief provisions of the new Statutes, introduced with a view to safeguard Catholic interests, were—(1) That the Archbishop of the Province, and the Bishop of the place where the College was situated, were to be *ex-officio* Visitors; (2) That the Catholic youth should all lodge together in certain houses of residence; (3) That Deans, who would rank as first-class professors, should have the management of the boarding-houses, and the guardianship of the young men in residence.

A very plausible letter was also written by the Lord Lieutenant to Dr. Murray, in which he declares that 'he was anxious that all (necessary) securities should be given in the most perfect good faith, and in the way most satisfactory to the wishes of the Irish Prelates, who, like yourself, desire to see the true interests of morality and religion promoted by these new institutions.' He also stated—'That the list of Visitors will comprise the Catholic Archbishop of the Province, and the Bishop of the diocese in which the College is situated; and, moreover, that in the Boards, in the Chairs, and in the other positions belonging to each College, the Catholic religion shall be always fully and most properly represented.' This letter was, of course, shown in Rome, and was calculated to produce a very great effect; for the assistance, or even the good will of the English Government, was, at the time, of the utmost value to the Pope.

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[1] 'Dr. Higgins' of Maynooth became 'Dr. O'Higgins' in Ardagh.

But, meanwhile, Dr. M'Hale and Dr. O'Higgins arrived in Rome; and the former, at once, presented a statement to His Holiness, of what he called the true state of affairs in Ireland. It may be seen at length in *The Life of Dr. M'Hale.* The document is there given in full, with the names of the seventeen Prelates who signed it. Dr. M'Hale's name is given the eleventh in order; although, both by rank and seniority, he ought to hold the second, if not the first, place. The document was, undoubtedly, written by him, for, both in matter and form, it betrays its origin. As to its fairness and candour, we pronounce no opinion, since it is, professedly, the statement of a party, or rather of the advocate of a party. But this much we venture to say, that, from this point of view, a more able or exhaustive statement we have never read, or one better calculated to secure a favourable issue. There is not a single point omitted calculated to win the sympathy, to arouse the fears, or to excite the jealousy of the Papal Court. In Rome, and face to face with the Holy Father, Dr. Nicholson, Lord Clarendon, and Lord John Russell were no match at all for Dr. M'Hale and Dr. O'Higgins. But having said this much, we must at the same time, express our entire dissent from some of the language employed by the writers, with regard to other Prelates, quite as holy, as patriotic, and as disinterested as themselves.

A second Rescript was issued, in the month of October, confirmatory of the first; and there can hardly be a doubt that this renewed condemnation of the Colleges was due to the energy, ability, and resolution of Dr. M'Hale and Dr. O'Higgins. They had against them, not only the influence of the British Government, but Prelates like Dr. Murray, Dr. Crolly, Dr. Wiseman, and many others, against whose piety and zeal and disinterestedness, calumny itself could not breathe a whisper. It is curious that, during this period, Dr. Cullen, then Rector of the Irish College at Rome, was the close friend and confidential adviser of Dr. M'Hale; and on the Queen's College question they were quite of one mind. But, when Dr. Cullen became Archbishop of Dublin, we know what happened. The Lion of the Fold of Judah loved to be in opposition; and, above all, he loved to be in opposition to Dublin—whether it was Daniel or Paul who happened to be there, made little difference—John, at all times, was likely to be on the other side.

At the same time, on this question of National Education, and of Collegiate Education, it is impossible not to admire the consistency of Dr. M'Hale, through all the varying phases of the controversy. He was opposed—opposed to the death—to mixed education, in every shape and form. That is, certainly, to his credit; but it has its drawbacks, of which this is the chief—that, when John of Tuam died, his diocese was the worst provided, in all Ireland, with schools; and it is to be feared that, in consequence, many of his flock became an easy prey to the proselytizers, whom he used to denounce so bitterly.

II.—THE FAMINE.

The year 1845 was also the first year of the famine in Ireland. The connection of this terrible calamity with Maynooth chiefly consists in this, that the history of the famine proves how well the Irish clergy were trained in Maynooth to lay down their lives in the discharge of their duties. Of the Irish secular clergy ministering during the famine years, more than twelve hundred had been educated in the College. It may be stated with perfect truth, and it is capable of the most satisfactory proof, that when the hour of trial came, not a single man amongst them ever abandoned his post of duty, or ever failed to administer the Sacraments to his starving and plague-stricken flock, by day or night, in face of every form of danger, the most hideous, and the most revolting, that could appal the human heart. The Maynooth priests were not all faultless—some few of them had their full share of the infirmity of human nature—they may have been violent, seditious, intemperate, if you will, according to the notions of those who calumniated them; but not even their worst calumniators accused them of deserting the post of duty, which, in many cases, was the post of proximate and manifest danger, and in others, the gateway to certain death.

This is not the place to cite proofs of these statements ; besides the facts are perfectly well known to men still living, and have never, indeed, been called in question. It was during those awful years of famine and pestilence in all its most fearful shapes, that the Irish clergy proved, quite as conclusively as their predecessors ever did in the Penal Days, that whether in life or death they would never desert the flocks that were committed to their charge. Englishmen, who are merely philosophers, cannot understand the influence which the clergy have over their flocks in Ireland. But, if they knew more of Ireland's story, they might, at least partially, understand it. That influence is the outcome of a community in suffering and sorrow in those woful years, during which the priests suffered with their flocks, and saw them slowly starved to death by the neglect of English statesmen. It is a hard thing to say, but it is true. Sir Robert Peel was one of the best of them. Ireland, in a certain sense, owes him Catholic Emancipation ; and she owes him, beyond doubt and without qualification, the increase of the Maynooth Grant in 1845. And yet, it is greatly to be feared, that Sir Robert Peel allowed the Irish people to starve for a time when it was in his power to relieve them during the years 1845 and 1846, in order to induce his Tory friends to recognise the necessity of Free Trade. At least such is our opinion, formed on a careful survey of the facts of the case.

During these famine years very serious charges were brought against the Irish clergy and against their *Alma Mater* also, which, to a certain extent, was held responsible for their conduct and their language. These charges were made both in Parliament and in the Press. They were, in some cases, made not only by Protestants, but by Catholics also; and they were even circulated in Rome, and were carried to the ears of the Propaganda and of the Holy Father. The chief accusers of the Irish bishops and priests were Lord Farnham and Lord Roden, Orangemen both, who, in the House of Lords, charged the Rev. Mr. M'Dermott, Parish Priest of Strokestown, with denouncing Mr. Mahon so fiercely from the altar on a certain Sunday, that he was assassinated near his own house before the week was over. *The Times,* of course, joined in the cry against the priests; and even the Catholic Earl of Shrewsbury arraigned Dr. M'Hale and Dr. O'Higgins by name, as responsible for the disturbed state of the country, by reason of their violent language, as well as of their neglect to restrain or punish those priests who incited to the commission of crime and outrage.

Dr. M'Hale, however, was not a man to sit silent under these charges. He gave the Earl of Shrewsbury especially such a chastisement in his public letters as that nobleman never forgot; and, at the same time, he vindicated in just and eloquent language, his own character and the general character of the Irish priesthood from the foul aspersions hurled against them.

We may readily admit that some few priests said and did many things during these years of famine and evictions which it is impossible to defend. But it is also impossible for those who were not witnesses of the terrible scenes of cruelty and suffering which the priests daily witnessed, to make due allowance for the provocation that was given, both to priests and bishops, who had a tender sympathy for their afflicted flocks. They saw the abundant harvests of Irish grain daily carried off to England, at the very time that their own people were dying in hundreds of starvation. They saw the money voted by Parliament too often squandered on officials, and misspent in a hundred ways on foolish unproductive works. They saw, when outdoor relief was granted, that no man could get it, no matter how wretched might be his condition, except he gave up his bit of land—for the Act of Parliament forbade the relief to be given to anyone who held more than a single half-acre—half a statute acre. Then they saw the landlords come down like harpies on the poor tenants to snatch from them the price of their corn, or the corn itself; and when this could be had no longer, they saw them turned out in crowds to die by the roadside, or in the pestilential workhouse, or in the coffin ships that carried the poor emigrants over the ocean, only to bury them in its depths. They saw that twelve men, again and again on their oaths, found verdicts of wilful murder against the Prime Minister, on account of the wicked agrarian laws and the administrative incapacity that were to a great extent responsible for the deaths of the people. It was impossible for men sitting in their homes, with ease and plenty, to judge fairly of the language of those, whose unhappy lot it was to witness these scenes, almost every day, for three or four years.

Nay, as Dr. M'Hale truly said, were it not for the priests—for their lessons of patience, of forbearance, of forgiveness, Ireland would have become in 1847 and 1848, a

Haceldama—a very field of blood, and a hell of strife. Despairing men, with famine staring themselves and their little ones in the face, are not prudent nor over exact in observing the distinctions between right and wrong. Only for the priests, they would fight, and they would be overthrown; but not until they had taken a terrible vengeance on their oppressors. It was the policy formally announced by the Young Ireland Party, and it would have been carried out, were it not for the efforts of the priests. No doubt, grave crimes were committed at the time, by desperate men; but the most guilty authors of these crimes were the men who were responsible for the continuance of those execrable agrarian laws, which no man now ventures to defend. The professors of Maynooth, fortunately for themselves, were away from the terrible scenes of the famine years. But they were by no means insensible to the sufferings of their fellow-countrymen, and gave large alms, both publicly and privately, to relieve the distress.

THE COLLEGE PARK (ST. MARY'S RECREATION GROUNDS).

On the other hand, the Young Ireland Party bitterly complained that the great body

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[1] We find a letter of Dr. M'Hale, dated, Tuam, April 13th, 1849, in which he acknowledges £10 from Rev. Mr. Tully, £5 from Dr. Farrelly, £3 from Dr. Callan, &c., &c., for the poor people of the West, even when the worst was now over, in 1849; and it is quite certain, that during the famine a good deal of the increased income of the College officials went to relieve the many cases of extreme destitution which were brought under their notice. In no other way could the members of the College Staff show their sympathy with the sufferings of their countrymen; and if some of the past officials, who were witnesses of the prolonged agony of their suffering country, spoke strongly against the English mis-government of Ireland, it cannot now be denied that they spoke with perfect truth, even in their most vehement denunciations of that atrocious system]

of the priests were opposed to their designs; and that to their opposition was mainly due the collapse of the cabbage-garden insurrection of 1848. That, also, is perfectly true—it was the priests, the Maynooth priests, who kept the people from being led into rebellion by the insane counsels of Smith O'Brien and his followers. It was one thing to be a Repealer, but quite a different thing to be a Young Irelander. Dr. M'Hale and the majority of the Bishops were Repealers; but there was not a man amongst them who was not strongly opposed to the movement of Smith O'Brien. Here and there, some of the younger clergy sympathized with the party of action, partly because they held English mis-government responsible for the ruin of their country; and partly, because they were dazzled by the literary glory of the brilliant band, whose poetry and prose made the *Nation* the first newspaper in the Empire.[1]

JUNIOR STUDENTS DISPERSING FOR RECREATION

It used to be a tradition in Maynooth, that, in 1848, certain members of the Staff sympathized with the Young Ireland Party, and that one of them, Dr. P. Murray, manifested his sympathies in no doubtful way. Whatever may be said of Dr. Murray's feelings in 1848, we know of our own knowledge that, in the later years of his life, he was extremely conservative in his views—he could not even bear to hear the name of the late Mr. Parnell mentioned, at a time when he was the popular idol throughout all Ireland. In his evidence before the Commission of 1853, especially with regard to the interference of priests in politics, his views are also strictly moderate and conservative. How it was he could sympathize with the views of the Young Irelanders, it is not easy to understand. Our opinion is, that it was the writer and the poet—and Dr. Murray was both—who sympathized with the genius of the men of 1848, and was ready to pardon, if not to excuse, the folly of their hopeless enterprise in his unbounded admiration of their genius and their eloquence.

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[1] Father Kenyon wrote a letter to the *Nation* refusing to attend O'Connell's funeral, and denying that his death was any loss, or that any tribute of respect was due to him.

III.—THE SYNOD OF THURLES.

The National Council of Thurles was held in the summer of 1850; but Maynooth as such had very little to do with the Synod. Some of the Professors of Theology were there in the capacity of Theologians to the Council, and to certain of the Prelates who were present therein; but the College, as such, was not in any way represented in the Synod. The primary business of the Synod was the formal and official condemnation of the Queen's Colleges, by the assembled Hierarchy; but beyond this, there were other questions, chiefly disciplinary, of the gravest importance, that came up for discussion before the Fathers of the Council.

The Propaganda addressed to Dr. Cullen, in April, 1850, a brief, but important, Decree. The preamble states that the Plenary Synod was convened chiefly to prescribe and adopt a uniform course of conduct on the part of the Bishops, in dealing with the Queen's Colleges. That was the primary purpose of the Sacred Congregation in directing the convocation of the Synod; and it was to be the primary object of the Bishops in all their discussions. They were to dismiss all party zeal, and look merely to the welfare of souls and to the instructions and admonitions of the Apostolic See. It must be clearly understood, too, that no cleric could hold office in the new Colleges, and that no Bishop could have any share in establishing them—otherwise the Decrees of the Sacred Congregation might well be regarded as merely so much waste paper. The one thing certain was, that the Colleges must be regarded 'as dangerous to faith and morals'—'ob gravia et intrinseca pericula in religionis detrimentum obventura;' and in other respects, whilst adopting a uniform line of conduct with reference to the Colleges, the Prelates were directed to act in conformity with the Decrees of the Sacred Congregation; but, at the same time, in that spirit of equity and benignity of which the Apostolic See itself had set them the example.[1]

The history and character of Dr. Cullen, to whom this rescript was addressed, have a special interest for the historian of Maynooth, because for the next twenty-five years he was, as a rule, Chairman of the Board of Trustees, and by far the most influential amongst the Governors of the National College. It might be said that, personally, Dr. Cullen knew little or nothing of the College of Maynooth; for no man can thoroughly understand the College, either in its strong or its weak points, who has not passed through its halls as a student. He took, however, a great interest in its administration; and sought, as far as possible, to mould it in accordance with his own Roman ideas.

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[1] See *Synodus Thurlesia*, p. 162.

PAUL CULLEN was born at Prospect, near Ballytore, in the county Kildare, on the 27th of April, 1803. He studied for some time in Carlow—when Dr. Doyle was Professor there—that is, in the Classical School, for he was sent to Rome at the early age of seventeen, to pursue his studies in the Urban College of the Propaganda, whilst residing in the Irish College, of which he afterwards became the Rector. He was very highly distinguished as a student, and was specially chosen to take part in a brilliant public disputation before Pope Leo XII., when that Pontiff visited the Urban College in 1828. He was for a long time Vice-Rector, and afterwards for ten years was Rector of the Irish College. As agent, in Rome, for several of the Bishops, he was well acquainted with the inner history of the Irish Church, and also with the views of the most influential ecclesiastics in Rome. His letters to Dr. M'Hale during this period are exceedingly interesting, and reveal many things that throw much light on the history of the time. Dr. M'Hale was a warm friend of the Rector of the Irish College, and was very anxious for his elevation to the see of Armagh. That event took place in December, 1849. Dr. Cullen was consecrated in the Irish College on the 24th of February; and when, shortly after, he came over to Ireland, his first important duty was to preside, as Apostolic Delegate, at the Synod of Thurles. He was translated to Dublin, in 1852, and was made Cardinal in 1866, being the first Irishman who was ever raised to that eminent dignity.

Shortly after his elevation to the purple, in September, 1866, his Eminence paid a visit to Maynooth College. He was very cordially received by the entire community, although there was a latent feeling in the breasts of many of the students that he was not quite so 'patriotic' as he ought to be. But it was a great occasion; for Paul Cullen was the first Cardinal that ever entered the halls of Maynooth. He was not a student of the College, to be sure; but then he had been, for many years, both a Trustee and a Visitor; and, moreover, he was Archbishop of Dublin, and, therefore, Diocesan of the College.

An address of welcome was presented to his Eminence, which contained some very neat and appropriate paragraphs. His Eminence, in his reply, amongst other weighty things, said—'It was to the period of persecution the Irish ecclesiastical student must ever turn to learn lessons of sacrifice, and to inspire him with a desire to imitate the heroism of his fathers; but in all that regards the decorum of religion and the external relations of our Holy Church, his lessons must be taken from the brighter era of peace. Whilst the sword was glittering over the devoted heads of the ministers of religion, our only schools at home were in the marshes and in the fastnesses of the mountains; but now, within these tranquil walls, it is in your power to emulate the glories of Lismore, Glendalough, Clonmacnoise, Bangor, and Glasnevin.'

We need not here refer to the Synod of Thurles, further than to observe that, after much discussion, the condemnation of the Queen's Colleges was formally renewed, and very stringent measures were taken to enforce the decisions of the Synod.

(1) It was declared that, in accordance with the letter and spirit of the Apostolic Decrees, no Irish Bishop could take any part in the administration or government of the said Colleges.

(2) All priests were prohibited, under penalty of suspension, to be incurred, *ipso facto*, from taking any part in their administration, and also, from retaining or accepting the office of Professor, or Dean of Residence.

(3) These Colleges, on account of the grievous and intrinsic dangers to which Catholic youth would be exposed therein, both in faith and morals, were to be shunned and repudiated by all true Catholics.

(4) The Apostolic Decrees regarding the Colleges were to be inserted in the Acts of the Synod; and measures were also to be adopted, as soon as possible, to establish a Catholic University in Ireland.

It was, perhaps, well for his own peace of mind, that Dr. Crolly, the late Primate, had been called to his reward the year before this Synod of Thurles was held. Dr. Murray was then in his eighty-second year. For forty years, in the most difficult times he wore the mitre, leading a blameless life full of all good works, venerated by his flock, loved by his clergy, and honoured by all, both within and without the Church. The noble old man, though well knowing that his own line of conduct would not only be questioned, but censured—and censured publicly—went to Thurles at the call of duty; and, as he afterwards wrote to the Pope, accepted the Apostolic Decrees with complete and unhesitating submission, thus giving in his old age, to his clergy and to his people the noblest lesson of his holy and edifying life.

We refer to these facts, mainly to show that, although the prelates who governed Maynooth, and who had once belonged to its Staff, might gravely differ in their judgment on the weightiest and most important questions, there never was amongst them any second opinion as to the obedience which was to be rendered at all times, and on all occasions, to the definite decisions of the Holy See. It was their right and their duty to lay their opinions before the Holy See; but when the final decision was given, they never thought of questioning it. As we have said, their obedience is the highest lesson of their lives.

Dr. Murray did not long survive the Synod of Thurles: it could not be expected in the course of nature. On the 24th of February, 1852, he was struck with paralysis, and, after lingering two days, gave up his spotless soul to God, in the eighty-fourth year of his age, to the intense sorrow of his clergy and of his entire flock. There is in the Professors' Dining-hall at Maynooth an excellent portrait of Dr. Murray. It gives a striking idea of the aspect of the venerable prelate, so sweet, so calm, so radiant with the light of holiness.

It is not generally known, but it was admitted by Lord John Russell, in the House of Commons, that the Government had offered him, in 1846, a seat at the Privy Council Board ; but he respectfully, and, we think, very wisely, declined the proferred honour. Dr. Murray was celebrated as a preacher, in the best and highest sense of the word. He established pious and charitable institutions of various kinds in the city ; and a short time before his death he completed the Cathedral in Marlborough-street, dedicating it to the Blessed Virgin, for whom he had a most tender devotion. Since the death of St. Laurence O'Toole, no greater and holier prelate ruled in Dublin.

CHAPTER XVIII.

THE ROYAL COMMISSION OF 1853 AND IRISH CHURCH ACT OF 1869.

'*State, et nolite iterum jugo servitutis contineri.*'—AD GALATAS, ch. v.

I.—THE COMMISSION OF 1853–55.

IN September, 1853, the Melbourne Government consented, at the instance of the House of Lords, to appoint a Royal Commission to inquire into 'the Management and Government of the College of Maynooth; the Discipline and Course of Studies pursued therein; also into the effects produced by the increased Grants conferred by Parliament in the year 1845.' This Commission was the outcome of a howl of bigotry in England, stirred up, chiefly, by the Orangemen in Ireland, of which the famous *Durham Letter* was at once a manifestation, and, to some extent, the exciting cause.

The Commission, however, was a fair one. The Earl of Harrowby, a nobleman of a just and cultivated mind, was Chairman; Chief Baron Pigot, Mountiford Longford, LL.D. and Q.C., Travers Twiss, D.C.L., an ecclesiastical lawyer of some eminence, and James O'Farrell, Esq., formed the body of the Commission; that is, two Catholics to three Protestants. The Commissioners, so far as we can judge, set about their work with an honest intention to ascertain the whole truth, and nothing but the truth, regarding the College. They certainly spared no pains to procure information from every quarter where they were likely to obtain any authentic data bearing on the questions which they were commissioned to investigate. Their methods and proceedings were also much more elaborate than those of the Commission of 1826, and are reported at much greater length. On the whole, however, they are by no means so interesting, because, to a great extent, they go over the same ground; for the calumnies to be refuted were not new, and the doctrines of the Catholic Church had not changed. At the same time, both the Report and Evidence contained a great mass of information, useful certainly to the historian of the College, and profitable also to the student of Ecclesiastical History and Canon Law.

The questions put by the Commissioners, though strictly within the scope of their inquiry, travelled over a very wide range of learning. They were constructed, too, with much ingenuity, and pressed with all the adroitness of accomplished lawyers. The answers, however, only served to set in clearer light the utter falsehoods of the charges brought against the discipline and teaching of the College. The first meeting of the Commissioners was held in Dublin Castle, on the 20th of September, 1853, for the settlement of the preliminaries; and the last was not held until the 8th January, 1855, so that sixteen months were devoted—at intervals, of course—to the work of the Commission. During that period, forty meetings were held, and thirty-nine witnesses were orally examined, most of them being members of the Staff, or students, and, in some cases, ex-students of the College.

With a view of being enabled to compare the Discipline and Studies of Maynooth with those of foreign Ecclesiastical Colleges, the Commissioners caused a set of questions to be sent to her Majesty's Ministers abroad, with a request to furnish them with full and authentic information on the various points referred to in the paper. The answers to this set of queries contain a great deal of very interesting information regarding the Government, Discipline, and Studies of many of the Continental Ecclesiastical Colleges.

The REPORT of the Commission is very elaborate and complete; much more so than that presented by the Commission of 1826. It is in all its parts highly honourable to Maynooth; and, as might be expected, entirely vindicates the character of the College from the foul accusations made against it by unscrupulous writers and designing politicians. It also contains many valuable suggestions as to the improvement of the Studies of the College. Several of these improvements have since been adopted; and, indeed, there is hardly a single one of the others which a competent authority would not, in our opinion, readily admit might still be adopted with advantage to the Studies of the College, if only the Trustees could find sufficient funds for the purpose.

We cannot undertake to analyze in these pages either the Evidence or Report; but there are some few points which may be usefully noticed.

We have already referred, when speaking of the increased grant of 1845, to the many material and moral advantages that were derived by the College from the generous bounty of Sir Robert Peel's Government; and these benefits have been recognised by the Commissioners in their Report, although they think that 'in some respects the same amount of funds might have been distributed with more advantage.' With regard to the GOVERNMENT of the College, the Commissioners made some useful suggestions. By law, the seventeen Trustees who governed the College, had the power of electing without restriction to each vacancy. In practice, however, the custom grew up of electing, as a matter of course, one of the Prelates to an episcopal vacancy, according to well-settled principles regarding the division of the eleven places amongst the four Provinces. But in the case of the six Lay Trustees, the curious custom grew up of electing, also, as a matter of course, the heir of the deceased Trustee, so that the office came to be an hereditary appanage of five or six Catholic families. The Commissioners very properly observe that this 'concession of an hereditary right to an office merely personal does not appear to be attended with any corresponding advantage, and seems calculated to neutralize what might be the beneficial action of the Lay Trustees on the Board.'

STUDENTS' REFECTORY: SENIOR HOUSE.

It was, doubtless, in consequence of this recommendation that the Right Hon. Richard More O'Farrell was elected a Trustee in October, 1859, after the death of A. L. Hussey, Esq., and the O'Conor Don in October, 1867, in succession to Lord Bellew. The Board gained strength by this infusion of new blood, for the Right Hon. More O'Farrell was a gentleman of large experience, who attended regularly at the Board. The O'Conor Don was a Trustee for two years only, until the Irish Church Act was passed; and he, like the other Lay Trustees, except Lord Ffrench, thereupon resigned the office.

The Commissioners also recommended the abolition of fines as a means of maintaining discipline in the College. The Deans had, under the Statutes, the power of punishing the students for minor faults by inflicting a pecuniary fine, not exceeding 1*s.* This mode of punishment was, in later years, never resorted to; but, at an earlier period, fines were occasionally inflicted. A story is told of a student, who was called upon by the Dean to pay a fine of 5*s.* for absenting himself from the Prayer-Hall, on five mornings, without permission: the mornings were cold, and he preferred to remain in bed. The Dean was giving back 15*s.* change out of the £1 which the student had given him. 'Don't mind the change, if you please, sir [said he]; I'll sleep it out.' Evidently, the system of fining was not conducive to discipline; so it fell into desuetude.

The Commissioners thought it only fair that the Junior Professors should have some representation on the 'Council of the President;' and that suggestion was afterwards carried out. At the present time, all the Professors have a place on the Council of Studies; but, an increase in numbers does not always give increased efficiency. The Commissioners also approved of the suggestion of Professor Crolly—that there should be two Councils—one of Discipline, and one of Studies. In the former, of course, the Superiors ought to preponderate; but in the latter, the Professors. That suggestion has been carried out; and both Councils are now in full working order. It was admitted on all hands that it was the President, Vice-President, and Deans, who alone should decide on the promotion of candidates for Orders in the College.

Some of the students who came before the Commission made serious complaints regarding the management of the Infirmary, and of the medical department generally in the College. The Commissioners merely direct attention to this evidence, and to the suggestions made by Surgeon Ellis for a reform of the department.[1]

From the evidence and documents supplied to them by the President, the Commissioners collected many interesting facts regarding the number of priests educated in Maynooth. Before that time, sub-deaconship was generally conferred at the end of the First Year's Theology, deaconship at the end of the Second Year's Theology, and priesthood at the end of the Ordinary Course; except in the case of Dunboyne Students, who received it at the end of their second year on the Dunboyne (where the Course was one of three years). The number of sub-deacons ordained in the College was taken to afford the best test of the number of priests supplied by the College, because very few of the students received sub-deaconship outside the College, and all the sub-deacons who survived became priests. The average number annually ordained sub-deacons, from 1834 to 1844, was fifty-nine; but from 1844 to 1853, inclusive, it was only fifty-four. Taking all things into account, the number of priests supplied by the College for the previous twenty years would average, the President thought, about sixty per annum; that is, something more than half the entire number required for the Irish mission.

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[1] The suggestions of Surgeon Ellis are as follow:—

Firstly: That an apartment shall be fitted up in the infirmary, as an apothecary's shop, where all necessary medicines shall be kept and compounded according to the direction of the attending Medical Officers.

Secondly: That the attending Physician and Surgeon shall be required to visit the College alternately, at least once a fortnight; and to pay such additional visits as they may think necessary for the health and comfort of the inmates of the infirmary.

Thirdly: That the attending Physician and Surgeon shall write their names and the dates of their visits in a signature-book to be kept for that purpose.

Fourthly: That they shall be required to write their prescriptions in separate Prescription Books, the names of the patients being set forth at the head of each prescription.

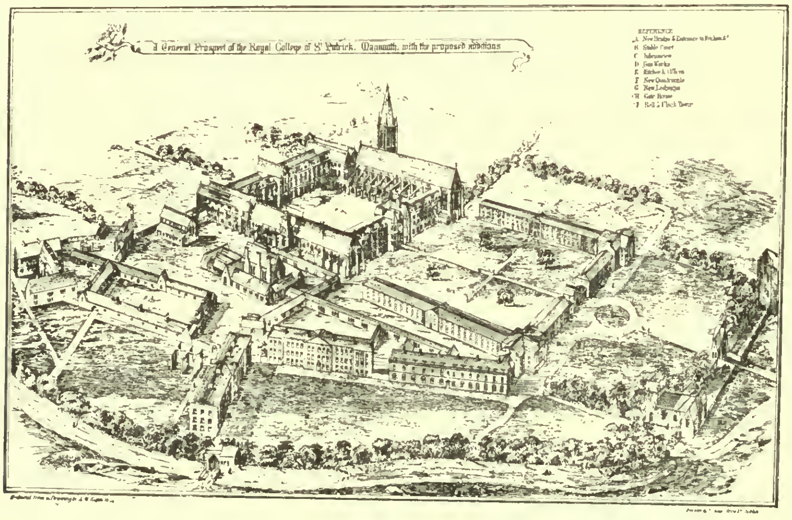
Fifthly: That they shall be required to keep an Infirmary Register—with full particulars of the history and progress of every case that comes before them.

Sixthly: That these Books shall be all submitted to the Trustees at their Annual Meetings.

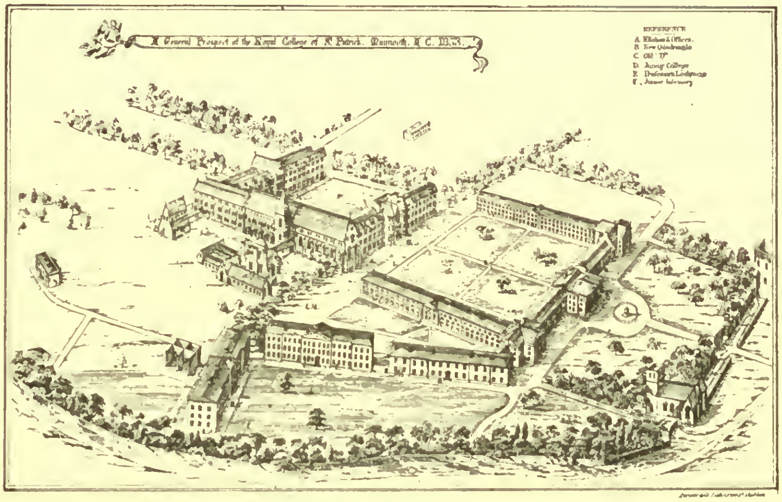
Seventhly: That the Medical Officers of the College should also submit an Annual Report to the Trustees, on the medical state of the College, with such suggestions as they may deem advisable.

It appeared from a list furnished by the President, and taken from the Directory for 1853, that of the two thousand two hundred and ninety-one secular clergy in Ireland, in the year 1853, one thousand two hundred and twenty-two, that is more than half, including Prelates, Parish Priests, and Curates, &c., were educated in Maynooth College. Of the four Archbishops, two were educated in Maynooth; and of the twenty-five Suffragan Prelates, no less than twenty-one were educated in Maynooth. There were also fifty-two collegiate and other non-parochial clergy educated in the College, giving in all twelve hundred and seventy-four living priests and bishops who had been trained in Maynooth. The number who went from Maynooth to foreign missions, at this time, was very small—'not more than one, in three or four years, of those who completed their education in the College,' besides 'two or three, annually, on an average, who received *some* part of their education in the College.' The proportion which the Maynooth men bore to the entire secular clergy was then, the President said, on the increase, and, we may add, is so still.

With regard to the Discipline generally, it was practically then the same as it is now; although in minor points many changes have been made, and mostly for the better. There are two Maynooth customs, however, which outsiders cannot well understand; and in which Maynooth differs notably from most other Ecclesiastical Colleges; that is, the peculiar diocesan association of the students with each other, and the absence of almost all association between the Superiors and the students. The general rule at Maynooth then was, as it is still, that after breakfast and dinner the students of each diocese associated with themselves alone during their walks at recreation. After supper, however, they walked with companions in 'batches' of their own choosing—after mid-day lecture they also walked with some of their class-fellows; but on nearly all other occasions they associated with their diocesans almost exclusively. This system has its advantages as well as its disadvantages. On the one hand, it gives few opportunities to the students to enlarge their ideas and rub off the edges of their provincialities by free association with companions from all parts of Ireland; but, on the other, it unites together in closer bonds of



PROSPECT OF THE COLLEGE, SHOWING ADDITIONS PROPOSED BY PUGIN, 1845.
From a Lithograph appended to Report of the Commission of 1853.



PROSPECT OF THE COLLEGE AS IT WAS IN 1853.
From a Lithograph appended to Report of the Commission of 1853.

intimacy those who are destined to be afterwards fellow-labourers in the same diocese, which in itself is no small gain.

Still graver objection was taken to the way in which both Superiors and Professors hold aloof from the students during their hours of study and recreation. A Professor, as a rule, has no opportunity of knowing a student except in class. He never speaks to him except in class, and then in the most formal and official way. He has no opportunity of aiding him by private advice, of correcting him by private admonition, of encouraging him in private conference, or raising him to a higher level by contact in private association with his own larger views and more matured experience. Many of the Professors never speak to the students of their class; and what is more, have few opportunities of speaking to them, of knowing them, or of sympathizing with them. Even the Superiors—although, of course, it is a part of their duty to make themselves acquainted with the students individually—never dream of joining with them in their recreations, or of holding what might be called familiar conversation with them in their rooms.

The Commissioners examined several witnesses on these points, especially with reference to the absence of intimate relations between the officials and the students; and although all admitted that the system was not quite satisfactory, still almost all felt the difficulty of making any change in so large a community, having so many different views and interests, where the rights and duties of all were so strictly defined by statutes, which had all the force of indispensable laws. Dr. Moriarty, afterwards Bishop of Kerry, but at the time President of All Hallows College, was examined at great length with reference to these customs; and though he had been himself educated in Maynooth, he was entirely opposed to the Maynooth practice and traditions in these respects.

In All Hallows College, he said, the Professors associated with the students both at meals and during recreation, and he looked upon this association as very advantageous from many points of view. He thought that association of this kind with their betters served to impose upon them a gentlemanly restraint, to improve and refine their manners, and to train them to move in that sphere of society 'in which they were afterwards destined to move.' He also thought that the association of the Superiors and Professors with the students in their amusements during recreation, 'habituates the student to a love for those in authority; that it guards them against anything like a blind partizanship with persons in a lower station; and that, on the whole, it gives them a respect for the established order of things.' Nor, he said, did the Professors in All Hallows, as in Maynooth, abstain from all supervision over the conduct of the students. They attended, as a rule, the same daily spiritual exercises, and gave the students spiritual instruction and good advice on appropriate occasions. No man was better qualified than Dr. Moriarty to put his case forcibly; and the Commissioners appeared to be greatly struck with his evidence, and frequently referred to it afterwards. The tree, however, is best known by its fruits; and the fruits produced by the Maynooth system have undoubtedly been as good, on the whole, as those produced by any other system in vogue either in this country or elsewhere.

'As to the results of the Discipline at Maynooth [say the Commissioners], we have heard no imputation from any quarter against the moral character of the young men; and we have no reason to believe that their general conduct is other than irreproachable.' This is highly honourable testimony to the College; and it is applicable to every period, without exception, of the College history. The enemies of Maynooth might speak vain things as much as they pleased, but not one of them was ever able to prove a single grave charge against the moral character of any student of the College—a fact to which, in his own time, the Duke of Leinster bore testimony from his place in the House of Lords.

The Commissioners, however, stated that besides those points to which they had already referred, in some other respects also there was room for improvement; and few who knew the College in those days will feel inclined to question their statements. In the first place, 'the numbers occupying each of the two houses are much too large for the efficient working of any system of discipline.' That has been always felt by the best friends of the College, and was readily admitted by all the witnesses examined. A successful attempt has since been made to diminish this inconvenience by the division of the Senior House into two practically separate communities; and it has been found in practice to be productive of the greatest advantages to the general discipline of the College. The Junior House was also subdivided some years ago into two divisions, but the separation there, mainly on account of the want of appropriate accommodation for each division, was not found to work so well in practice, and the two divisions were afterwards reunited. It may, however, again become a question whether further subdivision may not be needed, in consequence of the great increase in the number of students which has lately taken place, and which is likely to be permanent.

In the second place the Commissioners said that larger and better regulated spiritual instruction is needed during the entire collegiate course. On such a point the Commissioners can hardly be regarded as competent judges; but what they said was true, at least to some extent, and that larger spiritual instruction was afterwards provided for, when the Trustees got more liberty of action by the disendowment of the College.

They also alleged 'that the material appliances of spiritual training were inadequate.' The Commissioners came to this conclusion mainly from the evidence of Dr. Russell, who puts his case very clearly and very forcibly. He called the attention of the Commissioners to the 'insufficiency of chapel accommodation both for the comfort of the students and for the maintenance of the order and repose indispensable to recollection.' There was also a want of sufficient space 'for the becoming and effective observance of Church ceremonial.' Moreover, there was a want of 'those helps to spirituality which are supplied by the externals of religious art, such as correct and striking models of ecclesiastical architecture, costume, and decorations, suitable religious pictures, statues, and other sacred emblems, the absence of which, in my opinion, is a defect in our system of training students for the ministry of the Church.' Dr. Russell concluded his evidence with a just and eloquent sentence :—'I think it most essential, not only for the due religious education of the minds of the students in College, but for their direction in what will be a most important part of their duty in the ministry—the formation of the religious character of the people and the improvement of their religious tastes, that the very building in which they are trained should, if it were possible, supply in its chapels and halls what they could carry with them through life as the ideal of propriety in every department of sacred ceremonial and sacred art; and that it should be made to serve almost insensibly, and by its very atmosphere, as a school of all the most essential principles of ecclesiology.'

Here is, indeed, a beautiful ideal, set forth in language eloquent and appropriate, of what the College Chapel ought to be, from—we shall not say the ecclesiological—but from the really common-sense point of view. If Maynooth was to be a suitable place for the training of students, it ought to contain the very best 'models' of every kind in sacred art for the purposes of perfecting that training in all its fulness. To do him justice, Dr. Russell in after years did his own part to erect that beautiful Church which we see to-day. It was not given to him to complete it. He erected merely the shell; but what he did he did thoroughly. It was reserved for the late President, now Bishop of Cloyne, who had exactly the same speculative views as Dr. Russell, to realize that beautiful ideal in all its details for the instruction of the students and the gratification of every cultivated mind.

With regard to the STUDIES of the College, the real object of the Commission was, of course, to ascertain the character of its theological teaching in reference to all those questions which appear to be connected 'with the civil duties and relations of Roman Catholics, either to the State or to their fellow-subjects.' This was expressly stated by the Commission of 1826, and also, but less formally, by this Commission of 1853-55.

The object of Maynooth, according to the Protestant Meeting in Dublin (31st March, 1845) was 'to circulate anti-social and pestiferous doctrines throughout the land'; to propagate a religion 'inconsistent with piety, purity, and honesty;' 'which enjoins and sanctions practical idolatry, breach of faith, and persecution.'[1]

We may smile at these things now, but they were very serious matters then. Odious charges of this kind were constantly repeated both in and out of Parliament by ignorant bigots who believed them; by designing politicians who did not believe them, but utilized them for their own purposes; and sometimes even by statesmen, who neither believed nor sanctioned them, but were content to let them pass unchallenged with a vague hope of some ultimate gain to their own faction. There is no evidence that any English statesman of the first rank attached the least importance to charges of this kind. Still when a man like Lord John Russell could, in 1850, write such a document as the *Durham Letter*, which roused all Protestant England into a state of the most intense excitement, it was clearly the interest of Maynooth to give a clear and complete answer to the many foul charges brought against its teaching and morality.

These debated questions, however, are touched lightly in the Report,[2] although by no means treated of lightly in the Evidence. The Commissioners state that they felt it their duty to make inquiry into the teaching of Maynooth 'as to certain points in which the interests of the State and of general morality seem to be more directly concerned; and upon some of which the spiritual and temporal authority have been, or might be, in conflict—such as the duty of allegiance, and the obligation of oaths generally under various circumstances, and other questions of a like nature, and the preparation of the students with a view to the functions of the Confessional.'

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[1] The *British Churchman*, May, 1845, p. 363-364.

[2] See *Report*, 1853-54, p. 64.

With reference to these important questions the Commissioners simply refer inquirers to the *Evidence*. They could not say that a single one of the many odious charges brought against the teaching of Maynooth was proved by any evidence brought before them, although the majority of the Commissioners were Protestants. They state, truly enough, that the subjects themselves are of a very intricate and complex character, in some cases involving very nice distinctions upon the justness and application of which men will very often and widely differ ; and passages in the evidence as to many of them cannot be easily selected and separated from their context without risk of apparent injustice to one view of the subject or the other.'

This passage states what is perfectly true, for even the ablest Catholic Theologians and Canonists have differed in opinion on some of the questions raised by the Commissioners. Being men of learning, brought face to face with other men of learning, who were thoroughly well qualified to expound and defend Catholic teaching, they must have got, perhaps for the first time in their lives, many new views as to the real nature of Catholic teaching on these controverted questions. They saw very soon that many of the statements made by Protestant parliamentary and platform orators regarding Catholic teaching were wholly unfounded. They saw also that it was quite impossible to take up a single point of Catholic moral teaching, as set forth by the Professors of Maynooth, and say—here you are clearly wrong. The views of the Maynooth Professors on debated points were so plausible, and their distinctions were sometimes so nice, that men might well be excused for adopting them or for declining to adopt them ; but as to venture on condemning any single point of doctrine set forth by the Professors, the Commissioners could not think of doing it.

Furthermore, the Commissioners state expressly that they had the opportunity of receiving the testimony on these and some other points of persons, who having formerly been students of Maynooth, 'have become Ministers of the Established Church, and entertain views adverse to the religious teachings of the College.' Yet the Commissioners state most distinctly—and it is highly honourable testimony to Maynooth—that 'we should be doing injustice to the College if we failed to report as the general result of the whole evidence before us, that we see no reason to believe that there has been any disloyalty in the teaching of the College, or any disposition to impair the obligations of an unreserved allegiance to your Majesty.'

The Commissioners add that, with reluctance, they entered upon an inquiry as to the character of the professional teaching which the students received in order to fit them for the 'functions of the Confessional.' They would not touch the question were it not for 'the serious charges that have been brought against the College on this ground.' They then give a very clear statement of the reasons why such studies are necessary, and also of the precautions that are adopted in Maynooth, as in every other Catholic College, to preserve the purity of heart of those engaged in those studies. Finally, they give the best and most conclusive proof of all, that these 'serious charges' were wholly unfounded—for 'we are here bound to say that we have no reason to believe from the evidence of any party, that these studies have had, practically, any injurious effect upon the mind and character of the students.' And so the filthy accusations of the orators of Exeter Hall were, or at least ought to have been, silenced for ever by the verdict of an expert jury, the majority of which were Protestant, after a full and complete hearing of the evidence on both sides.

The Commissioners made many suggestions with a view to improve the Studies of the College in various departments. Most of these improvements have since been effected with decided advantage to the studies of the House. It was stated truly at the time, that the great defect in the Entrance Examination was the want of some adequate test of the proficiency of the candidates in the knowledge of English. That defect has, to some extent, been remedied; and there is now a more searching examination of all candidates for the Faculty of Arts, in English Grammar, English Literature, and English Composition, as well as in Geography, History, and Science. We have, however, been informed by those who ought to know, that some students are still admitted to the College, whose knowledge of the English Language and Literature is very imperfect. It is clear that such students ought not to be admitted at all to the College; or, if they are admitted, more efficient means ought to be adopted to perfect their English education.

LIBRARY: ST. MARY'S DIVISION.

The Commissioners formed an unfavourable opinion, at the time, regarding the efficiency of the studies in the Humanity and Rhetoric Classes of the College. They thought the provision for teaching in these two classes was inadequate, and several members of the staff were of the same opinion. Dr. Gargan, then Professor of Humanity, proposed, amongst other suggestions, that the Professors of Humanity and Rhetoric, should be made respectively Professors of Greek and Latin; that they should have charge of the Rhetoric Class, and give besides, from time to time, lectures to the more advanced classes of the Senior House; and that they should also supervise the studies of the more backward students, whom it was proposed to place in the Humanity Class under the tuition of some of the Dunboyne Students.

It was an excellent suggestion, but it has never been carried out. The Humanity

Class has been abolished; and now there is only one Class, and one Professor of the Ancient Classics in the College. No single man can be a thoroughly efficient Professor, in all respects, both of Latin and Greek. The subjects are too vast, and the work is too much for any single Professor. No doubt, it may be said, that students entering the College now are better trained than those entering it in the fifties. It may be admitted that in some respects they are, but in others they are not. Their substantial knowledge of the Classics is now probably less; although, in most cases, their knowledge of the critical minutiæ required by the Intermediate Board is more considerable. But in any case there ought to be a Professor of Greek and a Professor of Latin in the College. They could then divide the Classical Students into two sections, corresponding to the Pass men, and the Honour men in other Colleges: whilst one section was at Greek, the other could be at Latin, and *vice versa*. The character of the lectures could be made to vary with the proficiency of the students, and an immense impulse would thus be given to the studies of the Ancient Classics in the College.

A second weakness in the Professorial Staff to which the Commissioners called attention was the want of a Professor of Pure Mathematics, as distinguished from a Professor of Natural Philosophy. At present the same Professor—a most able and experienced one, no doubt—has to do all the work in these departments of science. It is obvious that if there were a separate Professor for each department, the classes could be divided into two sections, and an appropriate course of studies might be prescribed for each section. This is especially necessary in Mathematics, because not more than one-third of the average class is qualified either by capacity or preparatory training to go through the full course. The consequence is, that the teaching is very often over the heads of the other two-thirds, who, if they had a course to suit them, would read it with more pleasure and profit.

One great improvement, however, to the need of which the Commissioners called special attention, has been effected in the Philosophical Faculty. Two years are now given to the concurrent study of Mental Philosophy—that is, Logic, Metaphysics, and Ethics—on the one hand, with Mathematics and Natural Philosophy on the other. This is a great and manifest advantage to both departments. The work is more deliberately and carefully done, whilst this variety in the pursuit of knowledge lightens the labour of the student and enhances the pleasure of its acquisition.

The Report also complains—and the complaint is a very natural one—that no provision of any kind was made in the College to give an opportunity to the students of keeping up their knowledge of the Greek Language. After the students passed into the Logic Class, the Greek Language was wholly lost sight of, and in some cases was almost wholly forgotten. No reference was made to it except such incidental references in the Scripture Class to the Greek text of the New Testament, as might be made either by an industrious student or by the Professor himself. Almost all the witnesses admitted that this was an undesirable state of things, and that something ought to be done to encourage the students, or at least some of them, to preserve and cultivate their acquaintance with the Greek Language.

The Vice-President suggested the establishment of a special Chair of Biblical Greek, such as exists in many universities. Professor Gillic, the accomplished scholar who held the Hebrew Chair in 1853, proposed to give fewer lectures in Hebrew and some in Biblical Greek; and he would make attendance on those Lectures in Biblical Greek, at least during the second year's divinity, obligatory on all the students who aspired to the Dunboyne

Establishment. If they manifested a special taste for the subject, they might, doubtless, also attend those lectures during the third and fourth year's divinity; and they would certainly be as profitable to them as any other lectures which they might attend during that period. The suggestion was, however, never adopted, and in this respect things remain exactly as they were. The students themselves, however, seem now more inclined to continue the cultivation of the Greek language; the practice has become almost universal amongst them of using in the Scripture Class a New Testament, in which the Greek and Latin texts are printed in parallel columns, and thus constant reference is made to the Greek Text both in private study and in the public classes.

At the same time, it would be most desirable to have a regular course of lectures in Biblical Greek, and to encourage the students, by special prizes, to cultivate that language during their course of theological study. The College will never, in our opinion, be fully equipped until there is a special Professor of Oriental Languages and Biblical Greek, who will be qualified to deal in a thoroughly scientific manner with the latest controversies regarding the sacred volume in all their aspects. To deliver a course of Lectures on Biblical Greek and on the early Greek fathers, would naturally fall within the province of this Professor; and a man of real ability could not only make his lectures useful from the professional point of view, but he could render the subject a highly interesting, and even fascinating one. Certain members of the present Staff, however, with whom we have conferred, whilst admitting the necessity of cultivating a knowledge of Greek, and especially of Biblical Greek, in the Senior Classes, would prefer to do it in another way. The Professor of Oriental Languages and of the Higher Criticism, should, in their opinion, devote his entire time to these subjects; and the lectures in Biblical Greek might be given either by the Greek Professor, or some other person, with special qualifications in that department. Of course, the chief difficulty here, as in many other respects, is want of money. We may venture to hope, however, that when the needs of the College in these respects are known, Providence will inspire some generous benefactors to provide the necessary means of accomplishing so desirable an object.

The Commissioners also made several suggestions with reference to the students of the Dunboyne Establishment. One was that they should no longer be called 'Senior' Students, which is their official title in the old Statutes, but 'Dunboyne Students;' and that practice has since been adopted. Another suggestion was that the candidature of the Dunboyne should be thrown open to all qualified students, without any distinction of provinces. This would get rid of the anomaly of putting on a poorly qualified man from one province or diocese, and leaving out a highly qualified man, because there were others still more highly qualified from the same province or diocese. This system, however, might have the effect of depriving the students of one province or diocese, which could not send up first-class men, of any chance of getting a student on the Dunboyne, whilst it would be crowded at the same time with a large number of students from a single province, or even a single diocese.

The employment of the Dunboyne Students as tutors, both in the Senior and Junior Classes, has been often suggested, and has, we believe, been tried, but not with such success as to warrant the continuance of the system. It is, indeed, evident that such a system of tutorial lectures might, in a College like Maynooth, lead to grave disorders, except it was carried out under very stringent regulations. In this respect things are probably better as they are.

The Appendix to the Report contains a very great body of Evidence, most of which, however, for those acquainted with the College of Maynooth, contains hardly anything new. There are a few points, however, to which it may be desirable to direct attention.

II.—EVIDENCE OF CERTAIN PROFESSORS.

Some complaint was made regarding the evidence given by certain members of the College at this Commission; for shortly after the publication of the Report in 1855, we find the following Resolution was adopted by the Board, on the 27th June, 1855. 'It was moved by the Most Rev. Dr. Dixon, and seconded by the Most Rev. Dr. M'Hale, and resolved: That the Trustees are deeply impressed with the necessity of taking into consideration the late Report of the Commissioners of Inquiry into the College, and the character of the evidence submitted to the Commissioners by members of the College, but that for grave reason, they deem it advisable to adjourn this matter to their next Summer Meeting.' Nobody was named, but it has long been the tradition in the College, that grave fault was found both in Ireland and in Rome with some of the answers given by PROFESSOR CROLLY. He was a man perfectly candid and straightforward—utterly incapable of any evasion or subterfuge; and what is more, not always cautious in the answers which he gave, because he was naturally enthusiastic and outspoken, and thus, without meaning harm, was not unlikely to put things stronger than perhaps he meant to put them. For instance, he says, point blank, without restriction or distinction,[1] 'with regard to the *Index*, as containing censures which are incurred by those who read books placed upon it, that part is not received in this country.'

Then in reply to the question, 'Therefore it would not be a censurable act in this country to read it [a book] after it has been put on the *Index?*' He simply replied: 'It would not.' Whatever meaning he annexed to the word 'censurable' in the question, this general answer is too vague, and ought not to have been given. For, apart altogether from the positive law, the natural law itself would make it highly censurable to read many of the books that are put upon the *Index*.

Then again, Professor Crolly says, that 'if a majority of the Roman Catholic Bishops assembled together, and if they defined any doctrine as of faith, undoubtedly that decision, in our opinion, would be the decision of the Church (and infallible), because the Church would err if a false doctrine regarding faith or morals were proposed as of faith by the majority of the Bishops.' In this statement there is no reference to the presence or absence of the Pope from the majority—and that makes all the difference. If the Pope was with the majority, of course the statement is true; if not, the bare majority of the Bishops, even of the whole Catholic world, cannot be regarded as making a doctrine *de fide*, whether in Council or out of Council.

But Professor Crolly appears to have given even greater offence by some of his statements regarding the Queen's Colleges. The Synod of Thurles, guided by the instructions of the Holy See, formally declared, in 1850, that the Queen's Colleges—*ob gravia et intrinseca pericula quibus ex judicio S. Sedis in eis fides et mores studiosae Catholicae juventutis exponuntur*—ought to be entirely repudiated and avoided by all true Catholics, in whose estimation the true faith should always be the most precious of all possessions. The same doctrine was inculcated in several Rescripts from the Holy See, and also in the

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[1] *Evidence*, p. 18.

Synodical Address which the Fathers assembled at Thurles had issued to all the Catholics of Ireland.

In the face of those grave pronouncements, it cannot, we think, be denied that some of the answers given by Professor Crolly are such as might very easily be misrepresented or misunderstood. For instance, the witness says:[1] 'That it is not always a sufficient reason for proscribing anything because it is dangerous to faith and morals, for there is scarcely anything in this world that is not dangerous to faith and morals. If we were obliged to avoid everything that is dangerous to faith and morals, we should leave the world altogether.' But, at the same time, the witness expressly states, that 'if the Pope were to issue any commands on the subject of education, it is the duty of the subject to obey.' Then the Professor adds, that 'as regards the Queen's Colleges, the decision, so far as it effects the laity, is that those colleges are grievously and intrinsically dangerous to faith and morals; and the laity are *exhorted* not to frequent them, *but there is no law as far as they are concerned.* He [the Pope] does not say to every individual layman: "you cannot go to these Colleges without committing sin." There is no law of the Church to prevent him from attending them. . . . and I am quite sure that if any inferior authority made such a law, it would not be approved of by the Court of Rome, which has taken care to admonish the Bishops "to observe the rules of equity and benignity in carrying out the Rescripts of the Holy See regarding the Queen's Colleges."' The witness also illustrated what he said by taking the case of a Cork student whose parents were pious

THE SMALL SQUARE.

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[1] *Evidence*, p. 29.

Catholics, who could exercise a loving and watchful supervision over him in that city. There would then, he said, be less danger for him in going to the Queen's College of Cork, than in going to a far-distant University, where the parents could not watch over him with the same paternal solicitude. It is, we believe, quite certain that Professor Crolly was required by the Primate to retract certain statements which he put forward in this evidence; but we can find no official record of the retractation.

There was another interesting point in which DR. O'HANLON, at this Commission of 1853, undertook to correct an answer given by his predecessor, Dr. Slevin, at the Commission of 1826. The question regarded spiritual compulsion by the Pope, and physical coercion by law, against heretics outside the visible pale of the Church. Dr. Slevin had said that such spiritual and legal compulsion *cannot* be employed against heretics who are not disturbers of social order, and are themselves either incorporated into a nation, or form a sect tolerated by the laws; and he quoted Benedict XIV. as expressly laying down that doctrine.[1]

Dr. O'Hanlon says that the doctrine expressed by Dr. Slevin, in the extract quoted below, 'is partly correct, and so far, it is still taught in Maynooth; it is partly incorrect, and so far, it was never taught in Maynooth nor in any other Catholic College.' He admits Dr. Slevin's assertion, that the laws, employing physical coercion against heretics, never applied to such as were incorporated into a nation, or were tolerated by the State. Dr. Slevin was also right, he says, in stating that the Church 'does not, in point of fact, compel such heretics, even by spiritual punishments, to embrace the Catholic faith.' But Dr. Slevin was wrong, he adds, in asserting, 'as he plainly does, that the Church does not possess the *absolute power* to compel, by spiritual means, every description of heretic to return to the Communion of the Catholic Church; and he is wrong in imputing this assertion to Benedict XIV. The utmost that he is warranted to infer from Benedict XIV. is that consistently *with a received and established usage*, heretics tolerated by the State cannot, even by spiritual penalties, be compelled to profess the Catholic faith. Benedict XIV. has never affirmed that the Church was absolutely tied down by this usage.' The point is an interesting one, and is worth remembering. Dr. O'Hanlon was right, but in all probability Dr. Slevin meant the same thing, although he does not so clearly express it.

DEAN NEVILLE, then Professor of First Year's Theology, was emphatic in his evidence in favour of forming the Four Theological Classes into two, and assigning a Professor of Dogma and of Moral Theology to each. The chief objection urged against that system was that the classes would be too large; that the opportunities of interrogating all the students in the class would be proportionately diminished; and that it would be difficult to keep all to their work; and, still more so, to ascertain the relative merits of the more brilliant students in so large a class. On the other hand, there were obvious advantages: the Professors would have more time to prepare their lectures, having only one each day; their attention would not be distracted by going from Dogma to Morals, and again from Morals to Dogma; each of them could master his own special department more thoroughly; and they would thus be enabled, with greater knowledge and leisure, to write 'House Treatises;' that is, a full course of Theology, both Dogmatic and Moral, as taught in the College of Maynooth. 'We have not [says Professor Neville] any printed Theology at present that we can point to and say—this is the Theology of the Professors of Maynooth.'

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[1] Dr. Slevin's words are:—'The spiritual compulsion of which the Pope speaks, and the physical coercion employed by the laws, in some countries, against heretics, both regard a state of things, when one or more would attempt to introduce heresy, and form a sect in a purely Catholic country. This appears evidently from the Pope's words, quoted above (in his Bull *Ad Tuas Manus*, dated 8th August, 1748, addressed to the Primate, Archbishops, and Bishops of Poland), in which he distinctly states that *compulsion of any sort cannot be employed*, when they are tolerated by the laws.'

The Commissioners readily admitted the desirability of having 'House Treatises' of which it could be truly said—'This is the Theology of the Professors of Maynooth;' for it would obviously save much time and trouble to any future Commission whom Her Majesty might authorize to inquire into the character of the teaching of the College, 'especially in regard to all those questions in which the State was directly interested, or upon which the teaching of Maynooth had been impugned as immoral. In their Report they strongly recommend the composition of a complete series of such text-books adapted to the condition and institutions of the country; 'and which might be appealed to at all times as a fair statement of the spirit of the teaching in the College, and be of value to the students themselves in the subsequent discharge of their clerical functions.'

One of the points on which the Commissioners were very anxious to get authentic information, was the teaching of Maynooth regarding the extent and character of the interference, to which the clergy would be warranted in having recourse in case of contested elections. Then, as now, the gravest accusations were made against the clergy, both inside and outside of Parliament, for exercising undue influence in favour of their own candidates during contested elections.[1] They applied to Professor Neville for a solution of this knotty question; and Neville was precisely the man to give them a suitable answer, for he was a man with a clear head, who took common-sense views in most things, and, moreover, he had the advantage of considerable missionary experience in Cork during very lively times.

'Will you state what doctrine is taught as to the duty of a student when he becomes a priest, in case he should think that the conduct of a parishioner with regard to a temporal matter may have an indirect influence on the prosperity of the Church?' The temporal matter was the exercise of the franchise; but they put the case in a round-about fashion, thus rendering it a very difficult question to answer. 'I don't think [said the witness] we enter specially into the case, as now put by the Commissioners; but the principles are taught which will enable a man to solve it for himself. In matters clearly of a spiritual nature obedience is, of course, due to the Church, but matters clearly of a temporal nature are obviously beyond the pale of her jurisdiction.' This was principle No. 1, and a very sound one it is; but it contained nothing new. 'Now the question [continued the witness] can only refer to matters temporal in themselves, but attended with results favourable or unfavourable to religion.

'If the matter be *certainly* attended with great good or great evil to religion, then the priest should interfere by representing to the laity that line of conduct to which they are bound independently of his interference; but when there is reasonable doubt as to whether or not this line of conduct would be serviceable to the Church, I think it would be very unadvisable to permit interference of priests indiscriminately; that is, to each according to his own judgment; because, in addition to the probability of its being in many instances mis-used, it would be too great an onus on the laity to be thus subject to the influence of the priest in their temporal affairs whenever he pleases to think that this interference tends to the good of the Church. Hence when there is merely a doubtful opinion, whether the temporal matter may result in good to religion or not, interference appears to me unlawful.' He added afterwards 'that the decision whether the point was doubtful or not ought not to be left to the judgment of any individual, 'but to the unanimous, or nearly unanimous, consent of the more sensible and best-advised bishops and priests in the particular Church; for, of course, we speak of questions of public moment.' It was a safe, but rather vague answer to a very difficult question.

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[1] See *Maynooth Debates*, p. 307 (by James Lord).

Dr. Murray was interrogated on the same point, and gave the Commissioners the benefit of a short lecture which he had given to the students on the subject, during the previous year. He told the students that 'it appeared to him to be peculiarly unbecoming for a young priest, just raw from College, to plunge into politics. He ought to wait to look about him, and let his juvenile ardour cool down.' Then, in the second place, he told them that 'anything in the shape of violent language or gestures, anything like domineering over the people, was entirely opposed to the spirit of the Christian priesthood.' Two excellent principles, certainly. Then he laid down a third principle, which is the basis of most of the Church's legislation *de vita et honestate Clericorum*—that the proper work of a missionary priest is his mission ; and, therefore, as a rule, he should not mix himself up in political agitation. It was, in fact, no business of his. 'The rule was—stick to the sanctuary, the altar, the pulpit, the confessional, the sick bed, the school, or wherever else his spiritual mission may call him.' On the general principle Dr. Murray's answer was practically the same as that of Dean Neville. The manifest interest of the Church might justify a priest in guiding his people in politics, as, for instance, when the question of Emancipation was before the country. 'But even then a man might, without sin, vote for the candidate opposed to Emancipation, if he had just cause for doing so ; for instance, if he had good grounds for believing that otherwise he would be turned out of his holding, or in some other way oppressed by his landlord.' 'And I conceive that no priest, bishop, or pope could compel that man, in such circumstances, to vote for the Emancipation candidate '—a statement that is, perhaps, too strong, and would be questioned by many theologians.

III.—THE IRISH CHURCH ACT OF 1869.

When Mr. Gladstone proposed to disestablish and disendow the Irish Church, it was felt on all hands that it would be impossible for him to continue the annual grant to Maynooth. At the same time, the Catholic clergy and the Catholic people of Ireland were ready to make any sacrifices necessary to get rid of the Established Church, which they justly regarded as a glaring injustice, as well as a badge of ascendancy.

The Minister brought in his Bill on the 1st of March, 1869, and explained its manifold provisions in a masterly speech of three hours' duration. With regard to Maynooth, his proposal was to treat the Annual Grant of £26,360 as a life interest, which was to be commuted into a capital sum, 'at a moderate scale, of fourteen years' purchase of the sum now annually voted.' No doubt, if Mr. Gladstone wished to deal with the College in a harsh or ungenerous spirit, he might say, that the students have no life interests in the College, because about four years would represent the average time which the present students were to spend in the House, and any compensation payable would be payable, strictly speaking, to themselves, and not to the College. The Staff also might claim fourteen years' purchase of £6,000 granted annually for their maintenance, and claim it as also payable to themselves; and then the College would get nothing at all.

But Mr. Gladstone took higher and more generous principles to guide his action. He said that Parliament had created a Trust for the government of the College; and therefore they would deal with the Governing Body, and not with individuals. An educational institution also should be dealt with in a liberal and generous spirit; and hence he proposed to grant to the Trustees, for the benefit of the College, a capital sum equal to fourteen years' purchase of the Annual Grant, at the same time safeguarding the personal interests of the College Staff by a special clause in the Act.

W. E. GLADSTONE, M.P.

Of course, Mr. Disraeli, on the second reading of the Bill, took occasion to point out that special favour, as he said, was shown to Maynooth, 'because the vested interests (of the College), on no pretence whatever, could be estimated at fourteen, or even seven years' purchase'—and, strictly speaking, that was true. Then, again, he alleged that Mr. Gladstone on the hustings had stated that none of the property of the Irish Church was to be given to the ministers of any other religion, or applied to imperial purposes. Whereas, now by his

Maynooth proposals, he was endowing the Catholic Church to that extent with the plundered property of the Protestant Church of Ireland; and, at the same time, he was saving to the Consolidated Fund the annual grant heretofore payable to Maynooth.

But Mr. Disraeli forgot to observe that the Bill still left to the Protestant Church in one way or another, no less than £8,000,000; that is to say, fully half the capital value of its endowments, or fourteen years' purchase of their annual value. The Presbyterians also got fourteen years' purchase of the annual value of the *Regium Donum*, a part of which was always applied to the maintenance of the Assembly's College in Belfast; and yet these long-suffering martyrs protested against Maynooth getting from the land of Ireland a compensation for its own small annual grant calculated on the same scale. The House, however, thought differently; for the Bill was read a second time, on the 23rd of March, after four nights' debate, by a majority of 118, in a House of 618 members. It was read a second time in the House of Peers, on June 18th, by a majority of 33; and finally received the Royal Assent, on July 26th, 1869, after one of the most prolonged and stubborn contests recorded in the history of the British Parliament.

It was arranged, however, that the Bill should not come into operation until the 1st of January, 1871; thus giving all parties concerned an opportunity of making the preliminary arrangements rendered necessary by the operation of the Act. The very first step taken by the Trustees was to require payment of the full pension from all the students entering the College after the passing of the Act, in July, 1869.

This Act of 1869, however, with poverty, brought also independence to the College. Henceforward it was released from all Government control. There could be no more Government Commissions, no more Lay Visitations, no more vexatious and calumnious debates in Parliament about the College; and that in itself was something of a gain.

It may be useful to note here the principal provisions of the Act of 1869, which, so far as it concerns Maynooth, is given at length in the Appendix No. VI.

No reference is made in the Act of 1869 to the Act of the Irish Parliament (35 George III., C. 21), that is, the Act of 1795, which founded Maynooth College, and which is unrepealed.

I. But the Act of 1800 (40 George III., cap. 85) was repealed 'except the 4th and 5th sections thereof.'

II. The Act of 1845 (the 8th and 9th Vic., cap. 25) was also repealed, 'except the first three sections thereof.'

III. And the short Act of 1860 (24 and 25 Vic., cap. 104) was likewise repealed, 'save in respect of any pecuniary and individual interests at present existing against the Trustees.'

The fourth section of the Act of 1800, enacted that the official Trustees named in the Act of 1795, and their successors in office, were no longer to be Trustees of the College. But the other persons named in the Act—that is, six lay gentlemen, ten Prelates, and Dr. Hussey, President of the College—'or those that were elected, or shall be elected, to fill the vacant places of any of them, shall continue to be Trustees for all the purposes of the said Act.' The number of Trustees was thereby fixed at seventeen, and that number has never been increased or diminished since.

The three sections of the Act of 1845 that stand unrepealed are: the *first*, that which, after reciting the former Acts, incorporates the Trustees into one body politic and corporate; the *second*, that which authorizes them to hold any personal property and lands not exceeding the annual value of £3,000, in addition to those which they had previously held; and the *third*, which vests all lands, &c., previously held by them in the Trustees in their corporate capacity. All the other provisions of this Act were repealed.

It appears, therefore, that the Act of 1795 is still in force, in so far as it fixes a quorum of the Trustees at seven; and requires that all new bye-laws, rules, regulations and statutes not affecting the exercise of the Popish or Roman Catholic religion and the religious discipline thereof, should still, in order to have legal force, be laid before the Lord Lieutenant for his positive, or at least, his negative approval.[1] Whether all the members of the College are still bound, in virtue of the 8th Section of the Act of 1795, to take the oath of allegiance, is a point that we are not prepared to decide.

It was also provided in the Act of 1869 (Sec. 40) that a capital sum equal to fourteen times the amount of the annual grant should be paid to the Trustees of the College; and that in the case of the retirement of any of the existing officials—that is, President, Vice-President, Masters and Professors—from any cause except his own wilful default—he should be entitled to a retiring allowance equal to two-thirds of his actual salary at the time of his retirement or removal. Any sums of money remaining due by the Trustees to the Board of Works were remitted.

The 'capital sum' received from the Treasury was £369,040. If this sum could be securely invested at 3½ per cent., it is evident that it would produce very nearly half the original grant per annum.

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[1] A law obtains his negative approval, if he does not object within one month after it is submitted.

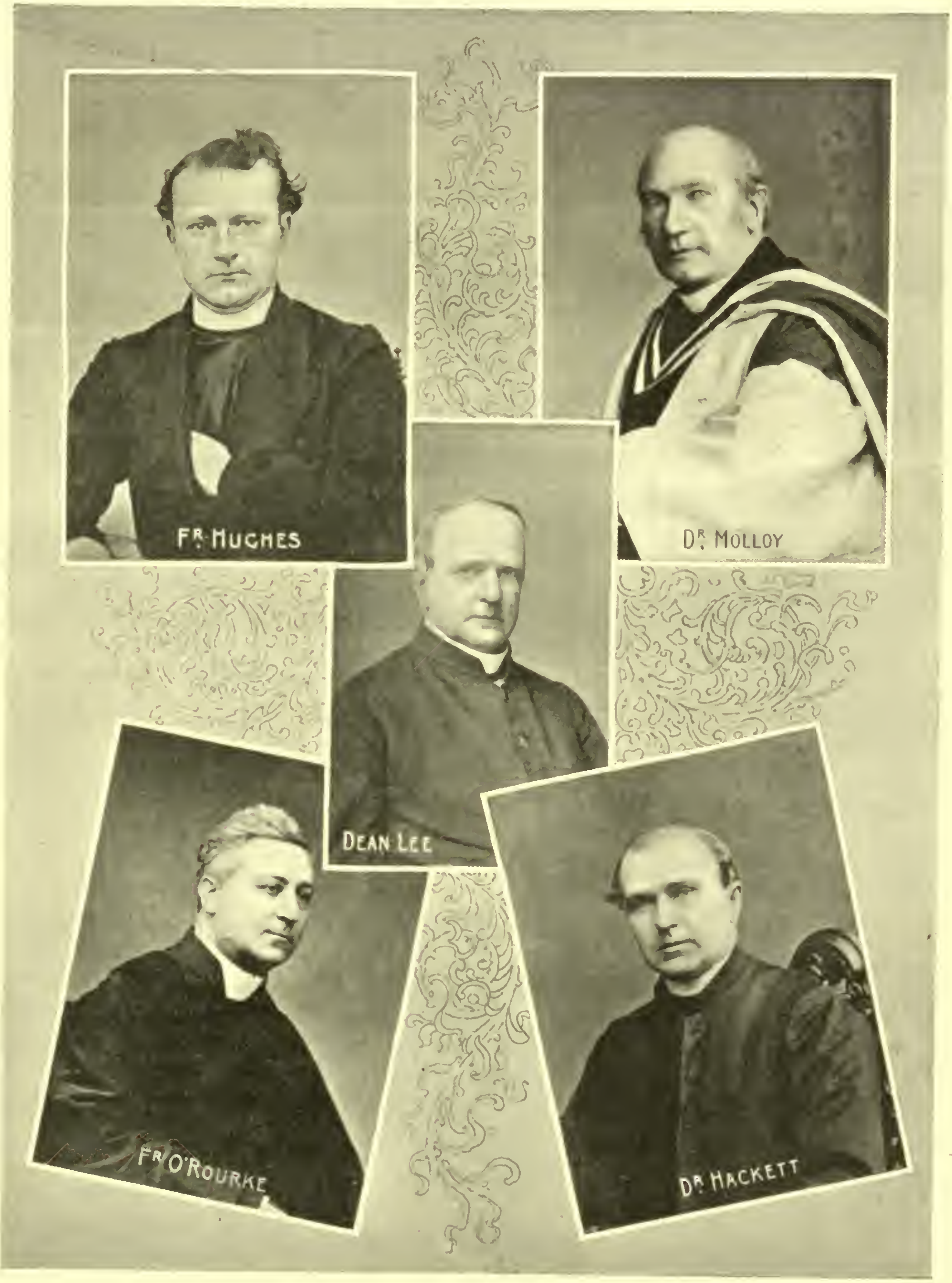
CHAPTER XIX.

INTERNAL HISTORY.—FOURTH PERIOD (1871--1895).

'Si celeres quatit
Pennas, resigno quae dedit, et mea
Virtute me involvo, probamque
Pauperiem sine dote quaero.'

WITH the 1st of January, 1871, opens a new era in the history of the College of Maynooth. It is no longer a Government Establishment in any sense of the word. In every department the Irish Prelates have supreme control, and can carry out the principles laid down by the Council of Trent for the government of an ecclesiastical seminary without let or hindrance. At first, no doubt, the loss of the large annual grant was felt in many ways, both by the Professors and by the students; but they soon accommodated themselves to their altered circumstances, and even came to relish their undowered poverty.

Things, of course, would have been much worse had not Mr. Gladstone's generous treatment of the College enabled the Trustees to invest a large sum of money in mortgages on land and other securities, which produced a considerable annual income. Private generosity was also stimulated by the altered condition of affairs. So long as Maynooth was a Government Establishment, liberally maintained



SOME MEMBERS OF THE STAFF OF 1871.

by a large annual grant from the Consolidated Fund, there was no disposition to augment its resources by private gifts ; but, now, that it was at once poor and free, the charitable spirit both of clergy and laity was moved to help the College in its difficulties.

In January, 1871, the College Staff comprised the following members :—

President	Dr. Russell.
Vice-President	Dr. Whitehead.
Senior Dean	Rev. J. O'Kane.
First Junior Dean	Rev. R. Quinn.
Second Junior Dean	Rev. Thomas Hammond.
Third Junior Dean	Rev. James Hughes.
Bursar	Rev. Dr. Farrelly.
Prefect of Dunboyne	Dr. O'Hanlon.
First Class of Theology	Dr. Murray.
Second Class of Theology	Dr. Crolly.
Third Class of Theology	Dr. Molloy.
Fourth Class of Theology	Dr. Walsh.
Scripture and Hebrew	Dr. M'Carthy.
Ecclesiastical History	Dr. Gargan.
Physics	Rev. Francis Lennon.
Logic	Dr. Hackett.
Rhetoric	Dr. Macauley.
Humanity	Rev. Ed. O'Brien.
English Elocution and French	Dr. O'Rourke.
Irish	Rev. James Tully.
Secretary to Board of Trustees	Dean Lee.

The third Junior Dean was the only new official added to the constitution of the Staff since 1845. Of the twenty officials of 1845, only nine were now in office ; but it will be observed, that they held their ground in the College far better than the men of 1871 have done since ; for of the latter there are but two men who now hold office in the College—that is, the President, and the Professor of Mathematics and Natural Philosophy—and of the entire list all are dead except six. Such havoc has one quarter of a century made in the lives of the College Staff.

The Irish Church Act (of the 32 and 33 Vict., cap. 42, as it is technically called) caused, of course, very great changes in the College, to which we have referred elsewhere. Here we only refer to the domestic regulations consequent on the provisions of the Act, as set forth in the *Journal* of the Trustees. That body now consisted of the following seventeen members :—

His Eminence Cardinal Cullen, Archbishop of Dublin.
Dr. M'Hale, Archbishop of Tuam.
Dr. Feeney, Bishop of Killala.
Dr. Walsh, Bishop of Kildare.
Dr. Keane, Bishop of Cloyne.
Dr. Leahy, Bishop of Dromore.
Dr. Moriarty, Bishop of Kerry.
Dr. Furlong, Bishop of Ferns.
Lord Ffrench.
Dr. M'Gettigan, Archbishop of Armagh.
Dr. Leahy, Archbishop of Cashel.
Dr. Walsh, Bishop of Ossory.
Dr. Delaney, Bishop of Cork.
Dr. Kelly, Bishop of Derry.
Dr. Durcan, Bishop of Achonry.
Dr. Gillooly, Bishop of Elphin.
Dr. Dorrian, Bishop of Down and Connor.

Lord Ffrench alone declined to resign with the other lay Trustees on the passing of the Irish Church Act of 1869.

The first meeting under the new system took place at Maynooth, on the 20th of June, 1871. The four Archbishops and eight Suffragan Prelates were present —Cardinal Cullen in the Chair.

Dr. Murray[1] was granted leave of absence, on account of ill health, for the remainder of the year. The Rev. James O'Kane,[2] Senior Dean, also resigned his office on account of ill health, and was granted a retiring allowance of two-thirds of his salary; he was allowed to retain his rooms and commons—that is, his place at the College table, in consideration of his teaching the class of sacred ceremonies, which he had previously conducted. No official of the College ever earned his rest by a more zealous and a more conscientious discharge of his duty, than Dean O'Kane. Dr. Whitehead likewise received six months' leave of absence. It will thus be seen, that the old men were disappearing with the old order of things. At this Board it was agreed to give Lord Granard a loan on mortgage, out of the College capital of £91,592 7*s*. 2*d*.—far too many eggs to put in one basket, as subsequent events abundantly proved. And as if that amount were not large enough, a further sum of £2,077 16*s*. 8*d*. was subsequently lent on the security of the Granard estate. It now appears to have been very extraordinary financing; but, at the time, it was, we believe, considered a good investment.

It was also resolved to arrange the Theological classes on a new plan.

Dogmatic Theology was henceforth to be separated from the Moral Theology. It was proposed by the Professors that two should teach Dogma every year, and the other two should teach Moral Theology. 'The students of the Senior Class to read Dogmatic Theology under one of the Senior Professors;' and, in like manner, 'the students of the first and second year were to be united into one class, and read Dogmatic Theology under one of the Junior Professors, and Moral Theology under the other Junior Professor.' This scheme was, however, somewhat amended by the Board. 'The Divines of the senior class and of the second year were to be united into one class. The Divines of the first year to constitute the other class.' The purpose of the Board was thenceforward to have a course of three instead of four years—at least to have only three Professors of Theology. Their language, however, is rather ambiguous.

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[1] See memoir of Dr. Murray, amongst the Writers of the College.

[2] See notice of Dean O'Kane amongst the Writers.

A Committee of Bishops was also appointed to arrange with the Bursar 'regarding the dietary of the College, arrangements for servants, and the material changes which they may consider necessary for the approved subdivision of the College, and other financial affairs.' They were also requested to print draft statutes and have them sent to the Bishops. The Most Rev. Dr. Gillooly and the Most Rev. Dr. Conroy were the chief members of this Committee, with Dr. Delaney, Dr. Nulty, Dr. Donnelly, and Dr. Lynch—the latter all old Maynooth men.

In October 'a Visiting Committee' for 1871-72 was appointed by the Trustees, comprising the four Archbishops, with Dr. Gillooly, Dr. Butler, Dr. Nulty, and Dr. Lynch.[1] A new set of rules for the students was also submitted to the Board—then read, discussed, amended, and adopted—with a request to Dr. Gillooly that he would have the rules printed for the students, and that they should become obligatory as soon as promulgated in the College. Dr. Gillooly was also authorized, in conjunction with Dr. Russell, to make any necessary verbal changes.

An 'Examen Ordinandorum' was also prescribed for the future; and the Superiors and Professors were requested to form themselves into Examination Boards for the purpose. 'This rule the Bishops regard as one of extreme importance, and they shall feel deeply grateful to the Examiners for the zeal and efficiency with which they are sure it will be carried out.' It was an excellent regulation, and has been productive of the greatest good to the studies of the College.

The following is the formal resolution:—'Students called to the Priesthood shall be examined before ordination in the Treatises of Censures, Penance, and Matrimony, the examination being conducted in private, by one Professor or Superior, except in doubtful cases, which shall be submitted to a Board appointed by the Administrative Council, all the Superiors and Professors dividing the duties between them.'

In June, 1872, a 'Visiting Committee' was elected, by ballot, for the ensuing year; the same members, however, were re-elected. It was also directed that the Ordinary Meetings of the Visiting Committee should be convoked by the Secretary of the Trustees so as to take place two days previous to the Meetings of the Trustees. Extraordinary Meetings of the Committee might be convened by their own Secretary, or by one of the Archbishops.

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[1] In virtue of the 35 George III., c. xxi., sec. 5.

The present system of concurrent classes in Mental and Natural Philosophy was partially adopted by this Board.

Dr. Whitehead tendered his resignation to this Board (27th June, 1872); and the Trustees, in accepting it, wished to place on record their 'grateful sense and high estimate of the most valuable services which Dr. Whitehead has rendered to this College for the long period of forty-two years, during which he has been Professor and Vice-President. His constant attention to the duties of his office, his vigilance in the supervision of the College, and his zeal for the furtherance of all its interests have been a fruitful source of edification to the officials and students of the College. We also wish to record the gratification we feel that the College shall continue to have the advantage of Dr. Whitehead's presence, and of his services as Librarian, which he undertakes, and to which we hereby appoint him. He shall have his rooms and commons with his present rank.' This resolution is equally honourable to the Trustees and to Dr. Whitehead, who had eminently merited it by his long and faithful services.

ROBERT FFRENCH WHITEHEAD, although in after life a subject of the diocese of Tuam, in which his family chiefly resided, was born in Lower Dominick-street, Dublin, on the 28th of July, 1807. Through both his parents he was connected with some of the first families of the old Catholic aristocracy in the county Galway. In his youth, he was probably educated by private tutors, for we find no reference to any school which he attended before he was sent to Maynooth, at the early age of thirteen years. He matriculated for Humanity as a student of the diocese of Tuam, on the 30th August, 1820, the year in which his life-long friend, Dr. O'Hanlon, also entered the College. He was, at that time, an innocent and playful boy, just released from the guidance and control of a pious and devoted mother. During the first few years of his College course—owing, no doubt, to his extreme youth, and not, as he himself often afterwards told the students for their encouragement, from want of application—his studies were not attended with any remarkable success. Still we find from the *Records* that he got premiums both in Humanity and Rhetoric and also in Natural Philosophy. Afterwards, however, he came more to the front in the theological classes, but never carried off the first prizes. As he grew older his mind rapidly expanded, and took in with eager interest, not only the instruction he received in class, but also a vast amount of well-arranged miscellaneous information, derived from private study. The result was that, after a distinguished theological course, he was elected to the Dunboyne Establishment, where he pursued his studies with assiduity and success.

In a memorandum of the principal events of his life, which was found amongst his papers, and which will have a special interest as coming from his own hand, the following entries which regard this period are found:—'I received sub-deaconship from the Right Rev. Dr. Murphy, Bishop of Cork, in Maynooth, in the year 1828, on the 24th of August, the feast of St. Bartholomew. I was appointed Professor of English Rhetoric on the 30th of August, 1828, after a public examination, in presence of the Board of Trustees, and of A. R. Blake, Chief Remembrancer. The Rev. Messrs. O'Hanlon and Tully were appointed Professors on the same day. I was promoted to the Chair of Philosophy (Natural and Experimental and Moral) on the 23rd June, 1829. I was promoted to the Holy Orders of Deaconship and Priesthood respectively on the 5th and 6th of March, 1830, by the Most Rev. Dr. Murray, Archbishop of Dublin.'

From these entries we learn that Dr. Whitehead had been appointed first to the Chair of English Rhetoric, and afterwards to the Chair of Philosophy in the National College before he was yet of sufficient age to be promoted to the priesthood.

Regarding his appointment to the Chair of Philosophy, the following extract from the *Life of Dr. Dixon,* Archbishop of Armagh, is interesting:—

'At the end of the first year on the Dunboyne Establishment Dr. Dixon stood a concursus for the Chair of Moral Philosophy. His competitors were the Very Rev. Robert Ffrench Whitehead, now ex-Vice-President of Maynooth, and the Rev. Francis Magennis, afterwards for many years Professor of Theology in Maynooth. They were, perhaps, the three youngest candidates who ever competed for a Chair in Maynooth; but, if we may credit the traditions of the College, they were not the less able to engage in the contest. The brilliant display of intellectual ability exhibited on this occasion was remembered for many years by the students, and by those who had witnessed it. Dr. Whitehead got the Chair. We have already mentioned his fluency in Latin verse; but there was more than fluency—there was something like prophecy—in the hexameter verse which he extemporized the moment the happy news of his success was announced:—

"Vici facundum hostem, Primatemque futurum." '

As his tenure of the Chair of English Rhetoric was of very short duration, we have no definite records of his success in this department. But those who, in after years, listened to his polished diction, and who observed his grace of manner in criticizing the sermons of the students, as they were delivered Sunday after Sunday in the College Prayer-hall, could entertain no doubt of his aptitude for teaching others the principles he himself reduced to practice so well. But, as he continued for seventeen years to teach in the Chair of Moral Philosophy, there are still living very many witnesses of the singular success with which he taught Logic, Metaphysics, and Ethics. Nothing could exceed the order, clearness, and impressiveness with which he placed before the students the leading principles as well as the minutest details of this complicated science. His was, in truth, a mind peculiarly fitted for the investigation and elucidation of philosophical questions.

On the 25th of June, 1845, Dr. Whitehead was appointed Vice-President of the College. This important and onerous position he held till the 27th of June, 1872, when advancing years and failing health, but, still more, an over-sensitive regard for what was due to the efficient discharge of his responsible office, induced him to tender his resignation to the Trustees of the College.

In his letter of resignation, addressed to the Trustees, Dr. Whitehead expressed a wish to spend the remaining days of his life in the College. It is needless to say that the Trustees at once most cordially acceded to this wish. But Dr. Whitehead, in his humble appreciation of his own claims, thought fit to support his request by a reference to the thirty-five bishops and the two thousand priests with whose training he had been intimately concerned. Amongst the bishops to whom he referred, there was one to whom he was bound by special ties of friendship and of official relations. As Vicar-General of the diocese of Limerick, and as a private friend, Dr. Whitehead was specially attached to the Most Rev. Dr. Butler, who, at no inconsiderable inconvenience, hastened to the bedside of the dying ex-Vice-President as soon as he learned that the end was approaching. He calmly expired on the 1st of January, 1880.

Dr. O'Hanlon, the old and cherished friend of Dr. Whitehead, had passed away before him. No member of the College had a wider reputation for profound and varied theological learning than Dr. Whitehead; none whose opinion was more highly valued by the priests and prelates of the Irish Church. He took the greatest interest in the successive generations of students who passed under his care, and kept always a watchful eye over their moral and intellectual progress. He encouraged the timid, restrained the forward, and humbled the proud. No man could say a kinder thing, or, when he liked, a sharper thing; but it was always for the benefit of the student. He once told an Irish Bishop, now living, who came to the Vice-President to inquire why his name was not on the Tonsure list—'Why you look and you speak as if the Catholic Church cannot do without you.' 'No,' said the other, 'but I cannot do without the Catholic Church.' 'Learn a little more modesty then,' said the Vice-President, 'and you will attain your wishes.' He told another embryo Bishop that he was like an untrained four-year-old colt, and that the first thing he had got to do was to submit patiently to the rein. Lessons of that kind were never forgotten.[1]

It was ordered by the same Board, June, 1872, that the representatives of the late Dr. O'Hanlon should be offered £1,000 for his splendid Theological library. This offer having been afterwards increased to £1,600, was accepted; and the collection was added to the College Library.

A scheme was submitted by the Council of Studies, according to which the Theological treatises, forming the College course, were divided into three groups, each group containing certain treatises, both Dogmatic and Moral, which were to form the work for one year—group A, for the first year; group B, for the second year; group C, for the third year. Dr. Molloy and Dr. Walsh then took charge of one class, comprising the first and second year's Divines, who in two years read group A and group B. Dr. Crolly and Dr. Murray took charge of the third year's Divines, who read group C in one year, both Dogmatic and Moral.

With a view to secure the regular attendance of all the officials at their duty, it was ordered that a clause be inserted in the Statutes, chap. viii., paragraph ix., to the effect that 'all cases of absence shall be entered on the minutes of the Administrative Council, adding whether they are authorized or not.' The Statutes here referred to must be the new Statutes drafted by Dr. Gillooly, and approved by the Trustees. Other minor changes were also made in these Statutes.

It was ordered that these 'New Statutes, approved of at the last meeting of

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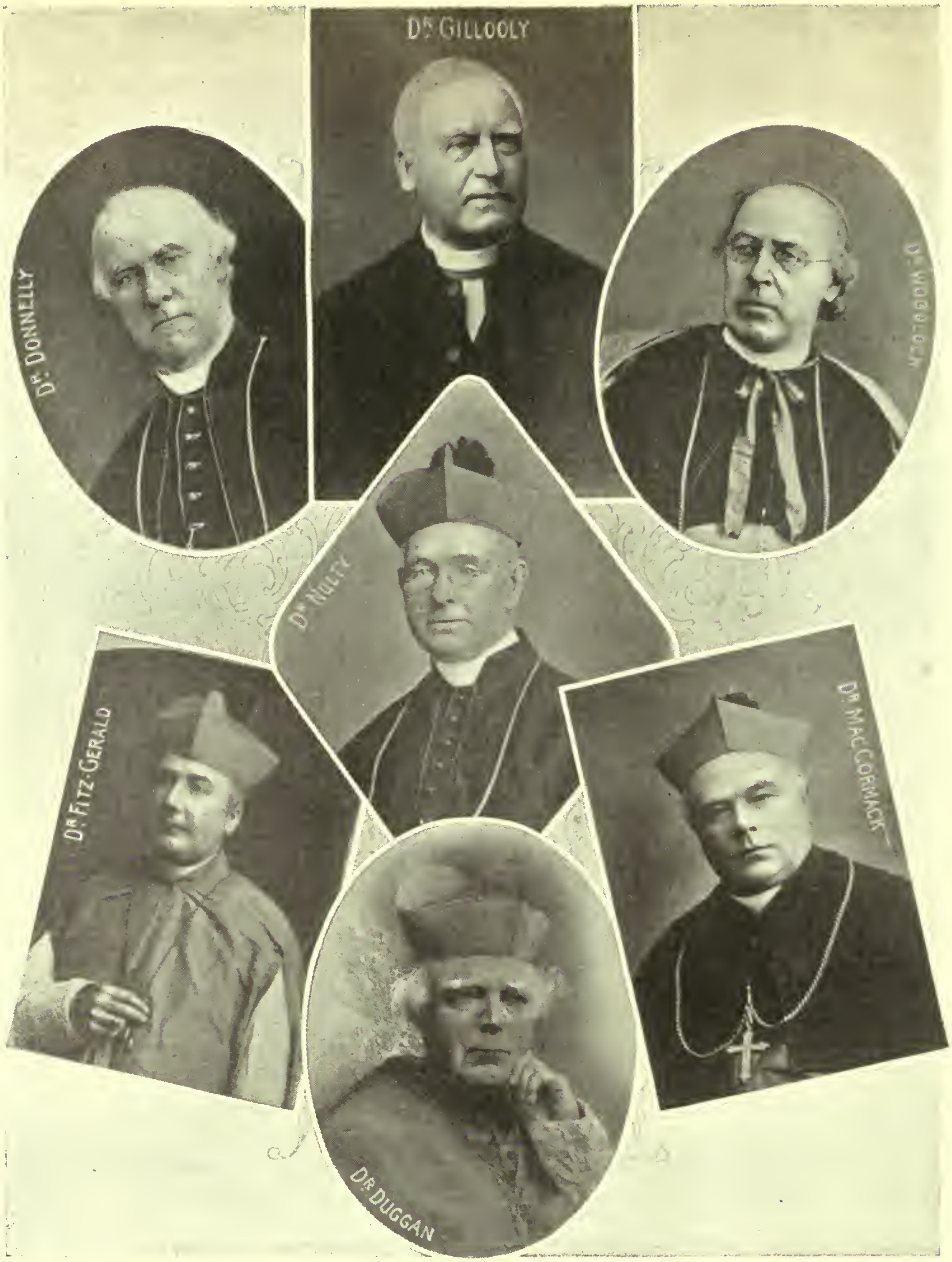
[1] Taken mostly from the memoir in the *Freeman's Journal*, of January 2nd, 1880.



TRUSTEES AND BISHOPS, 1895.

Most Rev. Dr. Donnelly,
Bishop of Canea.

Most Rev. Dr. Fitzgerald (*Trustee*),
Bishop of Ross.

Late Most Rev. Dr. Gillooly,
Bishop of Elphin.

Most Rev. Dr. Nulty (*Trustee*),
Bishop of Meath.

Most Rev. Dr. Duggan,
Bishop of Clonfert.

Most Rev. Dr. Woodlock,
Resigned See of Ardagh, 1895.

Most Rev. Dr. MacCormack (*Trustee*),
Bishop of Galway.

the Board, be published in the College on the Feast of St. Charles Borromeo next ensuing (4th November, 1872); and that after that day they be binding on all the members of the College.'

These Statutes are written in English, and, of course, having been approved of by the Trustees in this formal and solemn manner, have a moral and canonical force that cannot be questioned. We have been unable to ascertain if they have also *legal* force; for the Act of 1795 (Section 4), required that all bye-laws, rules, regulations, and statutes not affecting the exercise of the Popish or Roman Catholic religion, and the religious discipline thereof, should be laid before the Lord Lieutenant, and should be binding and valid if he approved thereof, or did not disapprove within one month of the day on which they were submitted to him. That clause has not been repealed, we believe, by the Act of 1869; and hence it appears to be uncertain what *legal* force the new Statutes of 1872 possess at the present time.

It was also ordered at this Board, September, 1872, that the Rev. Daniel M'Carthy be appointed Vice-President at a salary of £322 per annum, upon the understanding that besides performing the duties of Vice-President he shall continue to teach the classes of Scripture and Hebrew as usual. During the earlier years of the College history, the Vice-President was also Bursar; now he was also Professor; but the work of both offices was too much for one man. The Vice-President might be also Senior Dean without any danger of neglect of duty or over work, because the functions of both offices are pretty much of the same nature, and could even to a certain extent be discharged simultaneously. But this does not hold in the case ot two offices so different in character as teaching which requires hard study, and supervision which needs constant personal vigilance. There was, however, a considerable saving affected thereby, because Dr. M'Carthy, being an old official, was, in any case, entitled to his full salary.

The Rev. Thomas Carr was likewise appointed to office of Dean, with charge of the Freshmen's Division in the Junior House; but he was also required to teach the class of Scripture and Catechism in the Junior Division, which heretofore was taught by the Vice-President. Dean Carr has since become Archbishop of Melbourne. The Professors of Theology and of Logic were also directed to propose once a month to their respective classes 'a question in Dogmatic or Moral Theology, or in Philosophy, as a theme to be written on.' The idea was not a bad one to have these monthly written exercises in the Latin

Language, which, we presume, was the intention of the Trustees; but the ordinance afterwards fell into desuetude.

At the same Board it was ordered that 'the Chair of Humanity be abolished, after this academic year;' and the Professor of Humanity, who had vested rights, was directed to teach Sacred Eloquence instead; 'that is, the composition and delivery of familiar and practical instructions suited to the wants of the Irish Mission.' This was certainly a step in the right direction, and was carrying out one of the recommendations of the Commission of 1853. It is, at the same time, to be regretted that this could not be done without abolishing the Humanity Chair. We have always thought that there ought to be in the College two distinct Professors—one for the Latin Language and Literature, the other for the Greek Language and Literature; which would have been a very useful arrangement, if it could have been adopted at the time. It does not appear, however, that the Board's order, abolishing the Humanity Chair, was actually carried out for some years afterwards.

The President was directed to represent to the Chief Secretary the urgent desire of the Trustees to have a Bill passed repealing the 35 George III., c. xxi., sec. 4, which requires the approval of the Lord Lieutenant for all the new Statutes made by the Trustees.[1] A number of minor regulations were also adopted at this and the subsequent meetings.

At the June Meeting, 1873, the use of Charmes, as a class-book, was discontinued; and it was directed that Perrone should be the class-book in Dogmatic, and Gury in Moral Theology. That rule continues still in force. Charmes was in use only for a comparatively short time. At this Board it was resolved that the pension for the students should be raised from £28 to £30 a-year. The Resolution was carried unanimously, and is still in force. It was also ordered, that in the case of all new appointments, the scale of salaries fixed in 1845 should be reduced one-third. That rule was unanimously adopted. Several minor points of discipline regarding the duties of the Deans and Professors, the closing of the gates, the visits of students to the Bursar's office, the duties of the servants, &c., were likewise submitted and adopted. Several regulations were also made as to the distribution of the Free Places; but as a general list, showing the number of Free Places available in the College at different periods is given in the Appendix,[2] we need not specially refer to it here. A full list of all the Burses, founded in the College up to the present time, is also given in the Appendix.[3]

A rule was also made that Elementary text-books in Grammar, Geography, History, Arithmetic, and Composition should be prepared for the guidance of candidates preparing for the Entrance Examination to Maynooth. This was obviously a great benefit, both for the students and for their teachers in the various schools. A Literary Committee was appointed to select the most suitable books for the purpose. This Committee, consisting of 'the President, Vice-President, with the Professors of History, Natural Philosophy, and Languages,' be requested to revise the programme for the Entrance Examination, and submit them to the Visitors at their next Meeting.

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[1] This Bill has not yet, we believe, been passed, so that it is doubtful whether the new Statutes have any legal force; but the Statutes of 1820 are still binding.

[2] See Appendix XIII.

[3] See Appendix XII.

At the June Board, a new and elaborate set of regulations was drawn up, mainly regarding the duties of the various Councils that were entrusted with the domestic government of the College; that is to say, the Administrative Council, the Scholastic Council, and the Financial Council.[1]

We learn from one of them that Dr. Murray was then chiefly engaged in teaching Sacred Eloquence and Pastoral Theology to the Senior Class; and he was requested to continue that course in accordance with a plan to be drawn up by the Scholastic Council. It was also very properly ordained that more time should be provided for the careful instruction of the students in 'Rubrics, Sacred Ceremonies, and Singing,' and that the students should be regularly examined in these as in the other classes.

This was a great and much-needed improvement in the studies of the College. The branches of sacred learning referred to, which are so highly prized by the Church, were greatly undervalued, and consequently very much neglected in the College. A brilliant student in Theology and Scripture thought it almost beneath him to become an accurate rubrician. He left such things to men who could distinguish themselves in nothing else. The new regulations infused a better spirit into the minds of the students, and greatly promoted the study of the branches in question. A programme was also drawn up for employing the Dunboyne Students as tutors, to help the Professors of the large classes, beginning with the students of the First Year's Divinity. This was one of the purposes for which the Dunboyne Students were originally established and maintained in the College; yet, this was the first attempt, notwithstanding the recommendations of two Royal Commissions, to carry it out in practice, and it does not appear to have been a very successful one.[2]

Dr. Molloy resigned his Chair of Theology in the College, in order to become Professor of Natural Philosophy in the Catholic University. It was, however, provided that in case Dr. Molloy failed to secure the salary provided for his Chair in the Catholic University, he should be entitled to receive his retiring pension from Maynooth, as provided by the Act of 1869; that is, two-thirds of his salary.

At the October Board (1874), the results of the concursus lately held for the vacant Chair of Theology were brought before the Trustees. There were three candidates all eminently well qualified—Rev. Mr. Carr, then a Dean in the House; Rev. Dr. Logue, then a Professor in Paris; and the Rev. Mr. O'Mahony, of the diocese of Cork, who was always leader of his own class in Maynooth. It was a very remarkable trio: one is now Cardinal Primate of Ireland, the second is Archbishop of Melbourne, and the third is—well, a Canon of Cork, with immense potentialities in the future. The concursus was, we are told, a well-fought battle.

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[1] See *Journal*, p. 430.

[2] See *Journal*, p. 432.

The judges, as usual, sent in their own judgments sealed to the Trustees. But the Trustees, on this occasion, adopted a new plan, which has ever since been followed in making all the important appointments, which differs considerably from the old one. Hitherto the Trustees present at the meeting, alone had the right to vote. Now, however, that the College lost the Government grant, it was felt that in equity, though not in law, all the Irish Prelates had an equal right to govern an institution to which all *pro rata* contributed, and in which all, as Bishops, were equally interested. Hence, it was decided to allow all Prelates present at the meeting a vote on the merits of the respective Candidates—the successful candidate to be decided by the majority of the votes of the entire Episcopal body. That candidate was then proposed anew by one of the Trustees, and seconded by another, and an unaminous vote of the remaining Trustees was then given in his favour, thus securing his legal election.

This procedure was adopted on the present occasion, with the result that Dean Carr was chosen 'to fill the vacant Chair of Theology,' at a salary[1] equal to two-thirds of that which was given under the unreduced grant.

A large number of various minute regulations, twenty-nine in all, were also made at this meeting; very useful, no doubt, but quite too small to be noticed here.

In January, 1875, it was resolved, 'that it is desirable to increase the number of Trustees to thirty, and that steps be immediately taken to have the Trustees increased to that number;' and three Prelates, Dr. M'Gettigan, Dr. Moriarty, and Dr. Gillooly, were requested to act as a committee to carry out that purpose. No doubt the committee used their best exertions to carry out the work assigned to them, but it does not appear that they were successful in the task. The Government was unwilling to re-open the Maynooth question; and they had no particular desire to increase the number of the Trustees. After all, seventeen of the older heads might be a safer and more conservative body than the thirty, which would necessarily include, not to speak of coadjutors, several prelates of immature episcopal experience. The Archbishop of Tuam, however, the Most Rev. Dr. M'Hale, and the Bishops of Down and Connor, of Ross, and of Ossory, dissented from the above Resolution (for increasing the number of the Trustees to thirty); and, at their request, their dissent was recorded in the *Journal* of the Trustees. At the June Board, 1875, it was resolved that the Rev. Robert Browne be appointed to fill the office of Dean.

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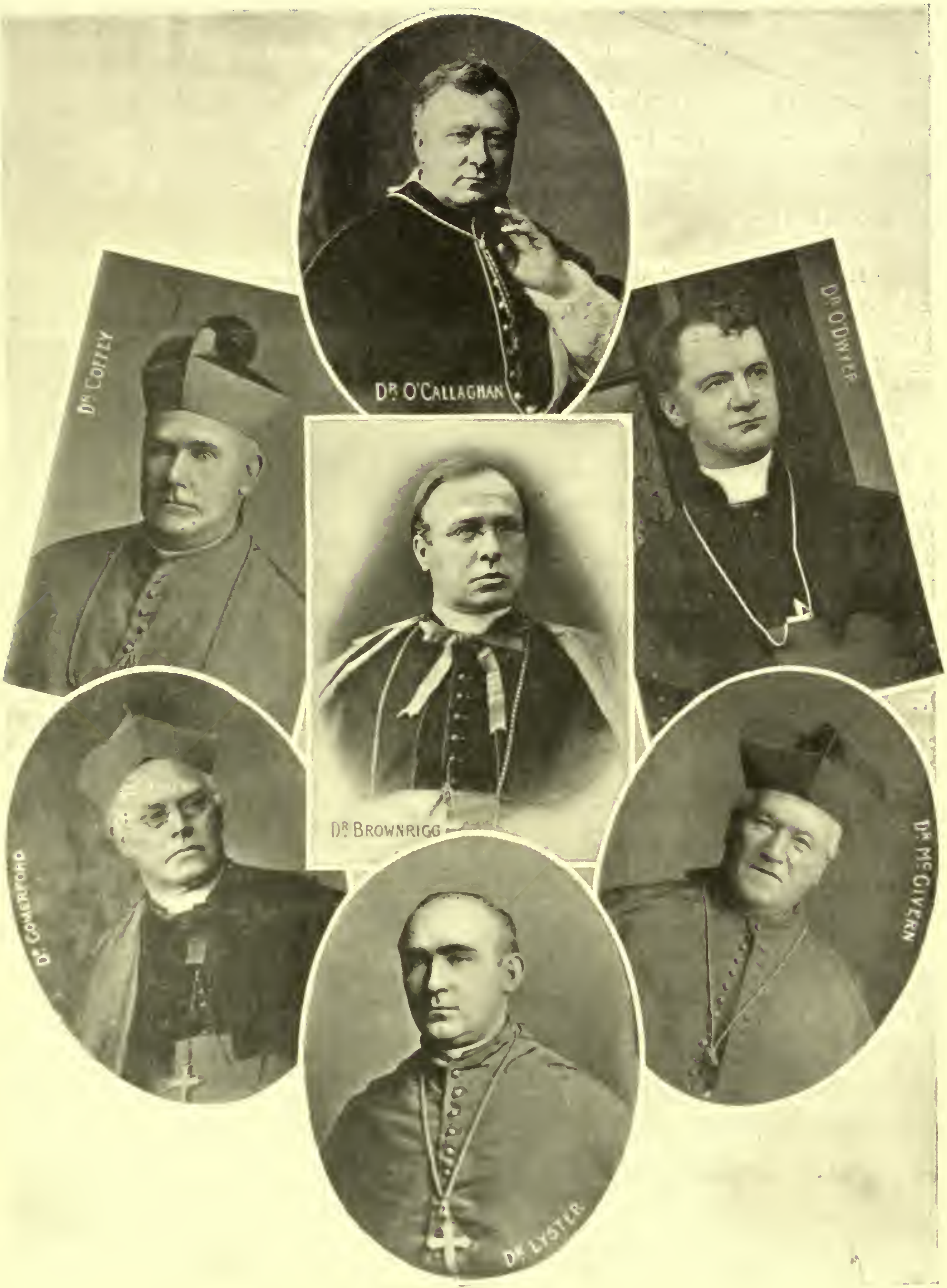
[1] £173 6*s*. 8*d*. per annum.



TRUSTEES AND BISHOPS, 1895.

Most Rev. Dr. Coffey,
Bishop of Kerry.

Most Rev. Dr. Comerford,
Coadj. Bishop of Kildare.

Most Rev. Dr. O'Callaghan (*Trustee*),
Bishop of Cork.

Most Rev. Dr. Brownrigg (*Trustee*),
Bishop of Ossory.

Most Rev. Dr. Lyster,
Bishop of Achonry.

Most Rev. Dr. O'Dwyer (*Trustee*),
Bishop of Limerick.

Most Rev. Dr. M'Givern (*Trustee*),
Bishop of Dromore.

Various minute regulations were adopted for management of the temporalities of the College, and the better order of the House. Besides these, several really important regulations affecting the studies of the College were made at the June Board of 1875:—

I.—It was resolved that the Fourth Year's Divinity should be re-established from the beginning of the next academic year, and that the elements of Canon Law shall form part of its course, the time and matter of the Canon Law Class to be fixed by the Scholastic Council.

II.—Ecclesiastical History was thenceforth to be substituted for Sacred Scripture in the First Year's Divinity Course.

III.—It was also deemed desirable, in order to carry out the connection between Maynooth and the Catholic University, 'that the Programme of Examinations, which are common to both Institutions, shall be made as far as possible identical;' and a mixed committee from both bodies was named to carry this resolution into effect.

It was also arranged that the foundation-stone of the new Church should be laid on the 10th of October, 1875, the Feast of the Dedication of the Irish Churches. Dr. Moriarty, Bishop of Kerry, preached on the occasion of this most interesting ceremony, of which an account is given elsewhere.

In October, 1875, we gather from a resolution of the Trustees, that there were some serious violations of discipline and good order. The President was, in consequence, requested to convey to the students of the various divisions, in the most impressive manner, on the part of the Trustees, 'their condemnation of the noisy and disorderly manifestations which have but too often occurred in the College amongst the students;' and he threatened severe penalties against any who may be shown to have been guilty of such grave misconduct in future.

It is to be feared that during these years the students were somewhat bewildered by the multiplicity of new laws and regulations, which were notified to them from time to time. Many of those regulations were most excellent; others, it was thought, were more vexatious than necessary; and thus, the students, like horses that are too much worried by the whip, began to grow troublesome from the very multiplicity of regulations that were meant for their good. One of the most important conditions of a just and useful law is that it should be *stabilis*. The element of stability was wanting in many of the new regulations, and thus they became more useful for chafing than guiding. We have been assured, however, by one of the present officials of the College, who was a student at the time, that the new regulations had nothing to do with the disturbances; but we have heard a different opinion from others.

At the June Board, 1876, it was announced by the President that serious disorders still continued; and it was arranged that 'on to-morrow at the distribution of premiums the Trustees shall address to the students, through the Primate, the gravest censures and admonition on the subject of the disorders referred to in the President's Report.'

The Rev. Richard Quinn, one of the Deans, sent in his resignation to this Board on the grounds of declining health. He thus became, by law, entitled to two-thirds of his salary as Dean in the College. Dean Quinn was appointed in June, 1876, so that he had served twenty years in that responsible office.

In October the Board appointed the 'Rev. Michael Logue' to the vacant place of Dean, at the usual reduced salary. The duty was also imposed on the new Dean of teaching the Irish Language in the College, 'without any special remuneration being allowed for that study.' This was rather hard on the Dean; but the arrangement was not designed to be permanent. It is scarcely necessary to observe that the 'Rev. Michael Logue,' of 1876, has since become his Eminence Cardinal Logue, Primate of all Ireland. During the brief period that Dean Logue had charge of the Irish class he gave great satisfaction to the students; and being himself an excellent Irish scholar, he did much to inspire them with a desire of learning something of the tongue once cultivated by the saints and sages of Erin.

The Rev. James Tully, whom Dr. Logue succeeded in the Irish Class,[1] had been for a very long period Professor of Irish in the College. Father Tully was a native of Mount Bellew, diocese of Tuam, and county of Galway. He pursued his early studies in St. Jarlath's College, Tuam, and in 1819 entered Maynooth College, matriculating for the Logic Class. His course in College was distinguished, but not brilliant. As a Professor he confined his attention exclusively to the Irish class, which he taught for nearly fifty years. No priest, either in the College or outside of it, was more highly esteemed and deeply venerated than Father Tully. As a Confessor he attracted penitents from all parts, who were loud in their praises of the holiness and wisdom of Father Tully. During the famine years, and indeed at all times, his purse was open to succour the needy. He also spent large sums of money in causing good books to be distributed both within and without the College. His aspect in his old age was beautifully venerable, for a face of angelic sweetness was crowned by hair of silvery whiteness. He died on the 2nd October, 1876, and was buried in the College Cemetery.

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[1] See *Calendar* for 1876-77.

As there was no Prefect of the Dunboyne in the College since 1871, there was no regular Librarian; so it was resolved to appoint Dr. Walsh (Professor of Theology) to that office, at a salary of £20 per annum, 'for his services, if claimed.' He also got two assistants with the usual remuneration of £10 a-year each. Dr. Walsh, during his term of office, did a good deal to put the Library in order, and have the books regularly catalogued. Dr. Murray, however, when appointed, next year, Prefect of the Dunboyne, got nominal charge as Librarian, according to the Statute, with Dr. Walsh as assistant.

At the June Board, 1877, it was resolved that Dean Browne should be put in charge of the Junior House, in the room of Dean Hughes, who, being then dangerously ill, was granted leave of absence. Dean Hughes died shortly afterwards, on the 16th November, 1877. A brief notice of his life is given amongst the Writers of the College.[1] He was buried in the College Cemetery. A spirit of insubordination was still manifested by some of the students on several occasions. On one occasion all the members of the Second Divinity Class absented themselves from the Theological Examinations, except during the time that each of them was under actual examination, which was evidently a preconcerted proceeding intended, it appears, to show their dissatisfaction with some action of the Professors. On other occasions some of them were guilty of unbecoming manifestations in the Refectory, unworthy of ecclesiastical students, and utterly subversive of discipline and order in the College. In consequence, the Primate, in the name of all the Bishops, addressed to the students at the distribution of Premiums, a grave and dignified rebuke, with a judicious threat of severe penalties in the case of any repetition 'of such scandalous conduct.'

Dr. M'Carthy, the Vice-President of the College, having been elected Bishop of Kerry, resigned his office at the June Board, 1878. The Trustees, in accepting his resignation, desired 'to testify to his Lordship the deep and lasting gratitude of the Bishops of Ireland for the long and valuable services he has rendered to the College, as Professor and as Vice-President, by his learning, zeal, and prudence; and should his Lordship desire to be consecrated in the College, the Trustees desire him to retain not only his residence, but his official *status* therein, until after his consecration; whilst the official duties of the Vice-President will devolve on his successor in office.' This highly complimentary resolution was well deserved by Dr. M'Carthy; for no member of the Staff had rendered, for

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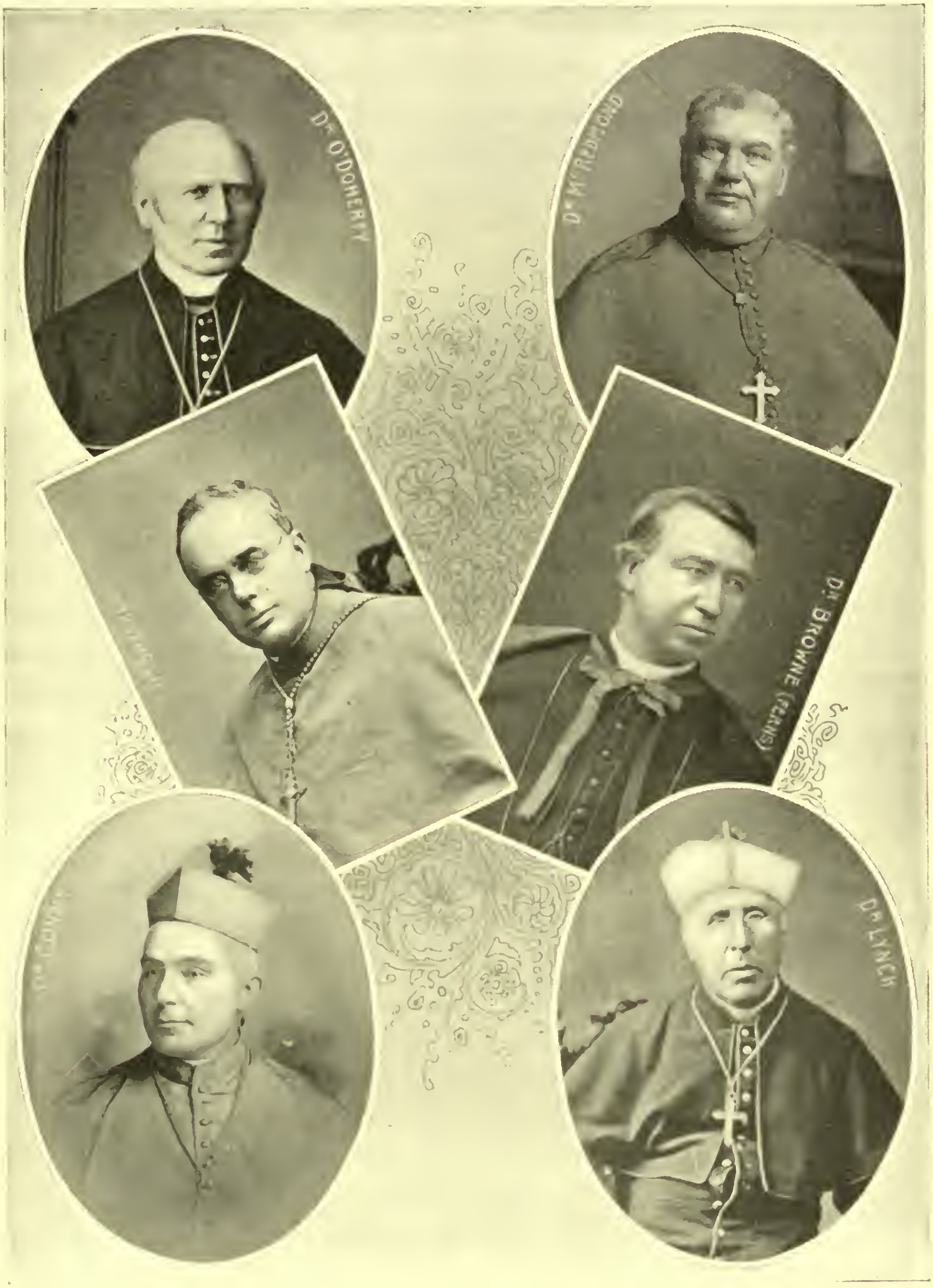
[1] See *Calendar*, 1878-79.



TRUSTEES AND BISHOPS, 1895.

Most Rev. Dr. O'Doherty,
Bishop of Derry.

Most Rev. Dr. Sheehan.
Bishop of Waterford.

Most Rev. Dr. Conmy,
Bishop of Killala.

Most Rev. Dr. M'Redmond,
Bishop of Killaloe.

Most Rev. Dr. Browne (*Trustee*),
Bishop of Ferns.

Most Rev. Dr. Lynch (*Trustee*),
Bishop of Kildare and Leighlin.

many years, more valuable services to the College than he did; and none could be more zealous in promoting its interests.[1]

There were two candidates for the Vice-Presidency—Dr. Walsh and Dr. Gargan. Before proceeding to the ballot, the Prelates resolved that, no matter which was elected, he was 'to continue Professor in that department to which he is now attached,' at a salary for both offices of £300 a-year, which was not, however, to be made a precedent. Dr. Walsh was, on these conditions, appointed to the vacant office.

Dr. Macauley succeeded to the Chair of Scripture, vacant by the resignation of Dr. M'Carthy, retaining his old salary, as he had vested rights, under the Act of 1869.

Dean Logue was also appointed to the Chair of First Year's Theology; and, at the same time, was required to continue to take charge of the Irish Class.

Professor Carr at this time had charge of the Second Year's Divinity Class, and Dr. Walsh of the Third Year's Divinity Class, Dr. Murray still keeping the Fourth Year's Divines. It is not a little remarkable that the three Professors then in charge of the three Classes of Theology have since all become Archbishops, and one of them has also put on the Roman purple. During their course as students, Dr. Walsh and Dr. Carr were class-fellows all through, and were almost always called to the same premium, Dr. Walsh, however, getting first place. At the same time, the Cardinal Primate was head of the next class throughout his entire course. In 1865, Dr. Walsh got the Dunboyne *solus;* in 1866, Dr. Logue got it; whilst in 1865, Dr. Carr got the second 'call' to first Premium, and in 1866 he got the first 'call' to first Premium on the Dunboyne.

The Rev. Mr. Owens (now Bishop of Clogher) and the Rev. Mr. O'Leary were also elected to the two vacant Deanships at the same Board.

A very important resolution was also taken at this Board—that the Dunboyne should be re-established at the beginning of the scholastic year 1879-80; and it was directed that a scheme for its reorganization should be submitted to the Board, at its next Meeting, by the Vice-President and the Professors of Theology. The consideration of the question was, however, afterwards deferred to the June Meeting of 1879.

At an Extraordinary Meeting, held 18th February, 1879, steps were taken to rebuild those portions of St. Mary's House that were destroyed by the conflagration, of which we have elsewhere given an account. It was ordered also that a concursus should be proclaimed for the Chair of Rhetoric, rendered vacant by the resignation of the Rev. Ed. O'Brien.

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[1] See the Memoir of Dr. M'Carthy, amongst the Writers of the College.

The report of the Council of Studies on the reorganization of the Dunboyne Class ordered in June, 1878, was brought up and submitted to the meeting. It was adopted with very little change by the Board; and formed the basis of the re-establishment of the Dunboyne.

The Trustees at this meeting finally accepted the resignation of the Rev. Mr. O'Brien, and expressed their gratitude for his services, and their regret at the cause of his retirement. As the Rev. Dr. O'Brien is still happily living, we must abstain from eulogy, and merely give the leading facts of his life.[1]

DR. O'BRIEN was born in the town of Limavady, county Derry, on the 16th July, 1832. He was educated at first at a school in his native town, and afterwards at St. Columba's College, Derry. He entered Maynooth on the 29th August, 1850, and was appointed Professor on the 18th October, 1859. He resigned his Chair in Maynooth because of ill health; and, about two or three years afterwards, was appointed by Dr. Kelly to the parish of Magilligan, and afterwards to that of Coleraine. In 1890 he was transferred to his native parish of Limavady, where he is at present. In January, 1891, Pope Leo XIII. conferred on Dr. O'Brien the degree of D.D., to which his theological learning and classical culture eminently entitled him. He is said to have written a treatise on nearly all the difficult passages of Scripture, but he cannot be induced to publish it. Except occasional letters, he has published nothing as a writer.

The Dunboyne was, as we have seen, re-established in 1879; but with considerable changes in its constitution. The Rev. Dr. Walter M'Donald, now Prefect of the Dunboyne, has kindly supplied us with the following particulars regarding its present condition:—

> I have been asked to supply information regarding the Dunboyne Establishment since its restoration in 1879, with precise reference to the following points:—number of students, order of selection, qualification, character of studies, &c. All the information that is required in this matter will be found in an appendix to the College *Calendar*, for the year 1880.
>
> I.—NUMBER OF STUDENTS.—The number of students for whom an allowance of £25 per annum is provided is restricted to ten (Resolution, 15th October, 1878.) There is a provision, however, to the effect 'that students qualified by their studies for election to the Dunboyne House, but not entitled to a Burse therein, may be admitted at the request of their Bishops as Dunboyne Students on payment of the ordinary College pension.'

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[1] They were kindly supplied to us in a letter by Dr. O'Doherty, Bishop of Derry.

II.—Mode of Election.—'They are selected by the Scholastic Council, with the usual power of Veto to the President' (15th October, 1878). 'The selection shall be made in accordance with the already recognised claims of Provinces' (*ibid.*). However 'a vacancy in the Dunboyne class belonging to a certain Province, may, in the absence of a duly qualified student from that Province, be filled *pro tem.* by a qualified student from another Province according to the old custom of the College.' The custom thus referred to is to the effect that the student in question is nominated by the Archbishop of the Province, which provides him with a place.

III.—Qualifications.—The Students are eligible for the Dunboyne only on the completion of the Fourth Year's Theology. They must have got one premium in Theology, and one in Sacred Scripture; in addition, one of these premiums must have been secured during the first three years of the ordinary course.

IV.—Character of Studies.—The Dunboyne Students are engaged in the study of Dogmatic and Moral Theology, Canon Law, and Ecclesiastical History, besides the Hebrew, French, German, and Italian languages. In Theology and Canon Law their attention is primarily directed to the acquisition of a profound knowledge of the principles, philosophical as well as theological, that serve as a basis for these sciences. Details are not, of course, neglected, and in Moral Theology casuistry is insisted on; but the Dunboyne Students are instructed to look on such knowledge as a means, the great end being the scientific development of the principles of Theology, Philosophy, and Law.

The following are the Resolutions of the Trustees:—

'Resolved—That the settlement of the studies and organization of the Dunboyne Establishment be deferred until the June Meeting of the Board; and that in the meantime, with a view to the selection of the students who are to be appointed to it at the close of this year, it is agreed that Candidates shall be eligible to it from the Third as well as from the Fourth Year's Theologians; that the selection shall be made in accordance with the already recognised claims of Provinces, but only from students who shall have obtained at least one premium in Theology, and one in Sacred Scriptures, during the three first years of their Divinity Course; that the number of students selected for next year shall not exceed ten; and that they shall be selected by the Scholastic Council, with the usual power of Veto to the President.'

'Resolved—1. That the Dunboyne Course be re-established from the beginning of the next Scholar Year, in accordance with the scheme submitted to the Trustees by the Council or Studies in June, 1875, with the following modifications, and with such others as the Council may consider advisable for the present year:—

'The allowance to students, in addition to free commons, to be £25 per annum; the pension of £30 to be paid by the diocese of each student; the £25 and other expenses to be taken from the Dunboyne Fund.'—(25*th June*, 1879.)

'Resolved—That students qualified by their studies for election to the Dunboyne House but not entitled to a Burse therein, may be admitted, at the request of their Bishops, as Dunboyne Students, on payment of the ordinary College Pension.'—(23*rd June*, 1880.)

'Resolved—That vacancies in the Dunboyne Establishment shall be filled henceforth only from the Fourth Year's Divinity Class, except when it cannot supply a sufficient number of qualified students; and that in the event of students appointed to the Dunboyne Establishment being withdrawn by their Bishops during the College vacation, the Council of Studies is authorized to fill up such vacancies on any day preceding the Annual Retreat of the students.'—(*7th September*, 1880.)

'Resolved—That the time within which the two premiums required for admission to the Dunboyne Class may be obtained, be extended to the four years of the Theology course, provided one of the premiums shall have been obtained within the three first years.'

'Resolved—That a vacancy in the Dunboyne Class, belonging to a certain Province may, in the absence of a duly qualified student from that Province, be filled *pro tem.* by a qualified student from another Province, according to the old custom of the College.'—(*28th June*, 1881.)

'Resolved—That after the present year no students shall be chosen for the Dunboyne Establishment, except from the Fourth Year's Theology Class.'—(*27th September*, 1881.)

At the same Meeting, the resignation of the Rev. Dr. Logue was formally accepted; and the Trustees tendered him their warm thanks 'for the valuable services which he had rendered to the College.' It was ordered also that 'the Rev. Dr. Logue shall be free to retain his chambers and commons in the College, and shall be entitled to his salary until the date of his consecration.' This resolution, of course, refers to the appointment of the Most Rev. Dr. Logue as Bishop of Raphoe, which took place in June, 1879. Dr. Logue was consecrated in Letterkenny, on the 20th of July of the same year. Elsewhere we give a fuller account of the history of the illustrious Cardinal Primate.

Several regulations were made at this meeting of the Board regarding the Finance Committee and its relations to the Bursar and Minister. The Bursar had been trained under the old system, when there was much money to spend, and when he had a much freer hand in spending it, without the assistance or supervision of any such democratic institution as a Finance Committee. It is no wonder, therefore, if there was a little friction from time to time. The new Committee was very precise, and, let us say, somewhat unreasonable, in insisting that everything should be done according to the strict and multifarious regulations made by the Finance Committee of the Trustees. In some other matters too, of minor importance, certain members of the Staff found it somewhat difficult to conform, at once, to all the new regulations that were made at every meeting. But there was no contumacy of any kind; and in the end everyone felt that new rules must be made to suit the altered condition of things; and, when made, should be observed.[1]

It was also ordered at this meeting that 'a concursus shall be published to select professors to fill the vacancy created by the retirement of Dr. Logue; also the vacancy occurring in the Chair of Rhetoric, by the retirement of the

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[1] See *Journal*, p. 491, with insertion.

Rev. Mr. O'Brien; that the concursus shall be fixed for the 2nd September, 1879, and the entrance examination of the students for the same day.'[1] The meeting of the Trustees was fixed for the 9th of September.

The concursus, as announced, began simultaneously for both Chairs, on the 2nd September, hitherto an unprecedented occurrence in the College, and continued without interruption for five days.

Another unusual occurrence also happened—that one of the candidates simultaneously competed for both Chairs. For the Chair of Rhetoric there were four candidates—the Rev. Malachy Scannel, Kerry; Rev. J. O'Grady, Limerick; Rev. Andrew Boylan, Minister in the College; and the Rev. John Healy, of Elphin.

For the Theology Chair there were two candidates—the Rev. Edward Connington, Achonry, and the Rev. John Healy, Elphin. At the last moment, the Rev. Mr. Healy had made up his mind to adopt the unprecedented course of standing simultaneously for both Chairs, because he was under the impression that if the Rev. Mr. Connington, his co-provincial, had a 'walk over,' for the Chair of Theology, his own chance of winning the Rhetoric Chair might thereby be greatly diminished.[2] It was a close and prolonged contest throughout. The Rev. Mr. Connington had been the leader of his own class, and was fresh from the Theological schools; on the other hand, the Rev. Mr. Healy had whatever advantage might be gained from considerable experience of active missionary life. In the region of the Classics, the contest was equally close, for the Rev. Malachy Scannel showed himself to be a most accomplished classical scholar. The official record in the *Journal* of the Trustees is, that 'the Rev. John Healy is hereby unanimously appointed to the vacant Chair of Theology, and that the Rev. Malachy Scannel be appointed to the vacant Chair of Rhetoric.'

Poor 'Malachy'—as we used to call him. He was full of Latin and Greek—thoroughly made up, not only in all the old, but in all the new scholarship. There was no form in Homer or the tragic poets, with which he was not acquainted. A thorough Celt he was both in face and mind—quick, witty, brilliant, and easily moved. After a few years he left the College, and died, while still a young man, as curate in Listowel. He had a brother even more brilliant than himself, a student who carried all the honours before him in Maynooth and in the Royal University. His Greek paper at the Honour Examinations of the Royal University both in form and in substance, was the most beautiful piece of composition in that language which the writer of these pages has ever seen; and he was the official examiner at the time, and only ascertained who the author was during the course of the following year. But he overworked himself; the mind was too active for the frail body; and he died an early death, in the very flowering of his splendid faculties.

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[1] It should be for that day week.

[2] He also arrived late on the scene, only at seven o'clock in the evening, whereas the Dogmatic propositions had been made known to the candidates at twelve on the same day, and he had two instead of one to prepare.

At this meeting also it was resolved—and the resolution was a very important one—'that the Divinity Students of the four several years occupied by theological studies be, during the present year, and in future, taught separately, and that the classes be taught by their respective Professors as formerly, with the exception that the Rev. Dr. Murray is to give but one class daily, as at present, to the students of the Fourth Year's Divinity, and of the Dunboyne House combined.'

Thus they reverted to the old system of each Professor teaching separately his own class, both in Dogmatic and Moral Theology. It has its disadvantages; but it has also most decidedly great advantages in its favour. In our opinion, it is the best for the students; but by no means the most convenient for the Professors. The Moral Treatises were all to be taught within the first three years.

The old regulation was by this Board promulgated anew, that 'no Dean or other official shall henceforth be allowed to compete for a vacant Chair without the express authorization of the Board of Trustees or of the Visitors; and that even with such authorization they shall be required to resign the office which they hold previous to the concursus.' But for other candidates all that was required in future was, that 'they should have the written sanction of their own Bishops, in order to be admissible to a concursus.'

The vacancy in the office of President of the College, consequent on the death of Dr. Russell, was formally announced to the June Board, 1880. It was, thereupon, resolved that the Rev. William Walsh, D.D., be appointed President of the College, at the usual salary according to the reduced scale of 1870. The Rev. Thomas Carr was, on the same occasion, appointed Vice-President of the College. Thus two class-fellows, at the same time, held the two highest offices in Maynooth. During the greater part of the past year, 1879-80, Dr. Walsh, as acting President, was dispensed from teaching Theology. Dr. Murray taught Dogma to the Third and Fourth Year's Divines along with the Dunboyne Students, Dr. Carr teaching them at the same time Moral Theology. Meantime, Rev. Mr. Healy taught both Dogmatic and Moral Theology to the Second Year's Divines; and the

Rev. Mr. Claffey was appointed Lecturer in Dogmatic and Moral Theology to the First Year's Divines. The Rev. Mr. O'Donnell (the present Bishop of Raphoe), then a Dunboyne Student, was appointed Lecturer in Irish for the coming year.

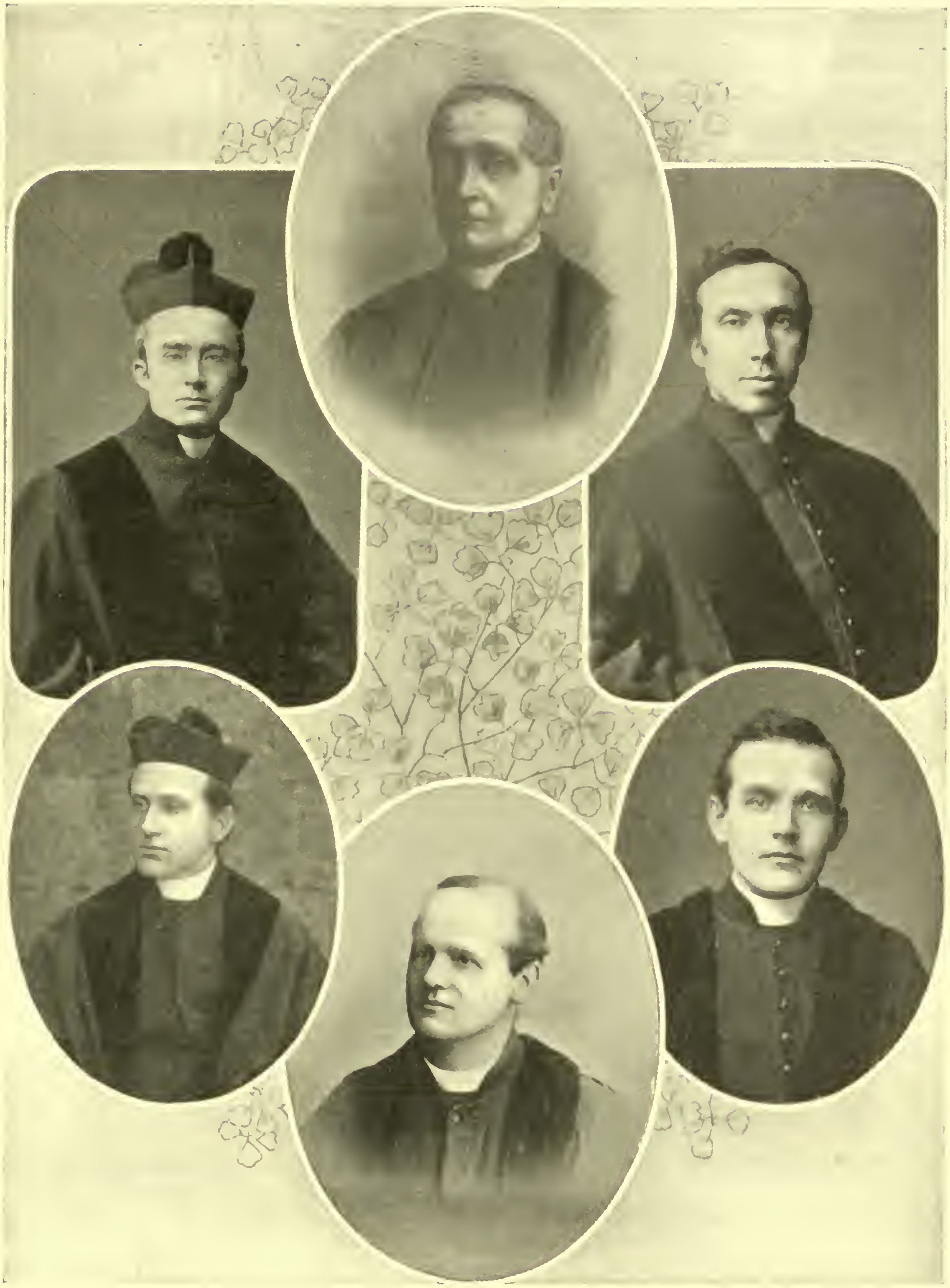
The Board strongly urged—in fact, commanded—the Professors of Theology, Scripture, and Ecclesiastical History to adopt the practice of giving 'shots,' or flying questions, in their respective classes. This practice would cause the students to prepare for every class, and also serve to keep their attention fixed on the business during class, inasmuch as they could never tell at what moment they might get a 'shot.' It is to be regretted that the practice was not more generally adopted in all the classes, because it is obviously a most excellent means of keeping the students to their work.

For the past ten years there were four separate divisions in the College—two in the Senior House, and two in the Junior House. One of the two latter was the Division of the Freshmen of the year, who were thus kept quite separate from their seniors. The Junior House was, however, felt to be too small for two separate divisions; and it was now resolved to unite the two Junior Divisions into one, leaving only three divisions in future. These were the Junior Division, comprising the students of the Rhetoric and Logic Classes; St. Joseph's Division, in the front square of the Senior House, comprising the students of the Physic Class and First Year's Divinity; and St. Mary's Division, in the New Buildings, which comprised the Second, Third, and Fourth Year's Divines. There were thirty-three minor regulations, regarding discipline, studies, and finances, made at this Board.

The concursus was held, according to proclamation, in the first week of September. There were three candidates—the Rev. Dr. Butler, of Dublin; the Rev. E. Connington, of Achonry; and the Rev. Patrick O'Donnell, of Raphoe. The Rev. Mr. Connington was the same who had been candidate in 1879 for a Chair of Theology. On this occasion the Rev. P. O'Donnell, Dunboyne Student, was, after a well-contested concursus, elected to the vacant Chair.

It was also resolved that 'when Rev. Thomas Carr shall cease to teach the Fourth Year's Class of Theology, the Rev. John Healy shall have charge thereof, and the Rev. Patrick O'Donnell shall be charged with the Third Year's Theology.' There would then be still two vacant Chairs of Theology, one of which was taught by Rev. Mr. Claffey as Lecturer.

A concursus was held, according to proclamation, in January, 1881, for one of the



THE COLLEGE STAFF, 1895—THE ADMINISTRATIVE FACULTY.

Dr. D. Gargan, *President.*

Dr. T. O'Dea, *Vice-President.*
Rev. J. Donnellan, *Bursar.*

Rev. T. P. Gilmartin, *Junior Dean.*
Rev. J. M'Ginley, *Junior Dean*

Rev. P. O'Leary, *Senior Dean.*

vacant Chairs of Theology. 'But the Board having heard the opinions of the Judges on the recent concursus, deemed it expedient not to make any new appointment to the vacant Chair of Theology.' This is the first time a concursus miscarried in the College. It was, at the same time, ordered that another concursus be proclaimed for the month of September, to fill up the two vacant Chairs of Theology. The Rev. Walter M'Donald was, after a brilliant concursus, appointed to one of the Chairs.

Dr. Farrelly, in June, 1881, intimated his desire to resign his office of Bursar of the College. The Board, in accepting the resignation of Dr. Farrelly, resolved that, 'in consideration of his long and faithful services, in addition to the usual legal retiring allowance, we accord him a right to his apartments and commons, so long as he chooses to remain in the College.' He was at the same time requested 'to discharge, provisionally, all the duties of his office, until his successor is appointed.' The first volume of the *Journal* of the Trustees closes with the record of this June Meeting of the Board, in 1881. We must, for many reasons, very briefly summarize the principal events in the domestic history of the College, from that date to the present time.

The two most noteworthy occurrences that took place during that period were—first, the completion and solemn consecration of the College Church; and, secondly, the great changes made, under the guidance of the Propaganda, in the Discipline, Studies, and even Time Tables, of the College. A full account of these important changes is given elsewhere.

Only three of the community died during those fourteen years; but great changes were caused in the Staff by the large number of its members promoted to the Episcopate. No less than seven—comparatively young men too—were called away from the peaceful halls of Maynooth to take their place amongst the rulers of the Irish Church. It is nearly double the average rate at which Bishops have been taken from the ranks of the College Staff, during the previous years of our centenary history. This rapid rate of promotion from the Staff is more honourable to its members than beneficial to the studies of the College. No man without many years hard study can become a master of the Sacred Sciences; and, if not quite a master, he is not a perfect Professor.

The prelates taken from the College during these years are, in the order of their consecration:—

The Most Rev. Thomas Carr, Professor of Theology, and Vice-President in

Maynooth, consecrated Bishop of Galway and Kilmacduagh, on the 26th August, 1883, and translated, in 1887, to the Archiepiscopal See of Melbourne.

The Most Rev. John Healy, Professor of Theology, and afterwards Prefect of the Dunboyne Establishment; consecrated Bishop of Macra, and Coadjutor Bishop of Clonfert, on the 31st of August, 1884.

The Most Rev. William J. Walsh, Professor of Theology, then successively Vice-President and President of the College; consecrated Archbishop of Dublin, on the 2nd of August, 1885.

The Most Rev. Patrick O'Donnell, Professor of Theology, and subsequently Prefect of Dunboyne Establishment; consecrated Bishop of Raphoe, on the 3rd April, 1888.

The Most Rev. Robert Browne, Dean, afterwards Vice-President, and then President of the College; consecrated Bishop of Cloyne, on the 19th August, 1894.

The Most Rev. Richard Owens, first Dean, then Professor of Theology; consecrated Bishop of Clogher, on the 26th August, 1894.

The Most Rev. John Clancy, Professor of English and of Elocution in the College; consecrated Bishop of Elphin, on the 24th March, 1895.

Of course these promotions occasioned many vacancies and other changes in the College Staff, of which the following were the principal, in the order of time:—

Dr. Carr's place, as Vice-President, was filled by the promotion of Rev. Robert Browne from the Deanship to that office, on the 11th of October, 1883; and the vacancy caused by Dr. Browne's promotion was filled by the Rev. James Donnellan, of the diocese of Tuam, who was appointed Junior Dean, on the 1st of July, 1884.

Dr. Healy's place, as Prefect of the Dunboyne Establishment, was filled by the promotion of Dr. O'Donnell, then Senior Professor of Theology, on 1st July, 1884. The vacancy thereby caused in the Theological Faculty was filled on the 7th September, 1884, by the election, after a close concursus, of the Rev. Daniel Coghlan, of the diocese of Cork, to the Junior or First Year's Chair of Theology. Two other Professors in the same Faculty, had been previously appointed—the Rev. Thomas O'Dea, now Vice-President of the College, who was, after a very brilliant course, appointed to his Chair, without opposition, in October, 1882; the other, Rev. Dean Owens, was appointed on the 1st July, 1884, to the vacancy caused by the promotion of Dr. O'Donnell to the Dunboyne Establishment.

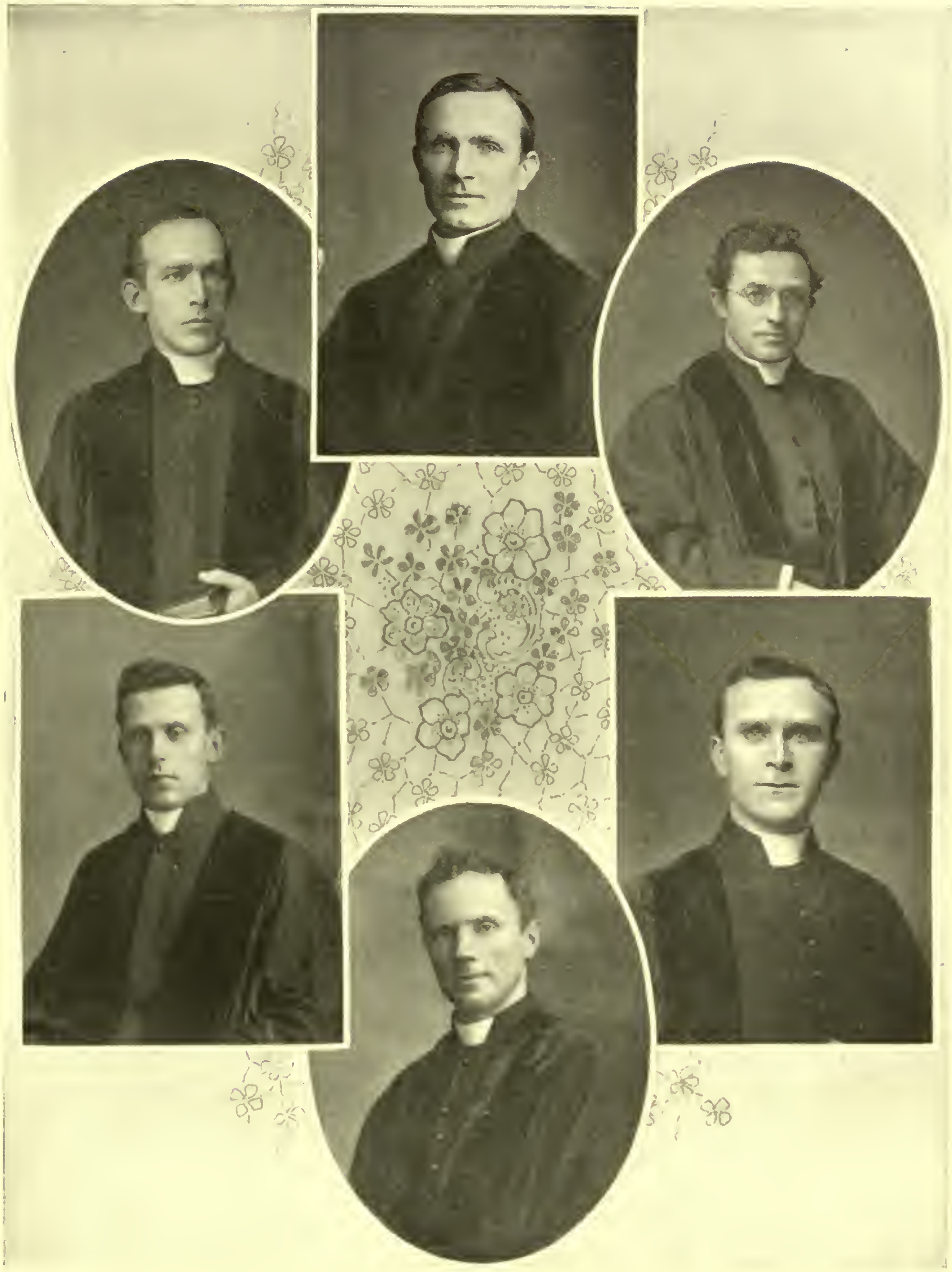
In 1882 the Rev. Andrew Boylan who had previously been Minister or Assistant Bursar since 1875, was appointed Bursar in succession to Dr. Farrelly. Father Boylan seeking the higher life of the soul, resigned office in 1887, and joined the Redemptorist Fathers, by whom he is greatly and justly esteemed. He was succeeded, in 1887, by Father Donnellan, then Dean of the College, who has, as everyone expected, become a most efficient Bursar; and that too in most difficult times, when a great amount of labour was to be accomplished.

The election of Dr. Walsh to the see of Dublin, in 1885, led to several changes in the College Staff. Dr. Browne succeeded as President; and Dr. Gargan, the Professor of Ecclesiastical History, became his successor as Vice-President. The Rev. Thomas Gilmartin, of the diocese of Achonry, who was chosen Dean, after a competitive examination, on the 30th September, 1884, was now appointed by a majority of votes to the Chair of Ecclesiastical History, which he filled with great distinction until his lamented death, in 1892, when Dean O'Loan was appointed to succeed him. The new Professor had previously proved his high qualifications for the office.

In October, 1885, Dean Hammond tendered his resignation owing to failing health. It was accepted by the Trustees, with a cordial expression of thanks to the Dean for his long and faithful services to the College. Father Hammond certainly well deserved any compliment that the Trustees could pay him, for, during the long period of twenty-eight years, he had discharged the very responsible duties of his office with the utmost fidelity; and yet he was always popular with the students, who, whilst they feared his vigilance, never failed to appreciate his honourable and straightforward character. Although a Limerick student, the Dean was born in Castleconnell, in the diocese of Killaloe, but received his early education chiefly in the City of Limerick. He read a very distinguished course in the ordinary classes of Maynooth, and got high honours on the Dunboyne Establishment.

After his departure from the College, Dr. Butler, then Bishop of Limerick, showed his appreciation of the services of Dean Hammond to the College, by appointing him Parish Priest of the important parish of Newcastle West, and, at the same time, creating him Dean and Vicar-General of the diocese.

The Rev. Thos. Gilmartin's place as Dean (which was occupied for one year—1884-85—by the Rev. Patrick Carroll, of the diocese of Limerick) was filled by Father O'Loan, who devoted himself with great fruit to the study of the Rubrics.



THE COLLEGE STAFF, 1895—THE THEOLOGICAL FACULTY.

Dr. W. M‘Donald.

Dr. D. Coghlan.
Rev. D. Mannix

Dr. M. Fogarty.
Dr. J. M‘Rory.

Rev. D. O'Loan.

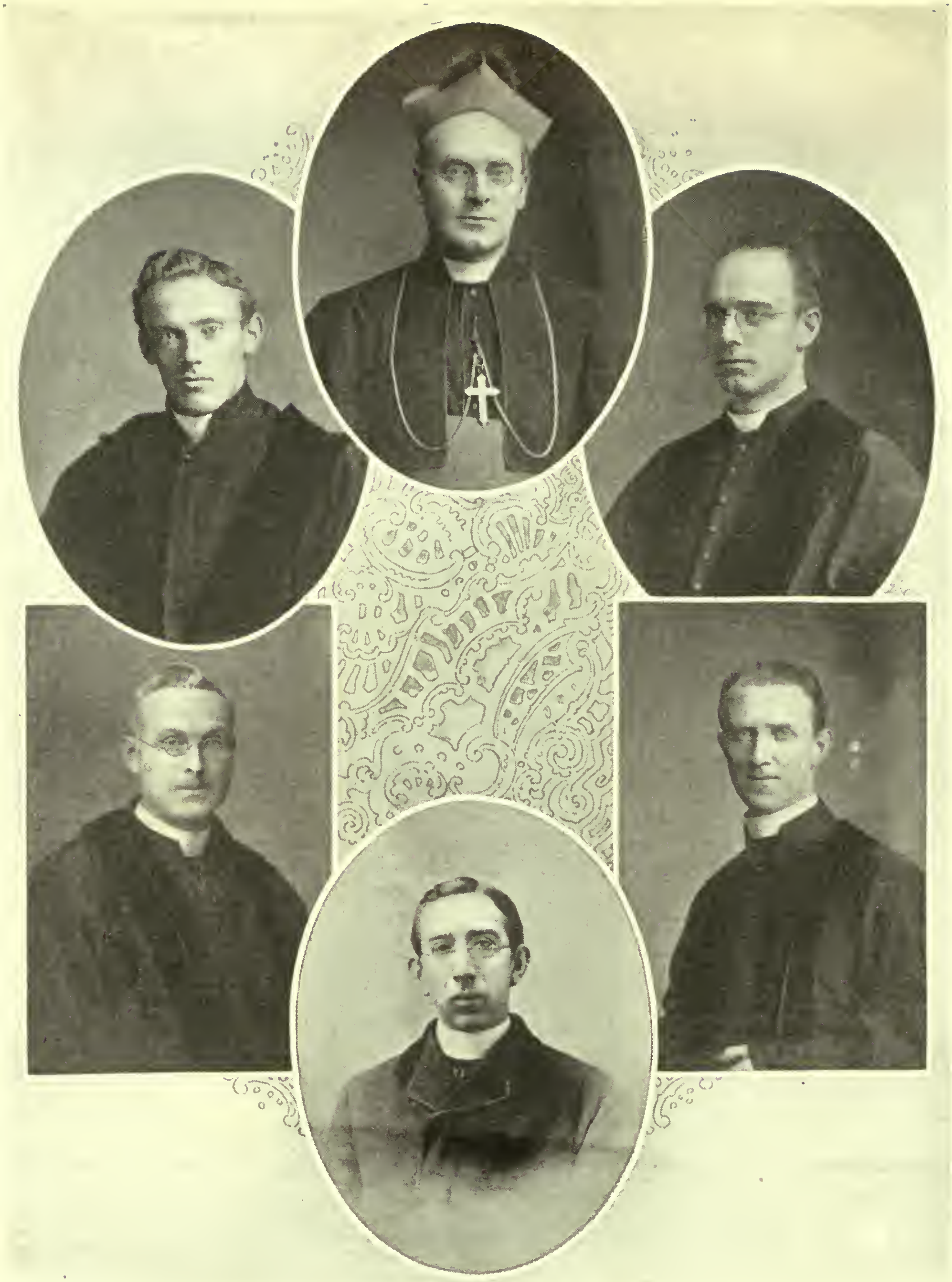
Next year, in 1887, the Rev. Edward Crean, of the diocese of Meath, was also appointed Dean, in the place of the Rev. James Donnellan, who had been transferred to the office of Bursar, which he is so well qualified to fill.

The Rev. Thos. Judge was elected to the Junior Chair of Mental Philosophy in June, 1887, after a well-contested concursus. The Rev. Thos. Esser, O.P., D.Ph., a most distinguished member of the Dominican Order, from Germany, was, a few months later, appointed to the Senior Chair of Mental Philosophy, which was established at the suggestion of the Propaganda. Dr. Esser was sent to the College by his superiors for a time, at the earnest request of the Most Rev. Dr. O'Callaghan, Bishop of Cork. He remained about four years in Maynooth, to the great advantage of its higher philosophical studies. He was then recalled by his own superiors, much to the regret of his colleagues in the College, and was appointed to a Chair of Theology in the new University of Freiburg. In June, 1889, the Rev. Michael Fogarty, of the diocese of Killaloe, who had been, all through, the leader of his own Class, succeeded by concursus to the Chair of Theology, rendered vacant by the promotion of Dr. M'Donald to the Prefectship of the Dunboyne. Father Fogarty had been, for some years previously, a most efficient Professor in Carlow College. On the departure of Dr. Esser, in 1891, the Rev. Thomas Judge succeeded to the higher Chair of Philosophy, and the Rev. Daniel Mannix, of the diocese of Cloyne, was, after a close concursus, appointed to the Junior Chair. Professor Mannix has since fought his way to a Chair in the Theological Faculty; and has been succeeded in the Chair of Second Year's Philosophy by the Rev. Michael Barrett, also of the diocese of Cloyne, who, in 1893, had been elected to the Chair of Junior Philosophy, after a well-contested concursus. In October, 1891, the Rev. Thomas P. Gilmartin, of the diocese of Tuam, was recalled from the College of St. Jarlath's, and appointed Dean in Maynooth. Father Gilmartin, though by no means robust in health, during his College course, was still able to hold the first place in his own class. Next year, October, 1892, the Rev. James M'Ginley, of the diocese of Raphoe, was also appointed Dean, when Professor O'Loan was translated to the Chair of History. Dean M'Ginley is, we believe, the youngest, and by no means the least promising, of the College officials.

The recent elevation of three members of the Maynooth Staff—Dr. Browne, Dr. Owens, and Dr. Clancy—to the episcopal bench has caused new promotions and new vacancies. Dr. Gargan, who has served the College with marked distinction for many years, was appointed President in October, 1894. Dr. O'Dea, on the same occasion, was chosen to succeed Dr. Gargan as Vice-President. This change will, no doubt, be a gain to the College generally; but to the Theological Faculty it will be a serious loss, for it was universally admitted that Dr. O'Dea could not be excelled in his own department as a learned and painstaking Professor.

At the present moment there are three vacancies in the College Staff, which will be filled by concursus during the coming months. So, on this the hundredth anniversary day of the foundation of the College, the Staff comprises the following members:—

President	Dr. Denis Gargan.
Vice-President	Dr. Thomas O'Dea.
Senior Dean	Rev. Patrick O'Leary.
First Junior Dean	Rev. Thomas P. Gilmartin.
Second Junior Dean	Rev. James M'Ginley.
Spiritual Father	Rev. John Myers.
,, ,,	Rev. James Carpenter.
Librarian	Dr. Walter M'Donald.
Bursar	Rev. James Donnellan.
Prefect of the Dunboyne Establishment	Dr. Walter M'Donald.
First Class of Theology	Dr. Daniel Coghlan.
Second Class of Theology	Dr. Michael Fogarty.
Third Class of Theology	Rev. Daniel Mannix.
Fourth Class of Theology	Vacant.
Sacred Scripture and Hebrew	Dr. Joseph M'Rory.
Ecclesiastical History	Rev. Daniel O'Loan.
Mathematics and Natural Philosophy	Dr. Francis Lennon.
First Class of Logic, Metaphysics, and Ethics	Rev. Michael Barrett.
Second Class of Logic, Metaphysics, and Ethics	Vacant.
Rhetoric	Dr. Edward Maguire.
Modern Languages	Rev. John F. Hogan.
English Rhetoric	Vacant.
Irish	Rev. Eugene O'Growney.
The Organ and Gregorian Chant	Rev. Henry Bewerunge.
Sacred Eloquence	Dr. Thomas O'Dea
Elocution	Vacant.
Secretary to the Trustees	Vacant.



THE COLLEGE STAFF, 1895—FACULTY OF ARTS.

Rev. M. Barrett.
Dr. E. Maguire.

Most Rev. Dr. Clancy.

Rev. E. O'Growney.

Rev. H. Bewerunge.
Rev. J. F. Hogan.

The Board of Trustees is at present (June, 1895), composed of the following prelates :—

His Eminence Michael Cardinal Logue, Archbishop of Armagh, Primate of All Ireland.
His Grace the Most Rev. William J. Walsh, D.D., Archbishop of Dublin, Primate of Ireland.
His Grace the Most Rev. Thomas W. Croke, D.D., Archbishop of Cashel.
His Grace the Most Rev. John M'Evilly, D.D., Archbishop of Tuam.
Most Rev. Thomas Nulty, D.D., Bishop of Meath.
Most Rev. Francis MacCormack, D.D., Bishop of Galway.
Most Rev. James Browne, D.D., Bishop of Ferns.
Most Rev. Abraham Brownrigg, D.D., Bishop of Ossory.
Most Rev. William Fitzgerald, D.D., Bishop of Ross.
Most Rev. James Lynch, D.D., Bishop of Kildare.
Most Rev. Thomas O'Callaghan, D.D., Bishop of Cork.
Most Rev. Edward T. O'Dwyer, D.D., Bishop of Limerick.
Most Rev. Thomas M'Givern, D.D., Bishop of Dromore.
Most Rev. Patrick O'Donnell, D.D., Bishop of Raphoe.
Most Rev. John Healy, D.D., Coadjutor Bishop of Clonfert.

It will be seen that there are two vacancies—one recently created by the death of the Most Rev. Dr. Gillooly, Bishop of Elphin, who had been Trustee for more than a quarter of a century, and always served the College with the most untiring and devoted zeal. The second vacancy was caused by the death of Dr. M'Alister, Bishop of Down and Connor, who, though a Trustee only for a few years, was equally anxious to promote the interests of the College, which was his own *Alma Mater.*

Since 1881, five of the College Staff, of whom four were working members, have been called to their account. Their colleagues who knew them will not soon forget them—Dr. O'Rourke, Dr. Hackett, Dr. Macauley, Dr. Farrelly (*emeritus*), and Father Gilmartin. The last has no official degree prefixed to his name; but, young as he was, he

MOST REV. DR. CROKE.

From a Photograph by De Federicis, Rome.

has secured a far higher honour, for he well deserves a place amongst the 'Writers who belonged to the College Staff.'

[1] DR. O'ROURKE was a native of the archdiocese of Tuam. He was born in 1837, at Maam, a place very widely known as one of the loveliest spots in the Western Highlands. He received his preparatory education in St. Jarlath's College, Tuam. Amongst his fellow-students were Dr. Carr, Archbishop of Melbourne, and Dr. MacCormack, Bishop of Galway; the master at the time was the present Archbishop of Tuam. The intimacy which began in the school-room, and which then manifested itself in mutual respect between the Professor and pupils, soon ripened into a close and enduring friendship; and among the surviving friends of Dr. O'Rourke none more sincerely laments his loss than the Most Rev. Dr. M'Evilly, the learned Archbishop of Tuam. From St. Jarlath's, Dr. O'Rourke passed into Maynooth for the Logic Class, in 1854, where his career, from its beginning to its close, was one of rare brilliancy, for he was recognised in College as the leader of his class.

THE COLLEGE STAFF, 1895.

Rev. J. Carpenter. *Spiritual Father.* The Late Canon Daniel, *Secretary to the Trustees.* Rev. J. Myers, *Spiritual Father.*

On the death of the Professor of English and French—the Rev. James O'Donnell—in 1861, Father O'Rourke, who was then a Dunboyne Student, competed for the vacant Chair; and on the recommendation of the College Staff, who are the judges on such occasions, was selected by the Board of Bishops. The great labour, however, of preparing for this heavy literary competition, which continued for nearly a week, following, without interruption, on his hard student-course of eleven years, was not undertaken without harm to a constitution never very robust. It laid the beginning of a permanent delicacy, which, for twenty-three years, occasioned much suffering to Dr. O'Rourke, and, in the end, caused his death, at the comparatively early age of forty-eight.

Dr. O'Rourke's life as a Professor was, as a matter of course, without any striking incident. It is, however, noteworthy that in the year 1871 he was actually appointed by the

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[1] This and the following brief notices are taken chiefly from the *College Calendar*.

Holy See to the Bishopric of Clonfert, and had extreme difficulty in procuring a release from this exalted station, for which his learning and virtues so well fitted him, but which, owing to his delicacy and love of College life, he was unwilling to accept. He died in the quiet home which he loved so well, on the 19th October, 1885, and was interred in the College Cemetery.

Dr. Macauley was born in Glenarm, county Antrim, in 1830, and received there the first rudiments of education. At the age of fourteen he removed to Downpatrick, where for two years he attended a classical school of great local repute, kept by a Protestant clergyman. Next he went to St. Malachy's College, Belfast, where in one year he completed his preparatory studies for Maynooth College. In August, 1847, he entered the Logic Class in Maynooth, and throughout his whole course was distinguished not alone for eminent abilities, but also for the strictest observance of the College discipline, as well as for the most profound piety.

In 1853, having completed the ordinary course, he was promoted to the Dunboyne Establishment, and in one year afterwards—October, 1854—after an exceptionally brilliant concursus, was appointed to the Chair of Rhetoric. For twenty-four years the deceased Professor devoted himself, with all the energy and zeal which characterized him, to the duties which this office imposed on him; and we state but the barest truth, when we say that a better classical scholar, or a more successful teacher of classics, could not be found in the kingdom.

In 1878, at the request of the Trustees, he gave up the Chair of Rhetoric for that of Sacred Scripture and Hebrew. In this new department he was no less successful than in the old. His intimate acquaintance with the Fathers, his profound knowledge of Dogmatic Theology, his perfect mastery of the Greek language, and, above all, his unspeakable reverence for the Word of God, and the teachings of the Church, made him at once a clear, solid, and safe expounder of Sacred Scripture. Besides, during the years in which he had charge of the Rhetoric Class he gave considerable attention to the study of Comparative Philology, and in this way gained an extensive knowledge of Hebrew and of the kindred tongues.

His life was one of arduous labour—too arduous, indeed, and too wasting for his physical strength—borne for the honour of God and of Holy Church. His death was such as his labours merited—calm, peaceful, and resigned.

Dr. Farrelly was a native of the diocese of Meath. He was born in 1814, at Ballintubber, near Kells. His preparatory studies for admission to College were made at Kells, at Trim, and at the diocesan seminary of St. Finian's, Navan. He entered Maynooth in 1837 for the Logic Class. After brilliant success in the ordinary College course he was appointed to the Dunboyne Establishment; and here too he won the highest academical honours. In June, 1845, having for two years previously acted as assistant, he was appointed to the office of bursar, just then vacated by Very Rev. Laurence Renehan, Vice-President. That office he filled till October, 1882. In 1875 he was relieved of some of his onerous duties by the appointment of the Rev. A. Boylan as minister or assistant bursar. But finding that his failing health, even with this aid, no longer permitted him to perform the duties of his office, he tendered his resignation in 1881 to the Trustees of the College. Their Lordships, in accepting his resignation, conveyed in terms of the highest commendation their deep sense of his long and valuable services. To mark their approbation of his success in the financial department, they granted to the retiring bursar many important privileges that enabled him to spend the closing years of his life esteemed and respected by the entire academic body in the quiet retirement of his old College home. It was not alone on the occasion of his resignation that his singular ability in matters of finance elicited an expression of approval on the part of the Trustees. On the disendowment of the College many embarrassing matters relating to its new financial position had to be considered, and required for their adjustment the experience and skill of the ablest accountant. In the performance of this task Dr. Farrelly was so successful that the Trustees were pleased to put on record their indebtedness for the zeal and arduous labour which had enabled him to overcome the many difficulties with which he had to contend.

Speaking of Dr. Farrelly in his social relations, we can say with truth that he will be long remembered and deeply regretted by his colleagues as a most amiable and entertaining companion. To the end he was free from those infirmities which are wont to impart to old age a tone of selfishness ; he was ever kind and obliging; and, at the same time, deeply grateful for the least attention paid him. His extraordinary memory, so well stored with information on almost every subject, and especially with all the interesting traditions and anecdotes of the College, rendered his conversation not only pleasant and interesting, but also highly instructive. One of his noblest qualities was his tender charity for the poor. His private charities, in which 'the left hand' is not to 'know what the right hand doth,' were abundant, and many widows and helpless poor found in him a generous friend. He was also a munificent benefactor of our national College, to which, at his death, he bequeathed £600 in stock, in testimony of his enduring love to the great institution to whose services he had devoted his entire life.

CHAPTER XX.

EXTERNAL HISTORY.—FOURTH PERIOD (1870–1895).

> '*Crescite vero in gratia et in cognitione*
> *Domini nostri et Salvatoris Jesu Christi.*'

WE must deal very briefly with the noteworthy events of the last period of the College history, because, in the first place, we have, for the most part, to treat of the acts of men happily still living; and secondly, this Centenary Volume must be kept, if possible, within reasonable compass, a thing which it is by no means easy to accomplish. Besides, most of the interesting occurrences belonging to this period are not only fresh in the memory of our readers, but have been also carefully recorded, since 1864, in the annual issues of the *Maynooth College Calendar*. So there is neither the same danger of losing, nor the same need of recording them in the pages of this CENTENARY HISTORY.

After the loss of the Government grant in 1870, the best friends of the College were not without fears for the future; and some ignoble spirits, it is said, even proposed to divide the spoils, and appropriate the dividends to the maintenance of the diocesan seminaries. Fortunately for Maynooth and for Ireland, such a wretched scheme found few supporters.

I.—THE SYNOD OF MAYNOOTH.

As the College of Maynooth is situated within the diocese of Dublin, it has been the custom for many years for the clergy of Dublin, to hold their annual retreat during the Summer vacation in the College. For this purpose, its ample halls and silent walks, as well as the great number of private rooms, make it specially commodious. From time to time also Diocesan Synods have been held in the College. We are told, for instance, that on Tuesday, the 19th July, 1831, a Synod of the archdiocese of Dublin was held at the Royal College of Maynooth.[1] Dr. Murray presided, and more than one hundred of the clergy were present at the Synod. No regular Synod of a similar character had been held in the archdiocese for a period of nearly one hundred and fifty years.[2] It is said, that the Statutes of this Synod, which comprise some thirty chapters, 'are written with great elegance and classic taste, and may certainly be regarded as models of this kind of Latin composition.' The Secretary was the Rev. J. Hamilton of Marlborough-street ; but the writer was Dr. Murray himself, a perfect Latinist, both in composition and elocution.

The most important assembly, however, of that character, ever held in Maynooth, was the Plenary or National Synod of 1875, which is now so widely known as the 'Synod of Maynooth.'

So early as 1873, Cardinal Cullen had intimated to the Holy See the desire of the Irish Prelates to hold an assembly of this character. The Holy See, cordially approving their purpose, appointed Cardinal Cullen Apostolic Delegate, with full powers to convene and preside over the Synod ; and, at the same time, Cardinal Barnabo, Prefect of the Propaganda, sent Letters of Instruction to his Eminence Cardinal Cullen, calling his attention to certain points which should demand the earnest attention of the assembled Fathers. The Council, however, did not actually meet until the 31st of August, 1875, when its First Session was held in the Chapel of the Blessed Virgin ; that is, the Junior Chapel, as it is called, of the College of Maynooth.

We have only to speak of this Synod in so far as it specially concerns the College. And, first, we may observe that Cardinal Barnabo's 'Letters of Instruction,' which are said to have been inspired from Dublin, are by no means complimentary to the College, and caused at the time considerable annoyance to the older officials of the Establishment. It was distinctly stated by the Prefect of the Propaganda that many of the abuses in our national Church 'were attributed by people of experience in Irish affairs to the defective discipline of the ecclesiastical seminaries in Ireland,' of which, of course, Maynooth was the chief. That this charge was aimed at Maynooth, is quite evident; for special reference is made to the *larger* Colleges, amongst which Maynooth, undoubtedly, holds the first place.[1] It was alleged that some of the students trained in these Colleges—even in the larger ones amongst them—and esteemed during their course as amongst the best, afterwards showed themselves to be utterly destitute of the ecclesiastical spirit, as well as of the very notion of the obligations of their state. It was also stated that the students, during the times of vacation at home, were left to take care of themselves, even in the towns, where they were surrounded with manifold dangers of every kind. 'These, after their return to the College, are promoted to Holy Orders, and, as a natural consequence, some of them afterwards, both at home and abroad, turn out to be anything but good priests.'

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[1] See *Life of Archbishop Murray*, p. 130.

[2] The last was celebrated by Archbishop Russell in 1689.

It would be interesting to know, who were the people, 'skilled in Irish affairs,' who gave this information to the Propaganda. There was, it is true, one ex-student in Dublin at the time, and one or two elsewhere also, who were no credit to the College. But its merits must be judged, not from the rare exceptions, but from the general character of the priests who have been trained in Maynooth. On this principle—and it is the only fair standard of judgment—the priests of Maynooth will bear favourable comparison in all the solid virtues of their state with the priests educated in Rome, or in Paris, or in any other college or country in the whole world. 'By their fruits you shall know them;' and nowhere have these fruits of the Spirit of God been produced more abundant, more precious, and more enduring than in Ireland.

Whilst repudiating the sweeping charges made against the College, no one will deny that there was some room for improvement in its domestic discipline, and some need of exercising greater vigilance over the conduct of the students, especially during the long Summer vacations. A vacation during which the students are left practically to their own devices is entirely foreign to Roman ideas; and would, doubtless, prove disastrous to the vocations of many amongst the children of the sunny south. Here, also, it sometimes produces the same effect; but men of undoubted piety and great experience say—so much the better. The young man, who cannot take care of himself during his vacation in Ireland, is not fit to be an Irish priest. Still, the rule, which now requires testimonial letters from the parish priest as to the conduct of the students during vacation, is surely a most excellent rule; and has already produced the most beneficial effects.

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[1] 'Haec et similia defectui ecclesiastici spiritus in non paucis e clero tribuenda sunt, quod quidem in sententiâ virorum omni exceptione majorum, atque Hibernensium rerum peritorum ab imperfecta seminariorum directione est repetendum. Non defuerunt clerici Hibernenses, in majoribus istius Regni Collegiis instituti, et alumni dum essent, habiti tanquam optimi, qui satis superque ostenderunt se non solum spiritu ecclesiasticae vocationis, sed vel ipsa notione obligationum sui status esse destitutos.'—(*Acta et Decreta Synodi, May.*, p. 12.)

Of the twenty-seven prelates who assisted at the Synod of Maynooth in 1875, twenty-one were educated in the College; that is, two Archbishops and nineteen Bishops. Dr. M'Hale, of Tuam, and Dr. Furlong, of Ferns, had been members of the College Staff; and several members of the Staff were also amongst the officials of the Council. The Rev. Gerald Molloy, S.T.P., and the Rev. William Walsh, S.T.P., were Assistant Secretaries to the Council, and had the principal part in drafting its decrees. Dr. Walsh was also Theologian to the Bishop of Ossory; Dr. Whitehead, the Vice-President, was Theologian to the Bishop of Limerick; the Rev. George Crolly, S.T.P., was Theologian to the Bishop of Down and Connor; and Dr. M'Carthy, the acting Vice-President and Professor of Scripture, discharged the same functions for the Bishop of Kerry. All the members of the Theological Faculty of the College were present at the Synod, except the Dean of the Faculty, the venerable Dr. Murray, to whom we find no reference in the Acts of the Council. Of the ex-members of the Staff, besides the Bishops already referred to, Dean Neville was present as the Procurator of the Chapter of Cork, Dean Lee as Chancellor of the Council, and the Rev. Edmund O'Reilly, S.J., as Theologian of the Bishop of Ferns. Of the other officials of the Council—Theologians, Procurators, and even heads of Religious Orders—almost all had been educated in the College.

In Chapter xxxvi. of these 'Maynooth Statutes' '*De Seminariis Ecclesiasticis*,' several excellent principles are laid down for the management of Ecclesiastical Colleges. It is true they contain nothing new; but it is well to have the fundamental rules of such institutions clearly enunciated. One of these should never be forgotten (No. 327)—that, in making choice of the Professors and Superiors of Seminaries, the Bishops ought to select the very best men at their disposal. Yet, whilst special training is deemed necessary for successfully discharging the office of teacher, even in a primary school, no technical training of any kind is considered necessary to discharge the functions of a Professor in our Ecclesiastical Seminaries. As a natural consequence, the work is often indifferently done; and it usually happens also, that when the Professor, by long experience, has come to be a master of his art, he is then transferred to other duties. Seminaries governed on such principles can never become very successful. It is evident, therefore, that some special training is necessary for the Maynooth students who are about to become Professors in seminaries; especially in Science and in Classics. It is not for us to suggest what means are most efficient to carry out this very desirable object. Men of eminence in these departments might be brought to the College from time to time, to direct the studies of a special class of the Dunboyne, or other senior students in Science and Classical Literature. Failing such provision, if the College Staff were enlarged, the Professors of the House might fairly be expected to do the same work. But one thing appears to be clear—that it is an urgent want, and calls for the earnest attention of the rulers of the College.

The Fathers of the Council expressed their purpose of making the course of studies in Maynooth College conformable, in accordance with a plan laid down by the Bishops, to the course of the Catholic University. What they intended to gain thereby is not clearly stated. It makes little difference, however, because so far as we know, no step was ever taken beyond making certain regulations *on paper*, to carry out this recommendation of the Plenary Synod of Maynooth.

It was also ordained in the Synod that the Prelates should, by annual collections throughout their various dioceses, and by every other means in their power, support and maintain the Catholic University of Ireland. It was also strongly recommended that Bishops, priests, and people should, on every suitable occasion, give their countenance and support to those who had studied in the Catholic University. It is said, however, that this regulation has, on several important occasions, been forgotten, even by its authors.

The Synod of Maynooth closed its sessions on the 20th September, 1875. Next year it was approved of by the Holy See; and its provisions were formally promulgated in June, 1876. It still forms the special or local code of laws for the government of the Catholic Church of Ireland.

II.—MAYNOOTH AND THE CATHOLIC UNIVERSITY.

In conformity with the Statute of the Synod of Maynooth,[1] the Trustees of the College in October, 1876, resolved :—

'That the College of Maynooth be declared to be a College of the Catholic University of Ireland; and that the connection between the two Institutions shall make no change in the constitution or government of the College, and that the President and Vice-President of the College be *ex-officio* members of the Senate of the Catholic University.' According to Catholic principles a University without a Theological Faculty is unworthy of that noble name; it cannot be a *studium generale*, seeing that the first of all the sciences, that which teaches the knowledge of God, is excluded from the curriculum. In all the old universities of Catholic Europe, the Faculty of Theology held the first and most honoured place. It was necessary, therefore, that the Catholic University of Ireland should have its own Faculty of Theology. The Bishops accordingly resolved:—'That the Faculty of Theology in the University shall consist henceforth of the present Theological Faculty of the University, with the addition of the Faculty of Theology of Maynooth'—and it was further provided—'That the members of the Maynooth Faculty, that is, the Professors of Sacred Scripture, of Dogmatic and Moral Theology, of Ecclesiastical History, and of Canon Law, should be *ex-officio* members of the Theological Faculty of the University, and Examiners in the same.'

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[1] Cap. xxxvi., No. 325.

It was, furthermore, determined—'That the Professors of Logic, Metaphysics, and Ethics, of Classics, of the Irish Language, and of the Modern Languages, in Maynooth, be *ex-officio* Examiners in the University Faculty of Philosophy and Letters. That the Professor of Natural Philosophy in Maynooth be *ex-officio* Examiner in the Faculty of Science of the University.' It was also resolved—'That the Maynooth students may be admitted to the examination for the degree of Doctor in Theology, at the end of their Fourth Year's Theology; that the degree of Bachelor in Philosophy be conferred, without further examination, on any student of Maynooth who shall have been called to the first premium in Mental and Moral Philosophy, and to any premium or distinction in Science, at the end of his Philosophy Course; that a call to first premium in Rhetoric was to be deemed a Scholarship, with first-class honours, and that a call to first premium in Humanity should also qualify the student to be admitted to scholarship, if, in addition, he exhibited a creditable dissertation on a literary subject to be assigned by the Examiners—with many similar regulations.

But, it must be observed, that these regulations are all merely on paper; and that little or nothing has been done on either side, to carry them out in practice. Let us hope, however, that in the coming years, these good resolutions will all be reduced in practice, to the mutual benefit both of Maynooth and of the Catholic University.

III.—MAYNOOTH AND THE INTERMEDIATE SYSTEM.

The Intermediate Education Act received the Royal Assent on the 16th August, 1878. It was designed to promote 'Intermediate Secular Education in Ireland,' by awarding prizes, exhibitions, and certificates to *students*, whose proficiency was ascertained by public official examinations, and also by payment of result fees to the *managers* of schools. That it has proved to be a great stimulus to Intermediate Education in general, cannot be denied; but whether or not it has really tended to improve the study of the Greek and Latin languages in our classical schools, is a point that is still open to question. Some of the Maynooth Professors think that the candidates who presented themselves at the entrance examinations of the College, were better classical scholars under the old system, than they are at present. Even the exhibitioners are sometimes found wanting in that substantial knowledge of the ancient languages, which was acquired under the old system, by leisurely reading a great number of authors—not always, indeed, in a critical style, but still, so as to make the student acquainted with the phraseology, the thoughts, the institutions, and the manners of the Greeks and Romans, in a far more satisfactory way, than by getting up the small notes of a small text-book; for they have no time now for doing anything else.

The Bishops, however, found it necessary in order to share the result fees to put their seminaries in connection with the Intermediate Board; and we are all familiar with the annual boasting of those schools which come highest on the list of prizes and exhibitions. The System, however, has two grave and intrinsic defects—first, it teaches boys to look upon prize-winning as the be-all and end-all of education, which is a great misfortune; and secondly, it kills off annually a large number of the very best boys by stimulating them to over-work themselves. Moreover, many of those who survive the ordeal are left good for little or nothing during the rest of their lives.

But Maynooth looked favourably on the new system. Many of its Professors became Examiners under the Intermediate Board, and usually did their work so well that they were re-appointed, so far as the rules allowed, almost as a matter of course. Then, again, as the students preparing for Maynooth nearly all read the Intermediate Course in the seminaries, it was felt, both by the Trustees and by the College Staff, that a satisfactory proficiency in that course ought to suffice for admission to the College.

So we find that in September, 1879, the Board resolved that the Freshmen should be free 'to present each year for examination the course, voluntary as well as obligatory, presented in that year for the Intermediate School Examinations, the Middle Grade course to be accepted for admission into the Rhetoric Class, and the Senior Grade course for admission to the Logic Class.'[1] This resolution was subsequently confirmed, and slightly amended by resolutions of the Board, in July, 1884, and September, 1886, and is still the standing rule of the College. Most of the students present the Intermediate Course in Latin, Greek, English, and

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[1] See *Calendar*, 1880–81, p. 109.

Science—that is, Arithmetic, Algebra, Geometry—as set forth in the Intermediate Programme. The Intermediate Examinations are, however, conducted exclusively in writing; but in Maynooth the candidates are always examined orally in the text of the authors presented for examination. In the other subjects examinations are chiefly conducted in writing.

Complaint has also been frequently made that the Intermediate System has proved injurious to the study of the prosody of the Latin language. All its examinations being in writing, a student may get high honours in Classics, and still be wholly unable to read aloud, in decent style, a passage from a Greek or Latin author. The only way for us to correct this intrinsic defect of the Intermediate System is to exclude from Maynooth every student who shall not show himself well acquainted with the rules of prosody; and this, we believe, the Examiners are firmly resolved to do.

IV.—MAYNOOTH AND THE ROYAL UNIVERSITY.

By the 'University Education Act' of 1879, and the 'Royal University of Ireland Act' of 1881, a new University was brought into active operation. Its main purpose was 'to examine for, and after examination to confer, all such degrees and other distinctions, with the exception of degrees in Theology, as can be conferred in and by any other University in the United Kingdom; and, at the same time, an income of £20,000 a-year was placed at the disposal of the Senate for carrying out the objects of the University. As the University required no attendance at lectures in any particular school or college, except in the case of Medicine and Surgery, it was not open to those dangers on account of which both Trinity College and the Queen's Colleges have been condemned. Hence Catholics from all parts of Ireland have submitted themselves to its examinations, and taken out its degrees.

The Trustees of Maynooth College, feeling that it would be desirable if ecclesiastical students were also enabled to graduate in Arts, at their meeting in September, 1880, adopted the following resolution:—'The Trustees request that every effort will be made during the coming year by the Professors and Superiors of the College to carry out their wishes respecting the preparation of students in the classes of Philosophy and Theology for Degree Examinations, and also in preparing the students of Rhetoric for the Arts Examinations of the Royal University.'

The Senate of the Royal University was also desirous to afford all reasonable facilities to the students of Ecclesiastical Colleges to graduate in the University; and with that view such a scheme of examinations was prepared as might enable them to graduate in a group of subjects which would, of their own nature, be preparatory to their strictly professional studies. Under this scheme students entering for the Rhetoric Class in September might matriculate in the Royal University, at some local centre, in the previous June. The Rhetoric course could then be made preparatory to the first Examination in Arts in the following June. The Mental Philosophy and Natural Philosophy of the Maynooth course, during the two subsequent years, could likewise be made preparatory to the Second University Examination and the Degree Examination; with this difference, however, that it would be necessary for the candidates to keep up their knowledge of Latin, and, to some extent, of English; and also of either Greek or French —a thing which every intelligent friend of the College would regard as most desirable.

As the due preparation of the students for these examinations would certainly need some additional teaching power, it was said that the Senate of the Royal University was disposed, at the time, to give three of its Fellowships to competent scholars, to be held on condition of lecturing the matriculated students of Maynooth College. In this way, no doubt, all the necessary assistance could be procured, without any financial loss to the College.

For some reasons, however, not clearly explained, the Bishops declined to accept the fellowships; and no further steps have since been taken to prepare the students for the Examinations at the Royal University. It is said the Trustees were afraid it would interfere with the discipline of the College, and that the pursuit of University honours and rewards might, to some extent, supplant the higher motives that ought to inspire ecclesiastical students in all their studies. Many people, however, regret that so favourable an opportunity was lost of giving the students that higher and wider classical and general culture which would be the result of careful preparation for the degrees of the Royal University. It is to be hoped that, when the Royal University itself shall have been placed on a more satisfactory footing, some scheme may yet be devised for enabling the students of Maynooth, like the students of other countries, to participate in University culture, and to take Degrees in Arts, before entering upon the study of Theology and Sacred Scripture.

V.—THE PROPAGANDA AND MAYNOOTH.

In April, 1885, a large number of Irish Bishops—about seventeen in all—were invited to go to Rome to confer with some of the Cardinals of the Propaganda regarding certain points of discipline affecting the Irish Church, which it was hoped at the time might afterwards be discussed in a Plenary Synod of the Irish Bishops.

HIS HOLINESS LEO XIII.

A summary of the subjects to be discussed in Rome was furnished to each of the Bishops. The very first heading on the *schema* contained a series of suggestions for the improvement of the studies and discipline of Maynooth College. After some discussion, before the full Conference, of the questions raised in the *schema*, it was found advisable to appoint a small Committee to enter into further details, and bring up a report of their recommendations to the general body. This Committee consisted of Cardinal Angelo Jacobini, an eminent canonist, since dead, with the Secretary of the Propaganda, Most Rev. Domenico Jacobini, and three of the Bishops, who had been Professors of Maynooth—the present Cardinal Logue, then Bishop of Raphoe; Dr. Carr, then Bishop of Galway; and Dr. Healy, Coadjutor Bishop of Clonfert.

With regard to the studies of the College, the principal points proposed by the Cardinals were as follows:—

I. That the study of Mental Philosophy should be extended at least to two years; that the Latin language was to be employed, both in the lectures and disputations; and that the subject should be so treated throughout as to make Philosophy preparatory to the study ot Theology. The very best men to be found in all Ireland were to be chosen as Professors, and they were to take 'the usual oath' on assuming office.

II. They were to treat of Logic, Metaphysics, Ethics, and the principles of the Natural Law in the School of Rational or Mental Philosophy; but the students were also to learn, in the School of Natural Philosophy, the principles of Mathematics and of the Physical Sciences, 'with a view especially to be enabled to detect the pernicious errors which, at the present day, are everywhere mixed up with these branches of knowledge.'

III. The class-books in all the classes were to be orthodox and solid in doctrine, and contain, at least, a compendium of all the matter to be treated in class, which the Professor was to explain and illustrate more at large.

IV. The Faculty of Theology was to include Dogmatic, Moral, and Pastoral Theology, with Biblical Exegesis, Ecclesiastical History, and the Institutes of Canon Law, which were likewise all to be taught in the Latin language.

As regards the discipline of the College, it was suggested—

I. That the whole house should be divided into four distinct sections, and that one experienced Dean should be placed over each section, of which, with the President, he was to have the exclusive charge.

II. Each section was also to have its own Spiritual Director, or Master of Piety, whose duty it would be to form the minds of the students to habits of piety and virtue by every means in his power; to act also as the ordinary confessor in that section of the College; and to discharge no other duty, except, if need be, to teach Pastoral Theology, for the study of which his spiritual instructions would be the best preparation.

III. Spiritual Retreats were to be held at fixed periods; a public religious instruction was to be given once a-week; and the students were to be constantly exhorted to practise frequent Confession and Communion. In these last points, of course, there was nothing new. Such had always been the practice of the College.

IV. The next suggestion shows how widely Roman notions, in some things, differ from ours. It was recommended to establish a villa, or country house, in which all the students were to be kept during the vacations; and, above all, they were not to be allowed to return to their homes during Christmas or Easter vacation—*nunquam vero permittatur ut in vacationibus natalitiis ac paschalibus domum revertantur.* If they cannot be kept in the College (or country house) during the summer vacation, then rules should be made to regulate their conduct at home. They were to be placed in a special manner under the vigilance and guidance of their Parish Priests, who were to testify, when the vacation was ended, concerning their conduct, their frequentation of the Sacraments, their attendance at all religious functions, and their observance of the laws regarding the clerical dress.

V. It was also suggested that the College might be declared to be a 'Collegium Pontificium,' subject, therefore, to the direction of the Propaganda; with the obligation on all the students of taking, at their ordination, the Propaganda oath, as it is called. The Bishops did not see their way to adopt this suggestion, especially in a country situated as Ireland is under the British Crown and Government.

VI. It was, moreover, suggested that all the other ecclesiastical seminaries in Ireland should, as far as possible, be required to conform themselves to the same principles as would be adopted for the government of Maynooth College.

There can be no doubt that these were all, in the abstract, or perhaps we ought to say, *per se loquendo*, excellent principles; but, in course of the discussion, both in Conference and Committee, it became clear that they could not be applied to Maynooth, without some modifications. And the main purpose of the Committee meetings was to determine how far it was desirable to have them modified.

The proposal, for instance, for having a country house for the vacation of all the students of Maynooth, was out of the question. For Maynooth itself is a country house; not a College in the heart of a great city, like Paris or Rome. But the suggestion to keep the students in the College at Christmas and Easter is an excellent one, although the regulations made from time to time to secure that most desirable object, especially during the Christmas vacation, are sometimes evaded. So, likewise, placing the students under the special supervision of the Parish Priest, during the Summer vacation, is another excellent suggestion; but it was already carried out in practice for some years before 1885; and a special ordinance had been made by the Trustees to that effect.

The suggestion of subdividing the College, at first into four, and afterwards into three sections or divisions, had also been carried out, and is still in force, with the very best results to the general discipline of the College. Want of space alone compels the Trustees to have only three, instead of four, Divisions; and, if opportunity offers, it is generally admitted that it would be desirable to have a fourth distinct Division for the Freshmen of the Junior Classes.

But, above all, the suggestion of having Spiritual Fathers for each Division was most valuable. It has been adopted in the College; and, although there are only two, instead of four, as was proposed in Rome, it has been found to work admirably in practice; and there can be no doubt that it has been productive of the very best results, both for the College, and for the spiritual interests of the Irish Church. The Vincentian Fathers were requested by the Trustees to send two of their number to discharge that most onerous and responsible duty in the College. The Rev. John Myers, C.M., and the Rev. Patrick Boyle, C.M., were chosen for the purpose; and they discharged their difficult and delicate duties to the entire satisfaction of the Bishops, of the students, and of their own colleagues. Afterwards, in 1889, Father Meagher, C.M., took the place of Father Boyle, who was placed over the Irish College, Paris; and later still, in 1892, Father Carpenter took the place of Father Meagher; but Father Myers still continues to hold office as senior *Pater Spiritualis*, to the great gratification of everyone connected with what is now the immense establishment of Maynooth.

The suggestions of the Propaganda as to the studies of Maynooth were also adopted, after considerable discussion, if not in form, at least in substance.

There was a paper published containing the principal heads[1] agreed upon in the Conference relative to the new scheme of studies to be adopted in Maynooth; and these suggestions have since been carried out, so far as was practicable, in the Studies of the College.

This scheme proposed to have two schools, or classes, of the Theological Students—one containing the Students of the First Year, who were to learn, under distinct Professors, the fundamental Theology, Dogmatic and Moral; the other, containing all the Students of the Second, Third, and Fourth Year's Divinity, was to have three Professors—two for Dogma, and one for Moral Theology, the latter being the Professor who had charge of the same subject in the junior class. It is obvious, however, that a class containing two hundred and fifty, or, it might be now, three hundred students, in the same hall, would be almost unmanageable; so it was found necessary, while adopting the principle of having different Professors for Dogma and Moral Theology, to divide the Divinity Students into two sections—one containing the First and Second Year's Divines; the other containing the men of the Third and Fourth Year. This arrangement also suited better the four Divinity Professors, because it enabled two of them to take charge of each section, and thus divide the work more fairly between them.

The Roman *schema*, moreover, required all the Theological Students to learn Canon Law for two years—a most necessary and excellent regulation. This has likewise been carried out; and an opportunity is now afforded to the students of attending for two years a course of lectures on Canon Law, delivered by the Prefect of the Dunboyne Establishment.

The Roman authorities furthermore required, as obligatory for all, a three-years' course of Philosophy—two of Mental, and one of Natural Philosophy, which in that scheme was to precede the study of Mental Philosophy. At the same time, however, they admitted that in minor points their scheme might be modified, according to the special needs of Maynooth—*opportune attemperanda sunt.* This is one of the points in which the scheme was modified to suit the needs of Maynooth College. A three years' course of Philosophy would be very severe on the students, and would render it very difficult for the Bishops, in some cases, to supply the wants of the mission. But the next best thing was done ; that is, it was arranged that the courses of Mental and Natural Philosophy should be read concurrently for two years, thus giving more time to the students to master each subject, and also better opportunity, both to the very good men and to the very weak men, to devote themselves to those studies of which the latter might be in greatest need, or for which the former might have a special aptitude. This regulation also was a very decided improvement on the old system.

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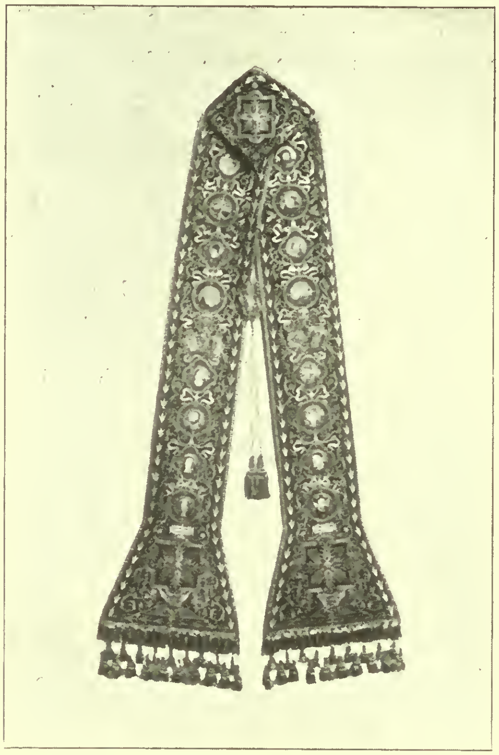
[1] 'Capita quoad studia in Collegio Maynoothiano quae in consultationibus Revmorum. Hiberniae Praesulum coram nonnullis Emis. Cardinalibus e S. C. de Propaganda Fide in Urbe habitis examinata et constituta sunt.'



STOLE,

Presented to the College by His Holiness Leo XIII.

There is another principle laid down in the first Roman *schema* which should never be forgotten by the rulers of all our ecclesiastical seminaries, and its wording is very emphatic.

'In scholis literariis seminariorum valeat instar principii inviolabilis, ut juvenes linguae Latinae et Graecae sedulam dent operam.' Latin and Greek should always hold the first place, whether they pay or not, in every ecclesiastical seminary in Ireland. But the carrying out of this 'inviolable principle' needs, in our opinion, as suggested above, the adoption of some system of special training for the Maynooth students destined to become Professors in the seminaries.

On the whole, there can be no doubt, that the Roman Conference brought about a useful reform, both in the studies and the discipline of Maynooth College.

VI.—THE GREAT FIRE OF 1878.

In 1878 a disastrous fire occurred in the College, which destroyed a considerable portion of the new quadrangle. Fortunately, no lives were lost; and the pecuniary loss of the College was covered by insurance, which afterwards enabled the Trustees to restore the building in the same style, and even in a more solid, and, in some respects, more artistic manner. The following paragraphs are extracted from a full account of the burning, which was given in *The Freeman's Journal* of November 2nd, 1878, and was afterwards transferred to the *Calendar* for 1879-80:—

'It was not many seconds after half-past eight o'clock had struck (on Friday, November 1st, 1878) when the first indications of the fire were observed. The morning was calm and cold, indeed there was a seasonable frostiness in the air; when, at the time indicated, a volume of smoke, not, however, unusually dense, and coming from a part of the building where a tall chimney stood, was observed by one of the students. But little heed was paid to it at first. It, however, soon increased in size, and in a short time became of such large proportions that it caused an alarm of "Fire" to spread quickly throughout the College. That there was no time for delay, was very soon apparent, for with alarming force a huge flame sprung upright into the midst of the sullen smoke, and with a fearful rapidity this flame grew in strength and dimensions. In a period that I might liken to the conventional "twinkling of an eye," the fire assumed a most threatening aspect, and it required no skilled firemen to see that already the devouring element had well begun its terrible work of destruction.

'It was in the western section of the new buildings that these early indications of the impending disaster were first seen. This portion of the College is known as St. Mary's, and it was at a point adjoining the Senior Oratory and Reading-room, and not far from the magnificent Library of the establishment, that the fire commenced. The exact spot from which the flames arose was the point amid the woodwork of the roof where it is traversed by the flue connected with the heating apparatus of the section of the western wing nearest to the Oratory, or Prayer Hall, of the Senior Division of the College, a splendid pile of stone buildings, four storeys high.

'The news of the fire was now quickly forwarded to Dublin, not by the Maynooth telegraphic machine, which had got out of order just when most wanted, but by the Celbridge instrument. The permission of the Chief Magistrate was at once asked for the firemen to proceed outside the Municipal boundary, and that permission was readily given. Forthwith Lieutenant Byrne (Captain Ingram being ill), with a body of ten men, a hose carriage, and the steam-engine, set out for the Broadstone Terminus, whence the corps was to proceed by special train to Maynooth.

'Meanwhile all efforts were being made at the College to check the flames and to save property. The College lines of hose were pulled out, and the hand-engine of His Grace the Duke of Leinster was brought upon the scene. Of buckets there were scores, and volunteers turned up in hundreds. The students themselves shirked no work, no matter how laborious, whilst the workmen of the College strained every nerve to subdue the conflagration. So rapid was the progress of the fire, that some of the students were all but trapped in their sleeping apartments, and a few of them were removed, faint and weak, half suffocated and greatly frightened. From the bedroom windows came pell-mell the beds and clothes, the books and pictures of the students. The second and third floors were soon attacked, and then, with an awful crash, in came the roof. To save this section of the building was now a forlorn hope, and so the volunteers, as best they could—and what they lacked in experience they certainly made up for by the earnestness and heartiness of their endeavours—bent their attention upon cutting off the fire from the library and from the other half of the western wing, for even now one half of the fine building was reduced to a huge mass of ruin.

'With such fearful rapidity did the flames move along the corridors of the edifice, that a few of the students had, as I have said, marvellous escapes. Indeed, one young fellow was so overcome by the suffocating and blinding smoke, which rushed everywhere through the building, that he became insensible, and his fellow-students were obliged to remove him in their arms from a position of most imminent peril. Another had his soutane thickly besmeared with liquid lead which fell from the burning roof like so much water; whilst another only made good his escape after a most perilous passage along the roof-top of the burning range.

'Now, however, the Fire Brigade from Dublin arrived upon the scene, when the fire had pretty well run its course, and the men at once joined the hard-worked band of local volunteers in their laudable efforts to save the Library and the remaining portion of the western wing. Every volume was removed to a place of safety, and it is to be recorded, to the everlasting credit of the students, that even if the Library had been fired, not a page of a single book would have been injured with a spark. The fire-engine worked most satisfactorily, and with a brace of hose-lines the firemen soon became masters of the situation. The connection of the Oratory and reading room with the Library was most effectively severed; and it was not until this was accomplished that it could be said the Library was really safe. The fire was equally well checked at the other point, and whilst this was secured by sheer dint of hard work, it was found that all efforts to save the building in which the fire originated were utterly and completely futile. The work of destruction was more than three-parts done when the fire-engine began to shoot up a copious supply of water on the flaming ruin.'

Fortunately the new Library, though adjoining the premises in flames, was saved through the labours of the Fire Brigade; not a single book was burned, although they were somewhat roughly handled in hurrying them off from the danger to which they were exposed.

The Visitors at a special meeting held in the College, on the 4th of November, passed several resolutions in which they conveyed 'their special thanks' to the Lord Mayor and Corporation of Dublin, for so promptly sending down the Fire Brigade, as well as to Inspector Byrne, and Captain Ingram, who, though still unwell, came down to the College, for their zealous exertions in directing the operations of the men, and saving the other buildings. The special thanks of the Visitors were also tendered to the Chairman and Officials of the Midland Great Western Railway; to the officers and men of the Constabulary in Maynooth, and its neighbourhood; to His Grace, the Duke of Leinster, and to the Rector of Clongowes College, 'for the true Irish hospitality, with which, on the first news of the disaster, they proffered their residences for the accommodation of the Students;' and also to the Superiors, Students, and Employes of the College itself, for their unremitting exertions to save the *Alma Mater* of the Irish Priesthood from utter destruction.[1]

The two wings partially destroyed were each insured for £5,000; so that the Trustees were enabled to spend £10,000 on the restoration of the buildings destroyed by the flames. The work was done so well that no eye can now discern what parts of the buildings were destroyed by the fire. The students, also, were, at least partially, compensated by the Trustees for the losses which, in several cases, they suffered by the burning of their books, clothing, and furniture. It was deemed most providential, indeed almost miraculous, that no lives were lost; although, in some cases, there were very narrow escapes from the most terrible of all deaths.

VII.—ROYAL VISITORS.

His Royal Highness the Prince of Wales paid more than one visit to Maynooth; and the Duke of Edinburgh also honoured the College with a visit in 1867. The first visit of the Prince of Wales was of a rather private character; but on the 22nd April, 1868, the Prince came to the College attended by the Lord Lieutenant, the Earl of Mayo, the Duke of Leinster, the Marquis of Kildare, and several other noblemen and gentlemen. The railway station, the town, and the College were gaily decorated for the occasion, and his Royal Highness was everywhere received with the greatest enthusiasm.

Dr. Russell, the President of the College, attended by the entire academic staff, received their Royal Visitor at the front gate of the College, and there presented him with an address of welcome; and we are told that the students enthusiastically cheered the Prince, who repeatedly bowed his acknowledgments.

The address acknowledged, in the most respectful language, the honour which his Royal Highness had done the College by his visit on that, as well as on a former occasion, when the students were all at home on vacation, and the collegiate body was unable to offer their respectful homage to the Prince, which they warmly tendered on the present occasion. His Royal Highness appeared much gratified with the cordial and respectful welcome which he received. The officials of the College, and the Senior Student of each class, were then presented to the Prince, who subsequently inspected the principal buildings of the College, and, at his departure, expressed the gratification which he derived from his visit.

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[1] See *Calendar*, 1877-78, p. 137.

Her Imperial Majesty the Empress of Austria, who came over to Ireland in 1879, and again in 1880, to enjoy the matchless hunting to be had in the plains of Meath and Kildare, paid, on both occasions, more than one visit to Maynooth College, which we feel proud to be able to record in our annals.

ST. GEORGE AND THE DRAGON,
Presented by H. I. M. the Empress of Austria.

The first visit was a purely accidental one. The workmen engaged in restoring the buildings had opened a passage from the high road, through the College wall, and across the Long Meadow on the north side of the College grounds. A stag, hard pressed by the dogs, dashed in through this passage, and took refuge in the shrubbery, in front of the College. Horses and hunters followed close in pursuit; and amongst the foremost in the keen chase was the Imperial huntress, who was in at the capture of the stag, in the very groves of Academus. When the Royal Lady dismounted, the Vice-President hastened up to pay his respects; and asked Her Majesty to take some refreshment, which she graciously condescended to do, wrapping herself up, meanwhile, in Dr. Walsh's academic toga, which he gallantly tendered to the Empress—a courteous act, which was afterwards rewarded with the gift of a beautiful diamond ring.

On that occasion, Her Majesty promised to pay a longer visit another time; and, of course, she did not fail to keep her promise. The following account of this second visit is taken from the College *Calendar*.[1]

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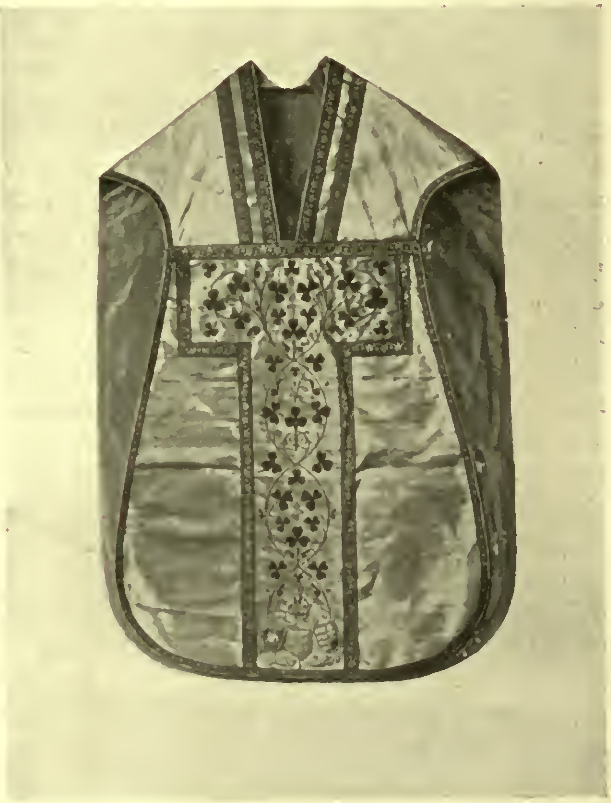
[1] See *Calendar* for 1879-89.

‘ VISIT OF THE EMPRESS OF AUSTRIA TO MAYNOOTH COLLEGE.

‘There was on yesterday no more ostentation in the Junior Chapel of Maynooth College than there is upon any Sunday of the year, and yet within its altar-rails Her Imperial Majesty the Empress of Austria occupied a place.

‘When, a few days ago, Her Majesty was brought within the College gates in pursuit of a panting stag, the Rev. Vice-President offered to Her Majesty such hospitality as could be furnished in a few seconds; and he tendered, informally, perhaps, but heartily, an invitation to come another time, when suitable preparations might be made for the welcoming of so illustrious a lady. The Empress graciously acceded to that request, and yesterday was the other time she selected for her visit.

‘Her Majesty came again, however, as she had come at first—with scarcely a note of warning. It was her wish that there should be no departure from the customary routine and ways of the College, and she desired that her attendance at Mass should be marked by a perfect quiet, and a lack of display of any kind whatever. It was Her Majesty's command that the celebration should take place in the Junior Chapel, for it is smaller and more simple in its internal decoration than the other temple of prayer beneath the College roof.


CHASUBLE,
Presented by H. I. M. the Empress of Austria.

‘Outside the boundary wall of the grand old pile, the expected visit of the Empress was completely unknown. Five minutes before eleven o'clock, when the parish church bell commenced to call to prayers the villagers of Maynooth, such simple preparations as could alone be ventured on, without running counter to the expressed wishes of the illustrious stranger, were begun, and were soon completed. A carpet was laid at the chapel door, whereon the Imperial visitor was to alight, and a *prie-dieu* and a chair were placed within the altar-rails, not far from the altar steps.

‘The Empress had brought with her from Vienna an altar of great beauty and value, which was set up in a room at Summerhill for her use. But she desired to assist at the holy Sacrifice of the Mass among the young students of an Institution that has written an honoured history upon the broad record pages of the Catholic world—an Institution that has sent from its cloisters hundreds of distinguished soldiers into every quarter of the globe, there to wage, against the infidel and sinner, the holy war begun in the study halls of the College at Maynooth.

'The Empress drove over from her hunting seat at Summerhill in her brougham and pair, accompanied by some members of her suite, including the Countess Festitics von Tolna, His Highness Prince Lichtenstein, and Captain Midleton. At the entrance gate the Imperial party was received by the Most Rev. Dr. M'Cabe, Bishop of Gadara and Vicar-Capitular of Dublin (who in the morning had ordained four students in the College); Very Rev. William J. Walsh, D.D., Vice-President; and the remainder of the College Staff. The Empress was at once conducted to her place in the chapel, and Mass was begun, the venerable Dr. Murray, Professor of Theology, officiating. After Mass, Benediction was given by the Bishop of Gadara; and then Her Majesty, under the escort of the Vice-President, proceeded on a tour through the College.

'After leaving the chapel, the Empress was conducted through the Square in the direction of the New Buildings, and through the Cloister, at the entrance to which—immediately under the President's quarters—a large crowd of students had assembled, and, as Her Majesty, with a queenly bearing, drew past, three hearty ringing cheers were accorded her. She bowed most graciously. After inspecting the Refectory, the Empress proceeded to the kitchen, where she made a most searching examination of the gas apparatus for cooking, and before withdrawing, she remarked to her reverend escort that in no Institution she had ever visited were the kitchen arrangements so perfect. Then the Library, still a mass of confusion after the terrible conflagration of November 1st, was examined. The Reverend Librarian apologized to Her Majesty for the disorder of the splendid hall, explaining that the books had all been hastily removed by the students upon the occasion of the fire, when the flames threatened that portion of the buildings—and certainly the forty thousand volumes did present unmistakable tokens of rough treatment. The scene of the disaster was next visited; and here Her Majesty appeared greatly interested, putting quite a number of questions to the Vice-President concerning the burning, and expressing a hope that the destroyed buildings would soon be restored. The Empress then walked out into the spacious recreation grounds of the College, returning by the New Chapel, where she expressed her admiration of the beautiful western window, one of the finest of its class in the world.'

In February, 1880, the Empress again visited the College, and assisted at Mass in the Junior Chapel, with the most edifying devotion. Her Majesty on this occasion, as well as on her previous visits, showed the greatest interest in the College and everything connected with it. She brought with her from her Austrian capital, as a souvenir of her visit to Maynooth, the very beautiful silver statue, which is shown on page 536. It is a magnificent statue of solid silver representing the conflict of St. George and the dragon, and weighing four hundred and sixty ounces. The figure of the rider is exquisitely wrought, holding a drawn sword in act to strike; beneath the writhing dragon, with open jaws and scaly folds, is vividly reproduced. The horse itself is an admirable work of art. It seems as if it were leaping lightly from the pedestal over the prostrate form of the writhing monster. It is moulded with the greatest care, and in perfect proportion, with that attention to minute detail which bespeaks the genuine artist, even to the swelling veins of the muscular fore-arm, and the rounded tendons of the clean flat legs. The whole figure is three feet high, and is mounted on an ebony pedestal curiously inlaid with silver.

After her return to Vienna Her Majesty sent another very beautiful and costly present to the College—a suit of vestments, most tastefully wrought of the richest cloth of gold. The embroidery—all but exclusively of shamrocks, worked in green silk—is of the chastest description. The fringes are of gold lace, through which again tiny shamrocks, to be counted by hundreds, are deftly interwoven. In the front of the chasuble, beneath the cross, stand three shields, bearing the arms of Austria, Bavaria, and Lorraine, richly wrought in appropriate heraldic colours, and surmounted by the Imperial crown in gold. Within, on the satin lining of the chasuble, are embroidered, in green and gold, the name of the Imperial donor, and the date of the visit so graciously commemorated—'Elizabeth, 1880.'

HIS EMINENCE CARDINAL M'CABE.

From a Painting at Maynooth.

This precious gift will long be treasured in Maynooth as a memorial of the piety and generosity of its Imperial visitor.

In June, of the same year (1879) another distinguished visitor appeared in Maynooth, to the great delight of the entire community. The Most Rev. Dr. M'Cabe had been appointed Archbishop of Dublin in that year; and now paid his first official visit to the College. It was a specially interesting occasion, because his Grace Dr. M'Cabe was the first ruler of the archdiocese of Dublin, who had been educated in Maynooth. Dr. Troy, Dr. Murray, and Cardinal Cullen were, no doubt, all closely connected with the College; not merely as Trustees, but as founders, friends, or benefactors. Yet, it was something greater still that Maynooth could now point to one of her own sons in the Archiepiscopal See of St. Laurence O'Toole; and she very naturally gave a warm welcome to a child who had done her so much honour, and loved her so well.

In June, 1882, His Grace Dr. M'Cabe was elevated to the Roman Purple—the first Maynooth man who reached that eminent dignity. On the 25th of June he again visited the College in his new capacity as Cardinal of the Holy Roman Church. Once more the whole College was *en fete*, for even the youngest student felt that the honour paid to the Cardinal was an honour done to Maynooth.

VIII.—THE IRISH ECCLESIASTICAL RECORD.

In the year 1880, the *Irish Ecclesiastical Record*, which for some years had ceased to appear, was, at the suggestion of Dr. Walsh, then Vice-President, revived and placed under the editorial supervision of Dr. Carr, Professor of Theology in the College. It was, at the same time, resolved that the periodical should thenceforward be edited from Maynooth; and should be conducted in such a way as to prove useful and interesting to all English-speaking ecclesiastics. The present editor of the *Record*, the Rev. J. F. Hogan, of Maynooth College, has at our request, given a very interesting sketch of the history of the *Record* itself, and also of the editors who have been responsible for its management from its first appearance to the present time. It is remarkable that all its past editors have, without exception, become Bishops or Archbishops, and one has been even raised to the dignity of a Prince of the Church. What Providence may have in store for the present editor, we, of course, cannot say; but, judging from the way that the *Record* has been managed since Father Hogan has become its editor, we think it may be fairly said that it has never been edited by more zealous and capable hands than it is at the present time.

'As the *Irish Ecclesiastical Record* has now for many years been edited from Maynooth College, a short account of the origin and history of the professional periodical of the Irish clergy will find a natural place in these pages. At the time the *Record* was founded, Catholic scholars were particularly active and energetic all over Europe, and were making their influence felt in quarters which seemed hitherto almost inaccessible to the light of Catholic truth. In Ireland, likewise, indications of intellectual revival were witnessed on all sides. The Catholic University had already stirred up many latent forces, and given a fresh impetus to studies and inquiries of the most varied character. The clergy had a full share in this general awakening; and the want of a periodical in which the results of their activity might be collected and communicated, was deeply felt. *The Dublin Review*, which had hitherto been the only periodical organ of Catholic thought in these countries, was still ably edited by Mr. Cashel Hoey, under the supervision of Dr. Ward ; but, besides being published in London, and not of easy access to the Irish clergy, it was a quarterly review, and addressed itself mainly to the English public ; and now that communication had become more rapid, and education more general, the quarterlies were everywhere being either supplemented or supplanted by organs more suited to the wants of the times.

In 1864, Dr. Cullen had been Archbishop of Dublin for upwards of ten years, and had fostered and encouraged every undertaking for the promotion of learning and literature amongst the clergy as well as amongst the laity. He now realized what services a monthly periodical might be able to render, not only to Catholic literature in general, but particularly to the cause of Catholic education and Catholic unity, by keeping before the clergy the sound principles by which they and their flocks should be guided in seeking for the redress of their grievances, and urging them to rally, with more devotion than ever, around the centre of unity—the venerable Mother Church of Rome and its glorious Pontiff—then being harassed and circumvented by enemies of the most unscrupulous character. Indeed, one of the most pressing needs the Archbishop felt was that of some medium through which Roman documents, instructions, decisions, Encyclical letters, Papal allocations and pronouncements, might be communicated to the clergy, and through them, as far as needs be, to the faithful. To satisfy such various wants, Dr. Cullen founded the *Record*, in the year 1864 ; and never ceased to take the most lively interest in its fortunes until it was definitely established. Many of the articles that appeared in its early numbers were written at his special request, and the proofs were corrected with his own hand. He was relieved, however, of all anxiety as to its direction when he entrusted the management and editorship of it to two men who fully shared his own views on all matters of ecclesiastical policy and government. These were the Rev. George Conroy, D.D., then Professor in All Hallows College ; and the Rev. Patrick Francis Moran, D.D., Vice-Rector of the Irish College, Rome.

Dr. Conroy, who thus became the first Editor of the *Record*, was born at Dundalk in the year 1833. He belonged to an old and respectable family that had already given several of its members to the Church, and, after having received a good primary education, was sent for his classical studies to the Diocesan College at Armagh, in the year 1842. Here his talents and ability were soon brought under the notice of Dr. Cullen, who was then Archbishop of Armagh, and who resolved to send the cleverest of his students to the Propaganda College in Rome, in which he predicted for him a successful course of studies. The Archbishop was not disappointed. Dr. Conroy's academic course in Rome was not only successful, but brilliant. In a college in which nearly all the nations of the world are represented he held a leading place and won the highest distinctions. Having obtained his degrees in philosophy and theology, he returned to Ireland in rather delicate health, in the year 1857, and entered the Missionary College of All Hallows as Dean and Professor. In 1866 he became Secretary to the Archbishop, and took up his residence with Dr. Cullen, at Eccles Street.

The first number of the *Record* appeared in the month of March in the year 1864; and the programme of the new periodical is clearly explained in its first article, written, as we are informed, by Dr. Conroy himself. The *Record* was, in the first place, to be a link between Ireland and Rome. It would likewise serve to connect the clergy of Ireland with their foreign brethren, and not only enable Irish priests to know what is being done abroad in theology, in history, in the philosophical and natural sciences, and in the actual life and warfare of the Church, but, at the same time, bring under the notice of foreigners the doings and achievements of the ever-interesting and ancient Church of Ireland. And, finally, it was to be a bond of union and a link of direct communication between the priests of Ireland themselves.

In carrying out this programme, Dr. Conroy was ably assisted by a 'society of clergymen,' formed in Dublin, and extending over the country; but his chief co-operator was the Rev. Patrick Francis Moran, D.D., who soon returned from Rome, and took up his residence at Eccles-street, as assistant secretary to his relative, Cardinal Cullen, and joint editor of the *Record* with Dr. Conroy.

Good work was done for ecclesiastical literature of every kind, and especially for Irish history and archæology, during these early years. Although the older generation of writers in Maynooth in these days—Drs. Russell, Murray, Crolly, &c.—devoted whatever time they could spare from their ordinary duties in the College, and from the more important works on which they were engaged, to *The Dublin Review*, to which they had long been frequent contributors, the younger professors made valuable contributions to the new periodical. It was in its pages that the different chapters of Dr. Molloy's valuable work, *Geology and Revelation*, with which our readers are familiar, first appeared. Papers on many other subjects were likewise contributed to the first series of the *Record* by the author of that excellent volume, and almost invariably at the special request of Cardinal Cullen.

In the year 1871 the responsible editors and managers of the *Record* were both promoted to the episcopacy, Dr. Conroy to the see of Ardagh, and Dr. Moran to be Coadjutor to the Bishop of Ossory. Dr. Conroy, never very robust in health, now required all his strength for the work of his diocese, and his direct connection with the periodical came to an end. His subsequent career is sufficiently well known; how he was called to Rome in 1877, and appointed by Pope Pius IX. Delegate Apostolic to the Dominion of Canada and the Island of Newfoundland, with plenary jurisdiction to settle all cases of difficulty or dispute that might have arisen in these vast territories;[1] how, owing to his success in Canada he was entrusted with a mission of similar delicacy and importance to the United States; and how, after a long and tedious journey from California to Newfoundland, worn out with fatigue from such incessant toil, his weak frame succumbed and death overtook him on the 4th of August, 1878.

Dr. Moran, however, was not deterred by his episcopal functions from retaining the editorship of the *Record*, and although he lived in Kilkenny, he managed, through the assistance of Dr. Verdon, to keep it in life and vigour. Dr. Moran was born at Leighlinbridge, county Carlow, on the 16th of September, 1830. At an early age he accompanied his uncle, Dr. Cullen, to Rome, and in due course entered the Irish College as an ecclesiastical student, and attended the philosophical courses of the Jesuit Fathers at the great Roman College. When the Roman College was closed, owing to the frequent attacks of the mob, during the troubles that followed the Revolution of 1848, Dr. Moran was sent for his theological education to the Urban College of the Propaganda, where he became highly distinguished, carrying off two gold medals and taking his degrees with brilliant success. For several years he acted as Vice-Rector of the Irish College under Dr. Kirby; and during a good part of the time was employed as Professor of

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[1] 'Occasional Sermons, Addresses, and Essays,' by the Right Rev. Dr. Conroy, with Memoir of the Author by the Most Rev. Dr. Hoare, p. 7.

Hebrew in the Propaganda College. While in Rome he made a careful study of the Irish historical records—both religious and political—stored away in the Archives of the Vatican and in the houses of the Franciscans, the Carmelites, the Dominicans, and other religious orders. As a result of his labours Irish historical literature has been enriched by several volumes from his pen, which prove how unwearied were his researches and how extensive his discoveries among the hidden and almost forgotten treasures of Irish history. Returning to Ireland, in 1866, he became Assistant-Secretary to his uncle, Cardinal Cullen, Professor of Hebrew and Scripture, in Holy Cross College, Clonliffe, and joint Editor of the *Record*, with Dr. Conroy.

In the year 1871 he was raised to the episcopate as Coadjutor to the Bishop of Ossory, and on the 18th of August, 1872, on the death of Dr. Walsh, he was installed, at Kilkenny, as Bishop of the diocese. In 1884, he was still further promoted to the archbishopric of Sydney, in Australia, and in the following year he was called to Rome, and raised to the Cardinalate.

During the time that he spent in Kilkenny, in addition to his other literary labours, Dr. Moran was a constant contributor to the *Record;* but, living so far from Dublin, he found it difficult to attend personally to the practical work of editing the periodical himself. For a short time this work devolved, to some extent, on Monsignor Verdon, and subsequently on the Rev. P. J. Tynan, D.D. ; but being now the only secretary employed by the Archbishop of Dublin, and having, moreover, to teach Theology at Clonliffe, Dr. Tynan found it impossible to devote to the *Record* the time and care which it demanded. Besides, the publishers were not quite satisfactory, and the undertaking was not then, at all events, successful, from a commercial point of view. Thus, in the beginning of the year 1876, the *Record* was handed over, in a moribund condition, to Dr. Walsh, then Professor of Theology at Maynooth. Dr. Walsh had always felt convinced that the only chance of permanence and success for the *Record* was to have it issued from the College ; and although his other occupations, and the difficulties usually arising from vested interests and the rights of the publishers, who were to a great extent responsible for the failure of the periodical, did not allow him to take up the editorship definitely, yet, in order to complete the twelfth volume, he took charge of it for the months that remained up to the end of the year 1876. The periodical was then allowed to lapse, and for three years it disappeared from existence altogether. The publisher of the *first series* was Mr. John F. Fowler, of 3, Crow-street ; in 1869 it was transferred to Mr. William B. Kelly, of 8, Grafton-street, who brought out the *second series*. The *third series* was, fortunately, entrusted to a firm that was both well established in the printing business, and in a position to meet the wishes of the promoters of the *Record* in every respect.

Dr. Walsh, in the meantime, was only waiting for a favourable opportunity to revive the periodical, to put it on a more solid basis, and to secure, as a condition of its revival, that it should henceforth be edited and issued from Maynooth. This opportunity arose in 1880, when Dr. Carr was persuaded to undertake the editorship. With the consent of Dr. Moran, then Bishop of Ossory, and the warm approval of Dr. M'Cabe, Archbishop of Dublin, Dr. Walsh once more opened negotiations, with a view to its revival. Messrs. Browne & Nolan, of Nassau-street, were induced to undertake the printing and publishing, and, moreover, to allocate a yearly sum of money for the expenses of the Editor and remuneration of the contributors.

It will thus be seen that the permanent connection of the *Record* with Maynooth, and, as a result, its present wide circulation and success, are due to the former Professor and

President of Maynooth, now Archbishop of Dublin. It is not necessary to repeat here the details of his Grace's life, which are given in another part of this volume. It is enough to say that he has ever taken the warmest interest in the welfare of the *Record* since its revival; that he wrote to every bishop in the country, when he was still Vice-President of Maynooth, asking for their lordships' approval and support for the new Editor, Dr. Carr; that he has been a constant contributor to its pages ever since; and that, in the midst of his many cares, the Editor never appeals to him for advice, or guidance, or assistance, without receiving a prompt and cordial response.

Dr. Carr, the first Editor of the *third series*, was a native of the diocese of Tuam, and was born in the parish of Moylough, near the little town of Mount-Bellew, in the county Galway, in the year 1840. He received his classical education at St. Jarlath's College, Tuam, and entered Maynooth on the 29th of August, 1856. After a highly distinguished course in the ordinary classes and on the Dunboyne Establishment, he was ordained a priest in 1866, and served for a time on the mission in his native diocese, in the parish of Westport. In 1874 he competed for the Chair of Theology in Maynooth, that was made vacant by Dr. Molloy's departure to the Catholic University; and after an able concursus, was appointed to the Professorship. In the year 1880, he was promoted to the Vice-Presidency of the College, and in 1883 he was raised to the Episcopate, as Bishop of Galway and Kilmacduagh, and Apostolic Administrator of Kilfenora. Four years later he was still further promoted to the important archbishopric of Melbourne, in Australia, where his great administrative ability, his placid disposition, and wise and benignant rule, have endeared him to all classes of Australians. Under his Editorship the *Record* was solidly established. In his introductory article in the first number, he explained the purposes of the fresh enterprise, following, for the most part, the lines originally laid down by Dr. Conroy. Dr. Carr, however, introduced into the periodical, a new feature which has given much satisfaction to its readers, and has contributed in a very large measure to relieve successive Editors of a peculiar kind of responsibility attaching to the subjects treated in its pages, and the manner in which they are discussed. He thus explains the nature and the object of this new departure:—

'The difficulty of the Editor's task will be considerably diminished by adhering to the usage, now so commonly observed in periodical literature, of having the name, or at least the initials, of each writer attached to his contribution. Thus the duty, and consequently the responsibility of the Editor, are practically limited to securing the co-operation of competent writers, and indicating, as far as may be necessary, the range of subjects which he may deem suitable for exposition or discussion.'

On the departure of Dr. Carr from the College, in 1883, the Editorship of the *Record* was entrusted to Dr. Healy, then Prefect of the Dunboyne Establishment. Dr. Healy was born at the picturesque little village of Ballinafad, on the shores of Lough Arrow, in the county Sligo, on the 14th November, 1841. His early youth was spent in the midst of the most striking and historic scenes. Not far from the home of his boyhood was Boyle, with its ruined abbey, where the chant of the Sons of St. Bernard had been heard for centuries. To the north and a little to the west was Ballymote, with its ancient castle, and the shattered walls of its far-famed Franciscan Monastery. Nearer still, shut off in some walled domain, or in close proximity to some modern mansion, were many sacred remnants of the religious houses of olden times. The three lakes of the immediate neighbourhood—Lough Arrow, Lough Key, and Lough Gara—are studded with islands and fringed with woods. Above them rise the historic ranges of the Curlew mountains, between whose narrow passes some of Ireland's greatest battles were fought. From the midst of these hallowed scenes, Dr. Healy passed forth, about forty years ago, to a classical school in Sligo, then to the College of the Immaculate Conception at Athlone, from which he was sent to Maynooth, where he entered for Rhetoric on the 26th of August, 1860. Dr. Healy at once took a leading place in his classes, and maintained it all through, until his ordination in 1867, when he was required to teach Classics in the diocesan Seminary, at Summerhill, Athlone. From Summerhill, he was afterwards transferred—first, to Ballygar, in the county Galway, and then to the curacy of Grange, in the county Sligo. In the year 1879, he simultaneously stood a double concursus in Maynooth College for the vacant Chairs of Theology and Rhetoric; and so impressed were the Bishops and Professors with the ability and proficiency he displayed in both subjects, that he was appointed to the two vacant Chairs and allowed by the Bishops to take his choice—a rare, or rather an unique compliment paid to a successful competitor on such an occasion. Dr. Healy took as his choice the Chair of Theology, and in the year 1883 he was appointed Prefect of the Dunboyne Establishment in succession to Dr. Murray. In the following year he was raised to the Episcopate as Coadjutor-Bishop of Clonfert.

During the short time that he edited the *Record* he infused into it a spirit that made it extremely popular. But perhaps the most important feature of the periodical under his management was a controversy which arose between the Editor and the illustrious Cardinal Newman as to the extent of the inspiration of Holy Scripture. Although the Cardinal, at the time, little relished the Editor's criticism, he showed the nobility of his nature by sending a splendid copy of the *Caeremoniale Episcoporum*, with a very graceful letter, to Dr. Healy, when the latter was about to be consecrated Bishop. The opinion then firmly embraced and defended by the learned Editor has since been thoroughly vindicated and confirmed by His Holiness Pope Leo XIII. in his recent Encyclical on 'The Study of Sacred Scripture.' We are glad to say that Dr. Healy's connection with the *Record* did not end with his elevation to the Episcopal Bench, and ever since his valuable papers have always been welcomed with equal satisfaction by Editors and readers.

On Dr. Healy's promotion, in 1884, the *Record* once more changed hands, and was this time confided to the charge of Dr. Browne, at present Bishop of Cloyne, then Vice-President and subsequently President of the College. It is sufficient to say here that everything to which Dr. Browne put his hand, during the time he held office in Maynooth, prospered and improved. The new College Chapel, the '*Aula Maxima*,' the grounds, the corridors, the class halls, the students' dress, the burses, the studies in every department, sacred music, everything felt the influence of his intelligent administrative capacity and taste. The *Record* was not an exception A short time after he became Editor a wish was eagerly expressed that the periodical might be enlarged, and made more accessible to those who could spare a little time from their missionary labours for literary pursuits. The Editor readily undertook to bring about, if possible, the desired improvement, and entered into negotiations for the purpose, without delay, with the publishers. Too much credit cannot be given to Messrs. Browne & Nolan for the manner in which they received the proposal; for they took upon themselves not only the trouble and expense of enlarging the *Record* from sixty-four to ninety-six pages, but also materially increased the allowance hitherto allotted for the remuneration of the contributors.

For ten years Dr. Browne maintained the *Record* in a very successful series, and on his elevation to the Episcopate the periodical was entrusted to its present Editor, the Rev. J. F. Hogan, Professor of Modern Languages and Literature in Maynooth College.

Father Hogan, who had been a constant contributor to the *Record* under three previous editors, is a native of the diocese of Killaloe, and was born at Coolreagh, in the parish of Kilnoe, county Clare, on the 2nd of August, 1858. At an early age he was sent as a pupil to the diocesan College, Ennis, which was then conducted by two distinguished sons of Maynooth, Dr. M'Redmond, the present Bishop of Killaloe, and his life-long friend, the late amiable Dr. Egan, Bishop of Waterford. In 1876, Father Hogan left Ennis and proceeded to Paris for his philosophical and theological studies, at the famous College of St. Sulpice. In 1882 he was ordained a priest, and on his return to Ireland he served for some time on the mission in his native diocese, in the parish of Birr, King's Co. On the death of Dr. O'Rourke, who had been for many years Professor of English Rhetoric and French in Maynooth College, a new Chair of Modern Languages was established, and to this Chair Father Hogan was appointed by the Bishops in 1886. Last year he was appointed by his Grace the Archbishop of Dublin, Dr. Browne's successor as Editor of the *Record*. In this position he will do all in his power to maintain the best traditions of the periodical and to keep it ever faithful to its motto :—' *Ut Christiani ita et Romani sitis.*'

IX.—MUSICAL CELEBRATIONS IN MAYNOOTH.

On the 1st of June, 1892, an interesting meeting of the Dublin Diocesan Society of St. Cecilia was held in Maynooth. A full account of this very interesting gathering, taken from the *Lyra Ecclesiastica*, will be found in the *Calendar* for 1892-93.

The Rev. H. Bewerunge, Professor of the 'Organ and Gregorian Chant' in the College, and editor of the *Lyra Ecclesiastica*, took a leading part in the day's proceedings. Professor Bewerunge, a priest of the diocese of Cologne, is, as might be expected, a master in his own department, and has already done much to promote the successful study of Gregorian music in the College. To be present at High Mass in the new College Church, when the Rev. Professor presides at the organ, and conducts the choir, trained by himself, is a treat which no one who loves the genuine music of the Church will be ever likely to forget.

In the unavoidable absence of the Archbishop of Dublin, Dr. Donnelly, Bishop of Canea, presided at the meeting of the Society, and delivered a most interesting address. He alluded to the eloquent and touching sermon delivered by Professor Clancy (now Bishop of Elphin) in the College Chapel, to which they had all listened with so much pleasure. But he was glad that, as President of the Society, he himself had an opportunity of addressing the students of Maynooth, and of seeking to interest them in the work of the Society. Without their help hereafter little permanent good could be accomplished. The work must be begun in the seminary, and be afterwards carried out in the churches of the country. The main purpose of the Society was to promote the cultivation of 'the true liturgical music' of the Church, and to carry out that work 'in absolute obedience to the laws of the Church.' The Most Rev. Prelate truly said that 'the musical training of ecclesiastical students is a most important part of their College course;' and, although some persons—even men, some of whom reached the highest offices in the Church—were wholly unable to appreciate 'the concord of sweet sounds,' they were not on that account to undervalue the knowledge and practice of the laws of divine harmony. The lecture was most instructive and interesting; and the *reunion* was one truly worthy of being recorded in the Annals of the College.

Dr. Browne, the President, in a very neat address, at the beginning of the proceedings, gave a hearty welcome, in the name of the entire College, to all the members of the Society, to whom he afterwards extended a genial and bountiful hospitality.

On the 18th of May, last year (1894) a tercentenary celebration, in honour of Palestrina, was held in the College. It is certain that in the olden times such a date would have passed by wholly unnoticed. But now, the great master of ecclesiastical music is as highly venerated in Maynooth as in any other part of the Christian Church. The celebration was a most interesting one; and attracted a great crowd of distinguished visitors. There was High Mass, Palestrina's 'celebrated six-part composition,' conducted by Professor Bewerunge, with the assistance of a select choir, composed of the College students, and of twenty pupils of the Christian Brothers' Schools, from North Richmond-street, Dublin.

Professor Bewerunge subsequently addressed the assembly in the new *Aula Maxima;* and delivered a most excellent lecture on the life and labours of the great composer, 'a man who occupies in music,' said the speaker, 'a position similar to that of Raphael and Murillo in painting, of Phidias and Michael Angelo in sculpture, of the designers of the Acropolis and Cologne Cathedral in architecture, of Dante and Shakspeare in poetry.' This lecture was delivered in excellent English, to a most appreciative audience, by a man who, when he came to Maynooth, a few years before, knew little or nothing of that language. Truly, the Germans are linguists, as well as musicians.

CHAPTER XXI.

BISHOPS WHO WERE MEMBERS OF THE COLLEGE STAFF.

Λάβωμεν τῆς γενεᾶς ἡμῶν τὰ γενναῖα ὑποδείγματα—St. Clement.

The following Bishops have been members of the Staff of Maynooth College. We give them here in the order of seniority of consecration:—

✠ The Most Rev. Dr. Hussey,	Waterford and Lismore,	Feb. 26th, 1797.
✠ The Most Rev. Dr. Murray,	Dublin,	Nov. 20th, 1809.
✠ The Most Rev. Dr. Everard,	Cashel,	April, 1815.
✠ The Most Rev. Dr. Coen,	Clonfert,	May 15th, 1816.
✠ The Most Rev. Dr. M'Nicholas,	Achonry,	May 17th, 1818.
✠ The Most Rev. Dr. Crolly,	Down and Connor, Armagh,	May 1st, 1825.
✠ The Most Rev. Dr. M'Hale,	Maronia, Killala, Tuam,	June 5th, 1825.
✠ The Most Rev. Dr. Kelly,	Dromore, Armagh,	June — , 1826.
✠ The Most Rev. Dr. Browne,	Magida, Kilmore,	June 10th, 1827.
✠ The Most Rev. Dr. Higgins,	Ardagh,	Nov. 30th, 1829.
✠ The Most Rev. Dr. Cantwell,	Meath,	Sept. 21st, 1830.
✠ The Most Rev. Dr. Crotty,	Cloyne,	June 11th, 1833.
✠ The Most Rev. Dr. Slattery,	Cashel,	Feb. 24th, 1834.
✠ The Most Rev. Dr. Denvir,	Down and Connor,	Nov. 22nd, 1835.
✠ The Most Rev. Dr. Carew,	Bombay, Calcutta,	June 24th, 1838.
✠ The Most Rev. Dr. Fennelly,	Castoria, Madras,	June 27th, 1841.
✠ The Most Rev. Dr. M'Nally,	Tricomio, Clogher,	Nov. 5th, 1843.

✠ The Most Rev. Dr. Derry,	Clonfert,	Sept. 21st, 1847.
✠ The Most Rev. Dr. Dixon,	Armagh,	Nov. 21st, 1852.
✠ The Most Rev. Dr. Furlong,	Ferns,	March 22nd, 1857.
✠ The Most Rev. Dr. M'Carthy,	Ardfert and Aghadoe,	Aug. 25th, 1878.
✠ The Most Rev. Dr. Logue,	Raphoe, Armagh,	July 20th, 1879.
✠ The Most Rev. Dr. Carr,	Galway, Melbourne,	Aug. 26th, 1883.
✠ The Most Rev. Dr. Healy,	Macra, Clonfert,	Aug. 31st, 1884.
✠ The Most Rev. Dr. Walsh,	Dublin,	Aug. 2nd, 1885.
✠ The Most Rev. Dr. O'Donnell,	Raphoe,	April 3rd, 1888.
✠ The Most Rev. Dr. Browne,	Cloyne,	Aug. 19th, 1894.
✠ The Most Rev. Dr. Owens,	Clogher,	Aug. 26th, 1894.
✠ The Most Rev. Dr. Clancy,	Elphin,	March 22nd, 1895.

Of the twenty-nine prelates named in this list it will be noticed that twenty-seven were Bishops of Irish sees; only two went from Maynooth to foreign missions; that is, Dr. Carew and Dr. Fennelly; and one, the Most Rev. Dr. Carr, was translated from an Irish see to the archdiocese of Melbourne. All except six were educated in the College of Maynooth. Those who received their education elsewhere were Dr. Hussey, educated in Salamanca; Dr. Murray, also in Salamanca; Dr. Everard in Salamanca and Bordeaux; Dr. Crolly, in Lisbon; Dr. Higgins, in Paris and Rome; and Dr. Slattery, in Carlow College. Amongst the twenty-three educated in Maynooth we find one Cardinal Primate, three Primates, three Archbishops, and sixteen Bishops.

In one sense all those prelates were 'writers,' for they issued from time to time not only many pastoral letters to their respective flocks, but also several other documents of great value and historical importance. For our purpose, however, it will be found most convenient to treat of those, who have published 'books,' in the next chapter on the Writers of the College. In this chapter we shall give what must be necessarily very brief biographical sketches of those prelates, ex-members of the College Staff, who do not, strictly speaking, belong to the class of authors, whose works have been published in book form.

Of the first three prelates named on the above list—DR. HUSSEY, DR. MURRAY, and DR. EVERARD—we have already spoken at length. The next name on the list is that of DR. COEN, the first of the Maynooth-educated prelates. An account of him will be found in the chapter on the 'Original Staff of the College.' Of some of the other prelates also we have treated elsewhere.

DR. PATRICK M'NICHOLAS, Bishop of Achonry, is the next in order of consecration. He was born in the parish of Killaser, county Mayo, about the year 1780, and received his early education, for the most part, in his native parish. He was the first student of his own diocese, and one of the first in Ireland, who entered Maynooth College ; for his matriculation in the Class of Theology is recorded on the 6th of August, 1795.[1]

On the 27th of June, 1806, the Rev. Mr. M'Nicholas was appointed 'Junior Lecturer,' according to the *Journal* of the Trustees. That office he held for a year, until July 5, 1807, when, it seems, he was appointed Professor of Humanity ; for, in the Parliamentary Paper of 1808, he is described as the 'Second Professor of Greek and Latin.' He held his Chair until 11th November, 1812, when the Rev. Mr. M'Nicholas ' was appointed to the Chair of Logic, Metaphysics, and Ethics. This office he held until January, 1815, when, according to the *Journal*, he resigned his Chair of Logic. It appears that at this time he was appointed Superior of the Lay College, in which he also taught Classics for about three years—that is, from 1815 to 1817, both inclusive. He was consecrated Bishop of Achonry on the 17th of May, 1818.[2] And Dr. O'Rourke, the learned historian of Sligo, to whom we are indebted for much of information about Dr. M'Nicholas, states that 'he was Professor and Superior of the Lay College at the time of his promotion.' The same statement is made in the O'Renehan Manuscripts.

Dr. M'Nicholas was Bishop of Achonry for the long period of thirty-four years. There was a faction in the diocese opposed to his appointment, who gave some trouble at first. They preferred to have the Rev. James Filan as their Bishop. He was a native of the same parish as Dr. M'Nicholas, entered Maynooth about the same time, and, like Dr. M'Nicholas, became connected with the Lay College, in which he was Professor of Humanity for three years. Dr. M'Nicholas was a most accomplished classical scholar. His mastery of the Greek and Latin literatures and languages was, says Dr. O'Rourke, unique in his own day—a 'fact which even the Primate, Dr. Crolly, recognised, for he came all the way to Brooklawn, where the Bishop lived, to have some important Latin document touched off in the best style of classical elegance.'

Dr. M'Nicholas lived a very retired life at Brooklawn, seldom appearing in public, as his health was by no means robust ; and, besides, he had a natural love for a studious and retired life. He died in 1852, and was buried in the old chapel of Ballaghadereen, from which his remains have since been removed to the new Cathedral, and re-interred in the Chapel of the Sacred Heart. His epitaph gives his age as seventy-two. In that case he would have been born in 1780, and would scarcely have passed for Theology in Maynooth in 1795. We suspect the true date of his matriculation was 1799, when he would be about the age of twenty ; for such is the date and age given in the Parliamentary Paper of 1808. But there is another Patrick M'Nicholas given, who matriculated in 1795, and whose age was then twenty-five years. We have followed the *Calendar* in the account given above.

Dr. Crolly, Bishop of Down and Connor, and afterwards Primate, was born at Ballykilbeg, near Downpatrick, on the 8th of June, 1780. The family were Anglo-Irish ; and before the confiscations in the time of James I., they appear to have been owners of considerable landed property in that neighbourhood. A life of St. Patrick, which fell into the boy's hands, whilst he was still very young, inspired him with an ardent desire to imitate the saint in the practice of frequent prayer, even in the fields as well as at home ; and the same fortunate circumstance, doubtless, disposed him from the very

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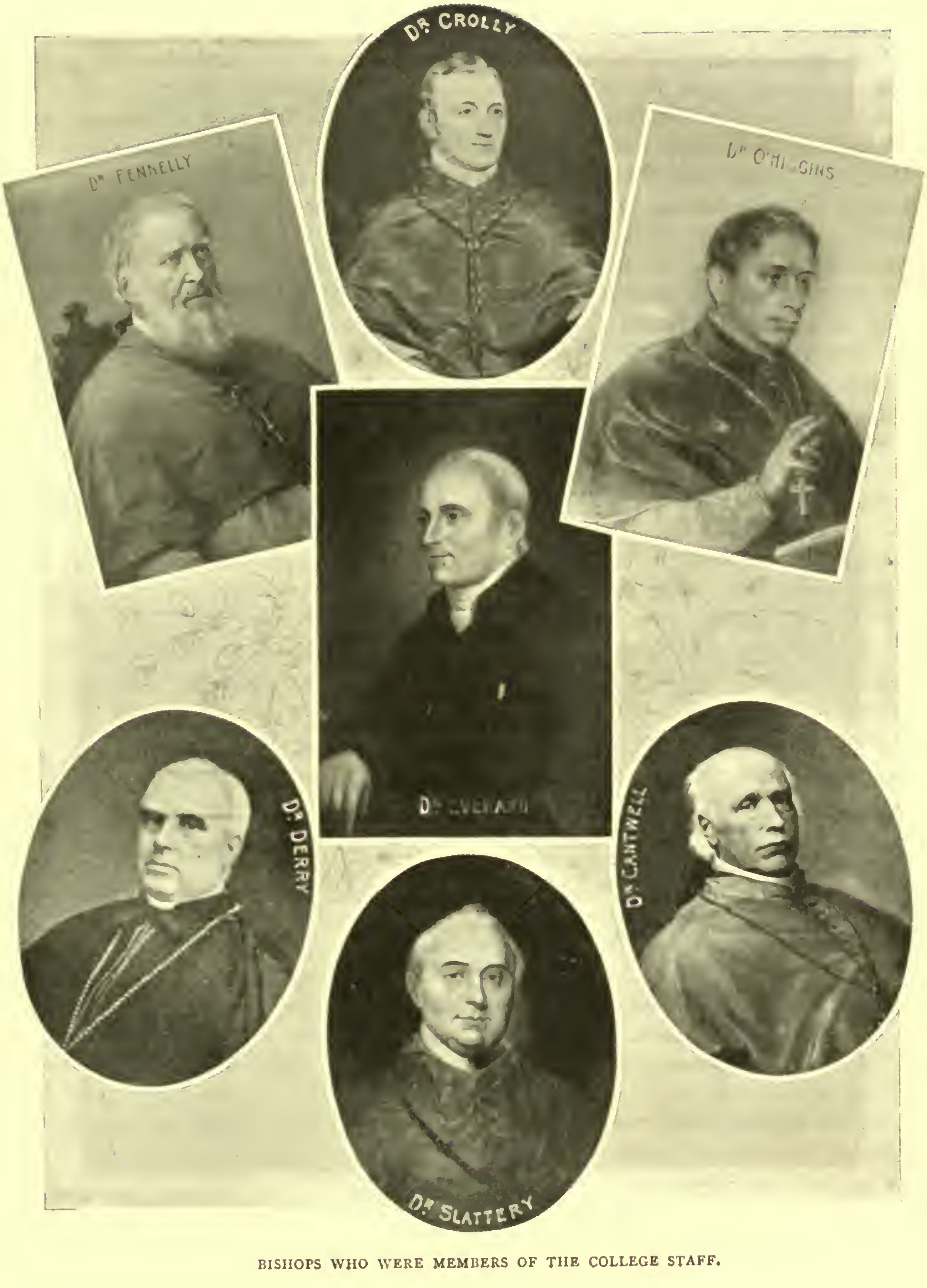
[1] See *Calendar*, 1871-72 ; the true date is probably 1799. See below.

[2] See Dr. O'Rourke's *History of Sligo*, vol. ii., p. 138.



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beginning for the high vocation to which God had called him, even as He had called St. Patrick.

At the early age of fourteen, young Crolly was sent to a classical school in Downpatrick, conducted by the Rev. Mr. Nelson, a Unitarian clergyman, who employed as usher or assistant a Roman Catholic teacher named Doran. It had been a frequent practice all through the eighteenth century, in spite of the Penal Laws, to have the principal teacher a Protestant, and the usher a Catholic, in order to attract to the schools the children of Catholic parents. Both the teachers in the present case were excellent scholars; and it is admitted on all hands that no attempt was ever made by the Rev. Mr. Nelson to interfere with the faith of his Catholic pupils. After a short time, however, the teachers parted company; and, of course, young Crolly adhered to his Catholic master, and became a pupil of his new Seminary.

Very soon, however, Mr. Doran got into trouble for his political principles, as he was connected with the United Irishmen; and was, in consequence, imprisoned in Downpatrick. But his pupils clung to him still; and it appears that, like St. Paul in Rome, he was allowed, even in custody, to teach a certain number of his pupils, one of whom was young Crolly. It was certainly a strange spectacle, especially in the eighteenth century, to see a 'Papist' allowed to teach his class within his prison walls, at the very time that the yeomanry were scouring the country and arresting every Catholic whom they might chance to find abroad after dark.[1] On one occasion the future Primate, who had remained rather late with some companions in Downpatrick, when returning home after nine o'clock, happened to fall in with such a patrol, and very narrowly escaped with his life.

Young Crolly went to Maynooth in November, 1801, and joined the Humanity Class. During the earlier years of his course his health was not good, so that he was unable to pursue his studies with vigour and regularity. But in 1805 we find he got the first *accessit* in Dogmatic, and second premium in Moral Theology. Second premium, however, meant then second place, and first *accessit* meant the third place in the entire class. Next year he got the very first place in Dogmatic Theology. He was ordained priest at Pentecost of the same year (1806) by Dr. Troy of Dublin. Dr. Crolly was, at the expiration of this course, appointed Lecturer, or assistant to Dr. Anglade, in the Class of Logic, Mathematics, and Ethics. This post he occupied for three years, until Dr. Anglade was transferred to the Chair of Moral Theology, when, of course, he succeeded to the vacant Chair, which he filled for three years more. We know little of his character as a Professor. He tells us himself that he followed the course of his master, Dr. Anglade, which was practically the same as that given afterwards in the published works of the latter. But at that time the Professor 'dictated' his lectures, for books were scarce, and Dr. Anglade's work was still unpublished.

He told the Commissioners, in 1826, that 'he was decidedly of opinion that the clergymen educated in Maynooth were much better informed, better theologians, better philosophers, and better prepared for the instruction of the people in general, than those who came from colleges on the Continent;' and he had, he said, opportunities of knowing those who came from the foreign colleges, as well as those who were trained in Maynooth. He thought, however, that there were two points in which there was room for improvement in Maynooth—more attention should be paid 'to composition in the English language,' and also to the training of the students in 'sacred eloquence,' in order to prepare them for worthily preaching the Gospel. In his time, he said, the students took no special interest in any political topic, except the *Veto* question.

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[1] See *Life of Dr. Crolly*, p. 12.

[2] *Evidence*, p. 376.

Dr. Crolly was induced to accept the onerous charge of the great parish of Belfast, in the year 1812. It was by no means then, what it has since become, the religious centre and capital of the diocese. It had only one poor chapel, capable of holding about two hundred persons; and there was not, we believe, in the whole town, a single Catholic school. But during the thirteen years of his ministry as a parish priest, and afterwards during the years of his episcopacy there, Dr. Crolly wrought such a marvellous change, that he has been fitly called 'the Apostle of Belfast.' His whole soul was given to his work; and he declared before the Commission, in 1825, that during the previous twelve years he had never left Belfast for one month together at a time. We cannot here detail the fruits of his labours—the churches, convents, schools, and seminaries that he built; the converts that he made by his preaching; his charity to the poor, his devotion to the sick; the spiritual renovation that, like another St. Malachy, he effected throughout his vast diocese.

When, in 1835, he was called to the Primacy, by the voice of the Pope, on the recommendation of his brother prelates of the Northern Province, he continued to lead the same active apostolic life; and his labours were blessed with the same abundant fruit.

In Armagh, as in Belfast, he founded a seminary for the preliminary education of his clergy and the Catholic youth of his diocese; and in Armagh, as in Belfast, he gave evidence of his zeal for the beauty of God's house. He it was who laid the foundation of that magnificent temple that now crowns Macha's royal Height; and though he did not live to complete it, he saw it roofed in before his death, and was most fitly interred in the midst of the choir before its high altar, on the 9th of April, 1849.

Of the public career of Dr. Crolly it is not our purpose to say much. The Education Question was the burning question of the time; and Dr. Crolly was supposed to favour the Mixed System more than was consistent with a keen appreciation of the danger to the faith and morals of Catholic youth which that system involved. He was certainly anxious to get one of the Queen's Colleges established in his own city of Armagh; and he fondly hoped that his presence and personal vigilance would remove every danger that might threaten the faith of the Catholic youth in such an institution. It was not, he admitted, a good system, nor in itself a desirable system; but it could be tolerated, and watched in order to avoid the greater mischief that might result from its rejection or condemnation.

This was, however, before Rome had finally spoken on the subject; for the Primate always declared that he was quite ready to submit to the decision of the Holy Father, but that meanwhile he would not be coerced or dictated to by others. It must be borne in mind also that many of the best and wisest prelates in Ireland shared the views of the Primate, and that all were influenced in their conduct solely by a conscientious desire to do what they thought was best in the circumstances for the interests of their flocks.

It was well, perhaps, for the Primate that he was called away before the question was finally and publicly decided in the Synod of Thurles. And it would have been well too if some of the over-ardent champions of the opposite party had allowed the venerable Prelate to rest in peace, instead of publicly branding his memory with odious and illogical deductions from the evidence which he gave in 1825, before the Education Commission in Belfast. In any case, 1825 was not 1850; and the very man who made these charges so recklessly, found it necessary in 1850 to retract charges somewhat similar, which he had made in 1841 against the Archbishop of Tuam. Professor Crolly, of Maynooth, a nephew of the Primate, undertook to vindicate the memory of his uncle; and in a series of letters to the same public journal refuted the baseless exaggerations of his adversary. Such controversy, however, though sometimes necessary to refute unfounded charges, is never very edifying or instructive.

A collection of the *Select Sermons* of the Primate was published some short time after his death. A critic who carefully examined them declared that 'these sermons delineate with peculiar eloquence and power all the duties of Christian morality, and discuss in the most masterly manner, all the leading topics in dispute between the sectaries and the Catholic Church.'

DR. THOMAS KELLY, Bishop of Dromore, and afterwards Primate of all Ireland, was a native, not of Dromore, but of the archdiocese of Armagh, in which he was born, so far as we can ascertain, about the time Maynooth was founded. He entered Maynooth, matriculating for the Logic Class, on August 25th, 1814. In his very first year he obtained first place in his class; and also in the earlier years of his theological course he appeared amongst the first, for we find him bracketed with 'Patricius Durkan' (afterwards Bishop of Achonry) for the first premium in 1818. In 1819 he appears as 'First of First' in Dogmatic Theology, in Moral Theology, and in Scripture, so that he was clearly the best man in his own class. Next year, 1820, he was appointed Sub-Dean; and held that office until June, 1825, when he was elected to fill the Chair of Dogmatic Theology vacated by the resignation of Dr. M'Hale, who had been elected Coadjutor Bishop of Killala.

But Dr. Kelly held that important Chair only one year, for he was elected in June, 1826, to the see of Dromore. Six years later he was translated from Dromore to the Primatial see of his native diocese, where he reigned, however, somewhat less than three years, when he died, to the great regret of his entire flock, on the 13th of January, 1835; and was buried in St. Peter's, in Drogheda. He rests with his two immediate predecessors before the High Altar of the beautiful new church, erected on the site of old St. Peter's.

Dr. Kelly is still remembered by some of the older citizens of Drogheda. The Venerable Reverend Mother of the Presentation Convent, who made her solemn profession into the hands of Dr. Kelly, describes him as especially remarkable for his gentle unaffected piety, 'so that the very sight of the good Primate was in itself a lesson of virtue.' The *History of Drogheda* also tells us that Dr. Kelly lived a most austere life, and practised great mortification. He resided in Laurence-street, in the house at present occupied by Dr. Adrian; and every morning walked down to St. Peter's, where he celebrated Mass. 'As he glided down Laurence-street and along West-street, bowed in solemn meditation or absorbed in prayer, his stooped, emaciated form at once attracted attention. The people looked upon him as a living saint. He was worn to a thread; and when the doctor, who was called to examine him, after he became unconscious on the day of his death, opened his thin robe, a coarse hair shirt was found next the skin.' The Primate had lived and died a saint. Dr. Kelly it was who drew up the Statutes that are, we believe, now observed not only in the archdiocese, but throughout the entire province of Armagh.[1]

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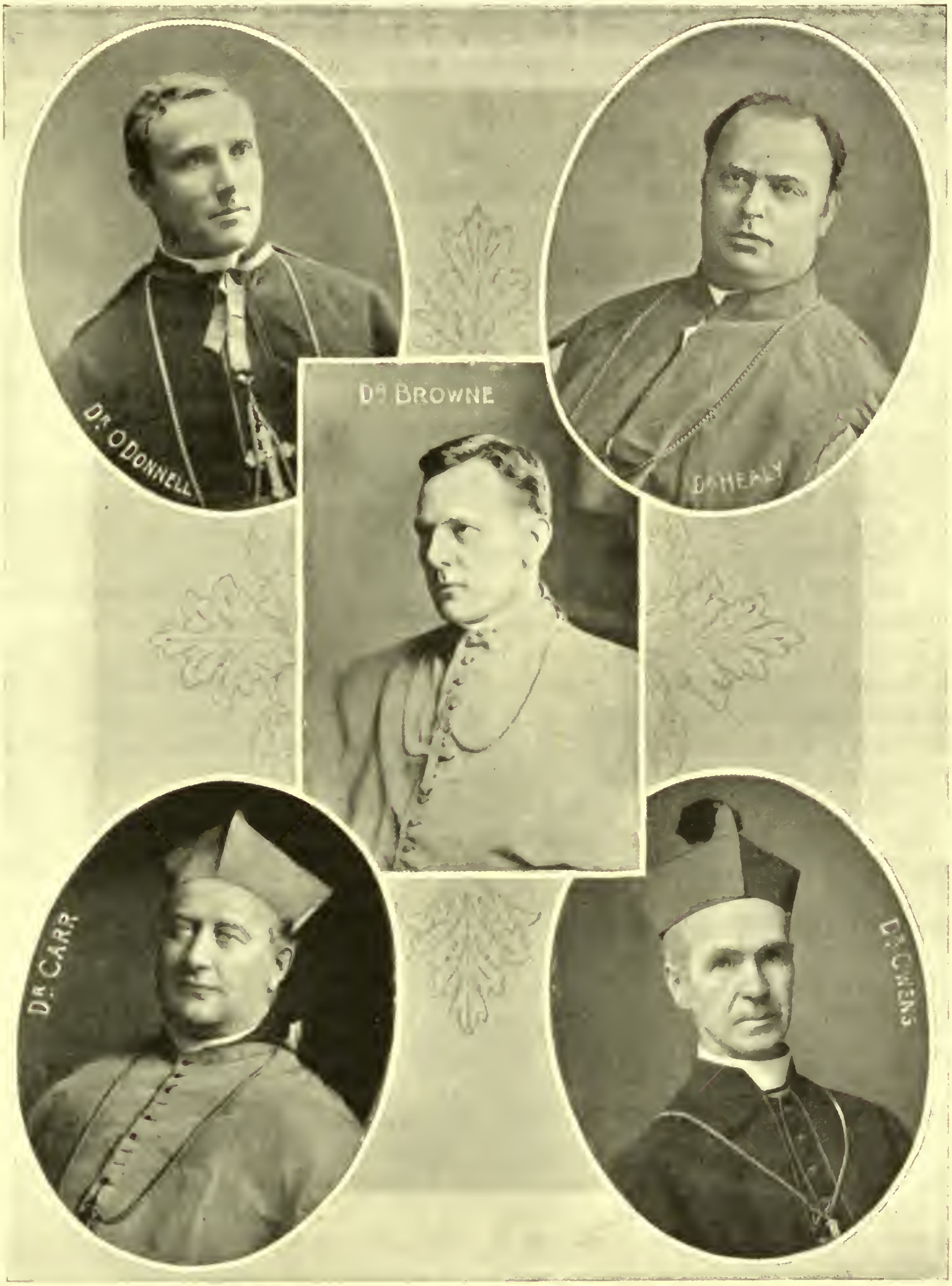
[1] We owe most of this information about Dr. Kelly to the Venerable Monsignor Murphy, the worthy pastor of Drogheda.



BISHOPS WHO WERE MEMBERS OF THE COLLEGE STAFF.

Dr. James Browne, Bishop of Kilmore, was born in the year 1786 at Bigbarn, in the parish of Maglass, county Wexford. He matriculated for the Humanity Class in Maynooth on the 8th of October, 1806, being at the time about twenty years of age. From the beginning he was distinguished in his studies; but it was not until 1812 that we find he got first place in Dogmatic Theology, when giants like John M'Hale and Miles Murphy, of his own diocese of Ferns, his seniors and competitors, were removed out of the way. In that year he defeated 'Carolus M'Nally, of Clogher,' in Dogmatic Theology; but M'Nally came before him in the Moral Theology, although belonging to a junior class. The Dunboyne had not yet been established, so we find that Father Browne was called out by his Bishop, and appointed Curate of Newtownbarry—his only mission in the diocese of Ferns.

On the 30th of August, 1814, after he had spent about two years on the mission, the Curate of Newtownbarry was recalled to Maynooth as Dean; and in 1816 he was appointed to the very responsible office of Professor of Sacred Scripture 'in place of the Rev. Dr. Magennis, resigned.' Dr. Browne was the first regular Professor of Scripture, for in the beginning there was, strictly speaking, no Scripture class; and Dr. Magennis, his immediate predecessor, was everything by turns, and nothing long. Dr. Browne taught the Scripture Class with great success until his appointment to the see of Magida *in partibus* with the Coadjutorship of Kilmore, of which Dr. Fergus O'Reilly was then Bishop. Dr. Browne ruled the diocese in succession to Dr. O'Reilly for the long period of thirty-six years.

Dr. Browne was not a politician. He was sent to Kilmore bearing a message of peace and charity, like a herald from above, with blessings on his lips and healing on his wings. He had no love for noisy crowds, but was devoted to the silent work of God. He preached the Gospel, built churches and convents, and promoted the important work of Catholic education to the utmost of his power. It is no wonder that such a man was greatly beloved and venerated by his flock during his life, and greatly regretted by them when he was called by God to the reward of his labours.

Dr. Cantwell, of Meath, was born on Christmas Day of the year 1792, in the parish of Rahan, King's county—where St. Carthach of Lismore once prayed and taught for forty years. He entered the Seminary of Navan in 1800, but remained there only a short time, for we find that 'John Cantwell, of Meath diocese,' matriculated for the Humanity Class in Maynooth on the 2nd February, 1801. During his course in College, Dr. Cantwell was a distinguished student, but there were several before him in his class. In 1815 he got first premium in Moral Theology, 'Philippus Dowley, Waterfordiensis' coming second; but in Dogmatic Theology and Scripture several came before both of them. On the 7th February, 1816, he was appointed Sub-Dean, and on the 26th of June 'was appointed Dean, the same day on which Rev. Philip Dowley was appointed 'Sub-Dean' of the College.

Dr. Cantwell, however, only held that office for four years, for, in 1820, he was promoted by Dr. Plunkett to be Parish Priest of Kilbeggan, a responsible position for so very young a man to occupy. On the death of Dr. Logan, in 1830, the name of Dr. Cantwell was sent to Rome as *dignior* for the mitre of Meath, and he was chosen by the Holy See to rule that vast diocese. His consecration took place in Mullingar, in September, 1830.

For the next thirty-six years Dr. Cantwell fills a large space in the ecclesiastical history of Ireland. They were stirring times, and Dr. Cantwell was not a man of books, but rather a man of action. He was on terms of the most intimate friendship both with Dr. M'Hale and the Liberator, and energetically supported the former in his ecclesiastical policy, and both in their nationalist policy.

He threw himself with great warmth into the Repeal movement of 1843, not only supporting O'Connell with all his influence, but standing by him shoulder to shoulder on the public platform, and addressing the people at several of the great meetings held in his diocese. No doubt it was in great measure to his vigorous support of the Repeal agitation that the success of the enormous meetings held at Kells, Mullingar, and Trim, but above all at Tara, was really due. He generally took the chair at the banquets that followed the Meath meetings, and roused the enthusiasm of his auditors by honest manly speeches. His policy was perfectly clear. He was resolved 'to wipe off the degrading stigma of our inferiority [to England], and, by means of self-government, raise Ireland again to the prosperity and dignity of a nation.' 'We do not seek [he said] and we would not accept, any ascendancy in religion; we want nothing but Ireland for the Irish.' It was not separation from England he sought for: 'We abhor the very idea of the dismemberment of the Empire.' He only wanted to procure for Ireland the advantage of a domestic legislature 'in order to promote the happiness and prosperity of the people of Ireland;' and, at the same time, to secure 'their grateful allegiance to the throne of England.'

With similar energy, ten years later, he threw himself into the Tenant-Right agitation, demanding for the wretched, down-trodden peasantry that security of tenure, and that ownership of the fruits of their own labour, which no just man would deny them now, but which it was considered a downright invasion of the sacred rights of property to claim some forty years ago. He hoped to secure them, too, for the tenantry by one means alone—the action of a united party of Independent Opposition :—'I never had a stronger conviction on my mind than this—that the Irish party of Independent Opposition is the only hope for Ireland;' and, at the same time, he asserted that it was 'of vital importance to Ireland, in its present condition, that we should carefully guard against everything that could cause dissension and discord amongst ourselves.' In this wise and energetic policy Dr. Cantwell was ably supported by Lucas and the *Tablet*; but still their ardent hopes were, for the time at least, doomed to disastrous failure.

We mention these things here chiefly to show the spirit of the men, who, like Dr. M'Hale and Dr. Cantwell had not only been Maynooth students, but Maynooth officials during the first period of its history.

Dr. Cantwell was, like Dr. Plunkett, a very hard-working prelate, and did much to renovate the face of his great diocese, both in its moral and material aspects. Dr. M'Hale, who preached a splendid panegyric at the Month's Memory of his departed friend, describes him as 'a man of robust and well-built frame, and of a buoyant, and even playful temperament.' He adds that 'in the fulfilment of his ministry his vigilance never slumbered, his zeal never relaxed, his judgment regarding the sound doctrine of Catholic education never strayed.' 'He was not one [he says] to reserve all his caustic reproaches for the bruised members (of his flock), and to pour on the heads of their oppressors all the oil of his education.' The last phrase is not a very happy one; but there can be no doubt about the tendency of the allusion.

Dr. Cantwell died, greatly regretted by his clergy, his people, and his friends, on the 11th of December, 1866, and was buried in his own church of Navan.

The Bishop was described at the time[1] as venerable and dignified in appearance, with courtly manners, and a kind paternal heart. He was also gifted with considerable artistic taste, which he exhibited not only in his own Cathedral of Mullingar, but also in the numerous churches, convents, and schools which were erected throughout the diocese under his immediate supervision. He was a great prelate and a true patriot.

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[1] By Dean Cogan in the *Freeman's Journal*

Of Dr. Fennelly, Vicar-Apostolic in Madras, who was a native of the diocese of Cashel, we find the following brief notice in the *Records*:—

'The Rev. John Fennelly, Bursar of the College since June, 1834, being appointed a Bishop *ex partibus*, and Vicar-Apostolic of Madras, resigned his office in this College, on the 24th June, 1841, and was consecrated in the College Chapel, on Sunday, the 27th June, 1841, by the Most Rev. Dr. Murray, Primate of Ireland, assisted by the Most Rev. Dr. Slattery, Archbishop of Cashel, and the Right Rev. Dr. Healy, Bishop of Kildare, in presence of several other archbishops and bishops. The Right Rev. Dr. England, of Charleston, arrived soon after the ceremony, and joined the party invited to dinner. Dr. Fennelly left Maynooth finally on Sunday, the 12th September, the Feast of the Holy Name of Mary, and sailed that evening from Kingstown to Liverpool, on his way to his vicariate, accompanied by three students of this College—Messrs. Shiel, of Armagh; Kenny, of Ferns; and Breen, of Killaloe; also by three professed nuns and a lay sister, by three Presentation monks, and three young candidates for the sacred ministry.'

Dr. Fennelly was born in the year 1806, in the parish of Mogue, county Tipperary. He was chiefly educated in Thurles College, from which he passed to Maynooth in 1826. Dr. Fennelly, who had a vigorous constitution, laboured for twenty-six years in the trying climate of India, with the greatest spiritual profit to his Vicariate. He introduced religious communities, both of monks and nuns; founded schools and orphanages, both for European and native children; and succeeded in winning over to the faith great numbers of the native population. He took special care of the Catholic soldiers—who, in a country like India, are exposed to manifold dangers, both to their faith and morals—founding libraries, where they could pass their leisure hours, and encouraging habits of thrift and sobriety, to the extent of even becoming their banker, that he might be enabled to transmit their savings to their wives or their families, at home. After a laborious and truly apostolic life, Dr. Fennelly was called to his reward, 26th January, 1868, in the sixty-second year of his age.[1]

Charles M'Nally was born in the town, or rather village, of Clogher, in the year 1787. Young M'Nally had the advantage, if it can be so considered, of having studied under many masters during his boyhood. 'During part of the time I attended day schools in the neighbourhood where my father lived. I read classics for some time under a master who lived with three or four families; afterwards I attended a Mr. Collins's school at Monaghan; then I went to the county Longford, to Granard, and spent some time under Mr. O'Reilly, and afterwards under the Rev. Mr. Hughes; afterwards I was in the county Tyrone, at Mr. Murphy's school, near Dungannon, for a very short time; and after that I was sent to College (Maynooth).' He was just like St. Columcille, who made similar peripatetic excursions, visiting all the celebrated teachers of his own time in Ireland; and we may fairly assume that in both cases their baggage was small, and their purses were light.

Young M'Nally, however, learned his classics well, for when he went to Maynooth, in

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[1] We are indebted for most of the facts of Dr. Fennelly's history to his friend and namesake, the Rev. Thomas Fennelly, P.P.

[2] *Evidence*, p. 140.

1808, he was admitted to the Logic Class, and was thus enabled to finish his ordinary course in five years. He also spent a short time on what was then called the Dunboyne, there being yet no Prefect of that Establishment. In June, 1815, on the resignation of the Rev. P. M'Nicholas, the 'Rev. Mr. M'Anally (*sic*) was appointed Lecturer in Logics and Metaphysics for the remainder of the year.' This appointment was afterwards made permanent.

On the 13th February, 1829, Dr. M'Nally was unanimously chosen 'to succeed the Rev. Dr. Slevin, deceased, as Prefect of the Dunboyne Establishment, and Librarian in the College.' This was paying a high honour to Dr. M'Nally, for he was preferred by the Trustees to the three Theological Professors, and also to the Professor of Sacred Scripture. He was, however, of older standing than the Professors of Theology, two of whom—Carew and O'Hanlon—had been appointed only a few months; and even Dr. Higgins, the senior, was only of three years' standing in the House, for he was appointed in 1826. It is evident, however, that Dr. M'Nally must have given complete satisfaction to the College and to the Trustees in conducting his class, for otherwise he would never have been promoted to the first scholastic office in the College.

From 1829 to 1843 Dr. M'Nally conducted the studies of the Dunboyne Classes, with the same eminent success as had attended the labours of Dr. Slevin. The latter certainly must have laboured hard, for in 1826 we find that the Board paid a special compliment to the Dunboyne Students on their increased attention to study and advancement in knowledge, as evinced at the public examinations and recent exhibitions of the Senior Students; and, to encourage them to still further exertions, they increased their salary to twenty-six pounds per annum, 'from the 1st of January last.'[1] They also got, next year, fires in their rooms, and more ample accommodation.

In 1832, however, we find some remissness; and it was ordered that any Senior Student absent from the retreat, or missing either of his examinations, was to forfeit his year's salary. The best evidence, however, of the efficiency of Dunboyne during this period is the number of eminent scholars on its honour lists, who afterwards became professors in the college or prelates in the Church. It was under Dr. M'Nally that men like Murray, Crolly, M'Evilly, Gunn, and others, made their final studies, and stored their minds with knowledge at once varied and profound. Dr. M'Nally was consecrated Bishop of Tricomio, and Coadjutor to Dr. Kirwan on the 5th of November, 1843; and succeeded next year to the see of Clogher, which he governed with great wisdom for twenty years.

Dr. M'Nally was very exact in carrying out the ceremonies. Whenever he came to Maynooth he was a terror to his assistants, from the highest to the lowest, for he invariably took note of any mistakes made, and called the unlucky perpetrators to account. But their very anxiety to do things right for the Bishop made them so nervous that they could rarely succeed in escaping censure.

In his evidence before the Commission in 1826, Dr. M'Nally, then Professor of Logic and Metaphysics, made some interesting observations. He was 'decidedly of opinion' that the College, even then, was too large for the proper maintenance of discipline. He also thought that the 'faculties of studying' had greatly increased since he himself was a student; and that the practice of transcribing everything at that time (1808-1814) was a serious obstacle to the improvement of the students, and very injurious to their health.

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[1] *Journal*, 19th January, 1826.

The Veto and the question of Catholic Emancipation were, he said, sometimes discussed amongst the students, but in other matters they paid little or no attention to politics. On the whole he thought the feelings of those educated in the College were favourable to the maintenance of the connection with England, and would be opposed to any attempt at separation. Dr. Delahogue in his time always strenuously maintained that the Pope had no temporal power in these countries, and when he (Dr. M'Nally) was a student that was the conclusion which he was called upon to maintain in a public disputation. Antoine was at the time one of their class books in Moral Theology. It was sent over to them specially from Rome for that purpose. 'We understood there was a disposition on the part of Rome to give the power of conferring degrees in Theology, but subject, of course, to the *Placitum Regis*, *i.e.* to be carried into effect with the concurrence of the civil authorities.' The patriotic spirit seems to have been growing in Clogher since the time of Dr. M'Nally. No one there now would think of waiting for the *Placitum Regis* in order to get a degree in Theology. Dr. M'Nally died on the 23rd November, 1864, at the age of seventy-seven.

With regard to the improvement in the efficiency of the studies of the College after 1820, there seems to have been a strong consensus of opinion amongst the witnesses examined before the Commission. Not merely Dr. M'Nally, but also Dr. Crolly, Dr. Montague, Dean Dowley, and other old students of the College, testify to this improvement.

Dr. Derry, Bishop of Clonfert, was the second of the Maynooth officials who became Bishop of St. Brendan's diocese. Both had occupied the position of Dean in the College.

Dr. John Derry was born at the Hermitage, in the parish of Moore (which, although near Ballinasloe, is a parish in the archdiocese of Tuam), on the 19th of June, 1811. He was sent to school—first to Ballinasloe, where his parents had a house of business, and afterwards to a classical seminary in Castlebar, which was doubtless the same as that in which Dr. M'Hale of Tuam had received his early classical training. The school must certainly have been a good one, since young John Derry was found qualified when he entered Maynooth on the 25th August, 1827, at the age of sixteen, to join the Logic Class. He was from the beginning a highly distinguished student, for in Theology he always got the first place in his own class; and in Scripture, likewise, he was amongst the very first. In 1833 he also got the first place on the Dunboyne, when so distinguished a man as 'Carolus Russell, Dunensis' was only fifth on the list. He was, on the 28th of June of the same year, appointed Junior Dean, but held that office little more than three years, when he was 'called out' on the Mission by his venerable Bishop, Dr. Coen, and appointed to the important parishes of Ballymacward and Gurteen,[1] in the diocese of Clonfert.

It was a tradition amongst the students that Dean Derry had used some language to one of their number (who complained to him of the meat supplied to the mess), which was considered to be injudicious, and led to his departure from the College. Dr. Coen proclaimed a concursus for the parish of Ballymacward, which just then happened to be vacant; but as no one was found in the diocese who would venture to enter the lists with one who had been not only the leader of his own class, but also a Superior in Maynooth, he was promoted to the parish without competition.

We can, of our own knowledge, testify that Dr. Derry's memory is still held in the highest veneration by the people of Ballymacward, and that his missionary labours in the parish were productive of abundant and abiding fruit. One great work he certainly accomplished for his parishes. In spite of the difficulties of the times he built a new church in each parish—that in Ballymacward, especially, being a very large, commodious church; in fact, the finest to be found, with one exception, in the whole diocese.

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[1] Now held *in commendam* by the present writer.

On the death of Dr. Coen, in April, 1847, Dr. Derry was, after a very brief interval, chosen to succeed, his election having been approved of by the Pope on the 20th of June following. He was consecrated on the 21st of September in his own pro-Cathedral Church of Loughrea. Those were very trying years for a Bishop, in the West of Ireland especially; and Dr. Derry saw, like many other prelates, his people perish in thousands of famine, pestilence, and cruel-hearted evictions, resulting from the consolidation of the small farms into those great grazing tracts that are still filled with beasts, but wholly destitute of men. In 1850 he succeeded in completing the beautiful Church of Ballinasloe, which was begun by his predecessor, but which he was unable to complete during the dreadful years of famine. Its solemn dedication, at which Cardinal Wiseman preached the sermon, was one of the most imposing ecclesiastical celebrations ever witnessed in the West of Ireland. Dr. Derry was throughout his episcopal career the staunch supporter of the principles upheld by Dr. M'Hale, to whom he was closely united in the bonds of most intimate friendship. It was said at one time that he was the man most likely to be chosen as coadjutor or successor to the Lion of the Fold of Judah; but it is Providence, and Providence alone, that can make and carry out such arrangements. Dr. Derry was called away many years before the great Archbishop, whom he so greatly loved and admired.

Dr. Derry, although at the time in a rather delicate state of health, resolved to obey the summons of the Holy Father, and attend the Vatican Council of 1870. He took a prominent part in the discussions of the Council; but on this occasion he was not inclined to support Dr. M'Hale in his supposed reluctance to have the Infallibility of the Pope defined by the Council.

Worn out by his labours, the Bishop of Clonfert was compelled to leave Rome before the close of the Council. He knew well that he was in danger of death; and he was resolved, if Providence permitted it, that he would die at home in his own episcopal city. That home, however, he was not destined to reach. He succeeded in coming to the house of his sister, Mrs. Burke, who dwelt at Cams, in the county Roscommon, when he became unable to proceed further. There, surrounded by his immediate friends, and fortified with all the rites of the Church, he calmly obeyed the Master's call, after a laborious life spent in His service. He died on the 28th June, 1870, at Cams; but his remains were taken to Loughrea, and were interred in the beautiful cemetery of the Sisters of Mercy, within the convent grounds. It was only fitting that the good sisters should give him a home in death, for during life he had laboured hard to procure a home for them, and succeeded, not without great difficulty, in founding for the sisters the two beautiful convents of Ballinasloe and Loughrea, which are not excelled by any houses of their congregation in Ireland.

Dr. Derry was an eloquent preacher and an accomplished scholar. It has been truly said that 'during his episcopate every feature of religion was improved in the diocese of Clonfert.' There is no doubt that, with the limited resources at his command, he accomplished great and abiding good for the diocese; and he would surely have accomplished much more had he not been called away, at the comparatively early age of fifty-nine, in the twenty-third year of his episcopate.

Dr. Furlong, Professor of Humanity, afterwards of Rhetoric, and finally Bishop of Ferns, was born in 1802, in the barony of Forth, where his parents appear to have occupied a good position as large landholders. He received the rudiments of his education at a school, near his home, in the chapel of Moyglass;[1] and afterwards at another humble school near Ballyfane. Thence he went to the Seminary in Wexford, in which he tells us himself he spent five years before his entrance to Maynooth, in 1819. He passed for Logic, which shows that he must have been well trained in the Seminary, under the Rev. Miles Murphy, its President, who had been himself a student of Maynooth He read Logic under Dr. M'Nally, and Theology under Dr. M'Hale, and Dr. Anglade. He was then elected to the Dunboyne at the end of his course; and in November, 1826, when examined before the Commission, he was senior of the Senior Students, being then in his third year of the Dunboyne; he was ordained a priest the previous Pentecost, that is, in 1826.

In July, 1827, when Dr. Renehan, after a brilliant concursus, was promoted to the Chair of Sacred Scripture and Hebrew 'Mr. Furlong was appointed Sub-Dean.' He held that office, however, only a short time, for in February, 1829, he was appointed, without concursus, to the vacant Chair of Humanity, from which he was transferred to the Chair of Rhetoric, in the room of Rev. Jeremiah Donovan, resigned, on the 17th September, 1834. On this occasion a concursus was proclaimed, but, as no other candidate presented himself, Dr. Furlong was promoted, 'a public examination in his case being dispensed with, as he had previously undergone a public examination for the Chair of Humanity.'

Dr. Furlong taught Rhetoric with great applause for eleven years, and was then appointed to a Chair of Dogmatic and Moral Theology. On this occasion also a concursus was proclaimed; but no other candidate appearing, 'Dr. Furlong, after the usual public examination, was approved of, and promoted to the Chair of Divinity.' After eleven years and a-half in the Chair of Theology, Dr. Furlong was promoted to the see of Ferns, on Christmas Eve, 1856. He was consecrated on the 22nd March, following. The Rev. Gerald Molloy succeeded to the vacant chair, and on that occasion, at their June Meeting, the Trustees resolved that 'in consideration of the eminent services to the College of the Right Rev. Dr. Furlong, a sum equal to one quarter's salary be presented to him, together with the expression of regret, on the part of the Board, that in the present circumstances of the College it is unable to testify, by something more worthy of his acceptance, the high sense which it entertains of his claims on the Institution.' Dr. Furlong had, indeed, during thirty years served the College in many capacities—as Dean, as Professor of Humanity, of Rhetoric, of Theology; and he served it faithfully and efficiently in them all.

We cannot here detail at length the eminent services which he rendered not only to his diocese, but to the whole Irish Church, as Bishop of Ferns. He was a great advocate of temperance, and by his zealous exertions he also succeeded in establishing several Industrial Schools in his diocese for the education of the destitute poor.

As a theologian he was justly held in the highest repute. He was selected by his predecessor, Dr. Murphy, to be his Consulting Theologian at the Synod of Thurles in 1850; and he filled the same office at the Provincial Synod of Dublin in 1853. He was present at all the sessions of the Vatican Council in 1870, and also at the National Synod of Maynooth in

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[1] For these particulars, and for other useful information, we are indebted to the Most Rev. Dr. Browne Bishop of Ferns, a most worthy successor of Dr. Furlong.

1875. He died on the 12th of November that same year, 1875, at St. Peter's College, Wexford, at the age of seventy-three years.

Dr. Furlong was the only witness who was examined at the two Maynooth Commissions of 1826 and of 1855.

On his first examination in 1826 he told the Commissioners some useful truths. Asked if the students were dissatisfied with the existing state of things in Ireland, he said, 'Yes, they were, like the rest of their Catholic countrymen;' and, when pressed to explain with what they were dissatisfied, he said, with the laws that impose political disabilities, and with the distribution of ecclesiastical property, which, he thought, could be easily applied to a better purpose; 'not that they wanted it for the Catholic Church'—they had no idea of that; 'but it ought to be applied to some purpose that would conduce to the benefit of the State at large.' This shows that the teaching of Dr. M'Hale and Dr. Doyle was not lost on the students. But such opinions then were looked upon as next to treasonable. What shall we say of them now?

With regard to the College studies and discipline, Dr. Furlong made some important observations. He thought that 'the present system [in 1853] of discipline was somewhat calculated to give undue prominence to mere literary training, and does not distinctly convey the necessity and importance of the ecclesiastical spirit, and the perfection which it is the duty of the students to cultivate.' In fact, he thought 'the study too continuous,' and success in study, in relation to the acquisition of perfection, too highly prized. At the same time, he said that if the cultivation of the Greek language could be made concomitant with the other studies of the College, it would be an advantage; and 'a taste for general literature acquired in the College would,' he thought, 'be afterwards advantageous to a priest on the Mission, especially such a knowledge of Latin and Greek as would enable him to find a resource and relaxation in reading a classical author after the labours of day.' But he admitted it was difficult to retain this knowledge in face of the absorbing labours of the Irish Mission. The opinions of a man of so much experience in the College, and whose whole life was so unworldly, are entitled to the highest consideration.

MICHAEL CARDINAL LOGUE,[1] the present successor of St. Patrick, was born in the parish of Carrigart, county Donegal, on the 7th October, 1839. From his childhood he manifested a strong inclination to become a priest, and his study of the classics in his native county was accordingly intended to prepare him for Maynooth College, which he entered on September 3rd, 1857. His course in Maynooth extended over more than eight years; and throughout, the future Cardinal was distinguished as much by his diligent application as by his rare and remarkable ability. Nor were his gifts confined to those of the intellectual order. His fellow-students still like to recall the quiet modesty which made him rather conceal than display his knowledge, and the kindly charity which was ever ready to help in their studies the less gifted among his companions. At the close of the ordinary College course he was appointed a student of the Dunboyne Establishment, in the year 1865. In the following year, and while still a Dunboyne Student, he was ordained priest, and shortly afterwards appointed by the Bishops of Ireland to the important position of Professor of Dogmatic Theology in the Irish College, Paris. For eight years he continued to occupy this important position in Paris, till, in 1874, he was recalled to his native diocese by the Most Rev. Dr. M'Devitt, then Bishop of Raphoe, and appointed a curate in a country district of the parish of Letterkenny, called Glenswilly.

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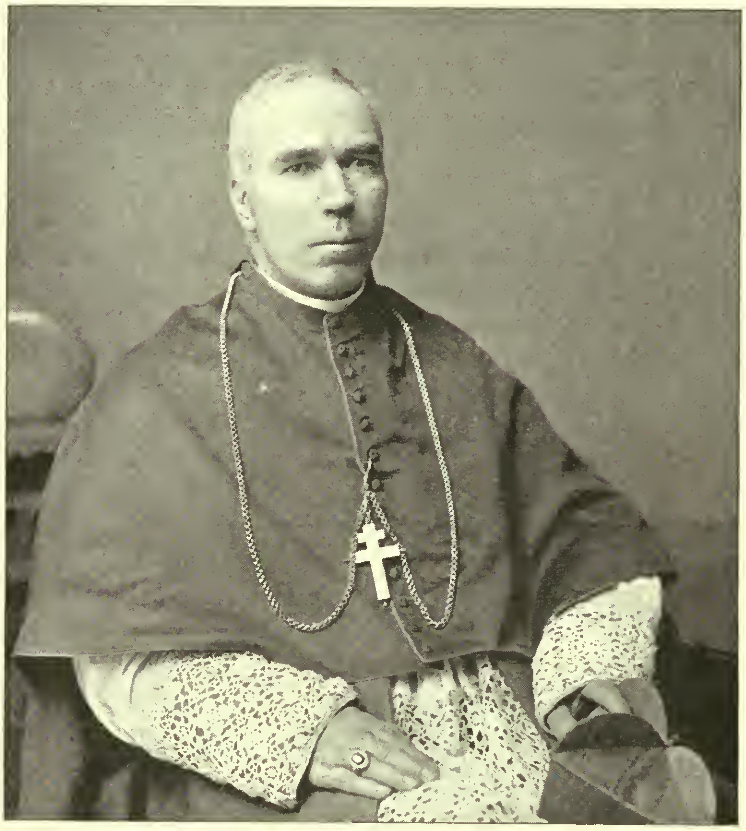
[1] This interesting memoir of his Eminence has been written, at our request, by the Rev. Dr. M'Rory, of Maynooth College.

This was an important turning-point in the young priest's career. Till now his life, as student and professor, had been spent in seclusion from the world; and, though he had gathered vast stores of knowledge, he lacked that experience of life and missionary work which no mere book learning can supply. But He whose Providence had prepared St. Patrick for his apostleship on a bleak mountain side in Ulster, was now preparing his illustrious successor for his future labours by somewhat similar experiences. In Glenswilly, which is a poor and mountainous district of Donegal, Dr. Logue was brought into close and daily contact with the wants and hardships of Irish peasant life. He had to minister to a faithful but poverty-stricken people; and the experiences he gained, whether of the consolations or of the trials and hardships of a missionary priest's life, must have been of incalculable advantage, in view of his future career.



HIS EMINENCE CARDINAL LOGUE.

From a Photograph by Lawrence.

Two years later, in 1876, the scene of Dr. Logue's labours was again changed, and he was appointed Dean of Maynooth College and Professor of Irish. Again, after almost two years, came another change, and on the 25th June, 1878, he was appointed Professor of Theology in the same College. Not long, however, was he permitted to remain in this new position, for on the death of Dr. M'Devitt, in the spring of 1879, the Parish Priests of Raphoe elected Dr. Logue *dignissimus* for the mitre of the diocese, and the Holy Father soon after confirmed their choice. He was accordingly consecrated Bishop of Raphoe by the late beloved Primate, Dr. M'Gettigan, in the old cathedral of Letterkenny, on July 20th, 1879. He remained Bishop of Raphoe for eight years, throughout the troublous and trying times between 1879 and 1887, taking an active and leading part in every effort to improve the spiritual or temporal position of his flock. Once, at least, during that time, he saved his poor people from famine, collecting in one year, for distribution in his diocese, nearly £30,000. He also determined to replace the humble church which had to serve as cathedral in Letterkenny by an edifice more worthy of the land of Columcille and Adamnan. To this end he appealed for help to Donegal men all over the world. His appeal met with a generous response ; and when Dr. Logue was called from the see of Raphoe to the highest position in the Irish Church, the success of the project was assured, though the commencement of the actual work of building was left to his successor.

In 1887, the failing health of the Venerable Primate made a Coadjutor necessary, and Dr. Logue was declared *dignissimus* for the exalted dignity by an overwhelming majority of the votes of the Parish Priests of the Primatial See. Soon after, the Holy Father confirmed their choice, as he had confirmed that of the priests of Raphoe, eight years before; and on the 19th April, 1887, Dr. Logue was transferred to Armagh as Coadjutor, with the right of succession to the Primacy. On December 3rd of that same year, Dr. M'Gettigan died; and thus the Christmas of the year that had witnessed his transfer from Raphoe, saw Dr. Logue Archbishop of Armagh, and Primate of all Ireland.

Since his elevation to the Primacy, Dr. Logue has been to Armagh what he was to Raphoe—an humble, holy, unobtrusive, energetic, ideal pastor, beloved by his flock. He has never courted public notice; in fact, he has always shunned it as far as possible. But the zeal, piety, and ability of the Primate, though in great measure hidden from the world, were long recognised at Rome, and Leo XIII. decided to raise him to a dignity never before attained by anyone in the long line of his illustrious predecessors. On the 19th January, 1893, he was created Cardinal, to the joy of all Irishmen at home and abroad. It may be safely said that no act of the present illustrious Pontiff has contributed so much to endear him to Irishmen, as the elevation of the present successor of St. Patrick to the exalted dignity of a Prince of the Church.

Of Cardinal Logue's character much might be said, if space permitted. Its most striking feature is his genuine and great humility. Rarely, indeed, has so humble a man occupied so high a position. The many honours that have been conferred upon him, the singular eminence he has attained in the Irish Church, the great and widespread popularity he enjoys, seem only to have enlarged and deepened this beautiful trait of his character. Combined with this humility, which is ever necessary to any real greatness, the Cardinal possesses a frank and amiable manner, a courage that knows no fear when the interests of religion or country are threatened, and a prudence in which the wisdom of the serpent is happily blended with the simplicity of the dove. Socially, he is one of the most amiable and interesting men we have ever met, while intellectually, he is universally admitted to be fully equal to his exalted position. His Eminence is still a young man, and we may confidently hope that he will be spared for many years to guide with gentle, but firm hand, the sacred destinies of the Irish Church.

Of the younger Prelates who have, during recent years, been members of the College Staff, we can only give a very brief notice here.

Dr. O'Donnell, Bishop of Raphoe, was born at Kilbraine, near the Glenties, in the county Donegal, on the 28th November, 1855. He made his classical studies, first, in the diocesan Seminary, Letterkenny, and afterwards spent two years attending the classes of the Faculty of Arts in the Catholic University. In 1875 the young student of the University matriculated for the Second Year's Philosophy in the College of Maynooth, in which he read a very distinguished course; and was appointed a student of the Dunboyne at its re-establishment, in 1879.

Next year Dr. O'Donnell succeeded, after a close concursus, in winning a vacant Chair of Theology, at the early age of twenty-five. From the Chair of Theology the young Professor was promoted to the Prefectship of the Dunboyne, in succession to Dr. Healy, at the unprecedently early age of twenty-nine; and four years afterwards was elevated by the Holy See to the Bishopric of Raphoe. No student of Maynooth has been more rapidly promoted through various offices to the episcopal bench than the still young and promising Bishop of Raphoe.

Reference has been frequently made elsewhere to the MOST REV. DR. ROBERT BROWNE, Ex-President of the College, and now Bishop of Cloyne. Dr. Browne was born on the 6th of November, 1844, in Charleville, county Cork. He received his early education in his native town, at an excellent classical school in which many of those, who afterwards became priests of the dioceses of Limerick and Cloyne, were at that time educated. From Charleville Robert Browne passed, whilst still very young, to St. Colman's College, Fermoy, where he spent two years before his admission to Maynooth. St. Colman's, Fermoy, has always been a flourishing seminary, and was particularly so at that time, for its President was the present illustrious Archbishop of Cashel, the Most Rev. Dr. Croke. Notwithstanding the fact that Dr. Browne entered Maynooth at the early age of sixteen, he read a most distinguished course, in a class too where several of his rivals were recognised as men of very remarkable ability. Five of that brilliant band have become Bishops, whose names are given elsewhere, and two more of the very first are gone—poor Kavanagh of Armagh died whilst still a student; and Murphy, of Dublin, first of them all, met a still sadder fate in the burning ruins of an American hotel. Dr. Browne was Dean in the College for eight years, Vice-President for two, and President for nine years. To show how he discharged his duties, it is enough to quote the following resolution of the Trustees, unanimously adopted last year, on the occasion of his promotion to the see of Cloyne.

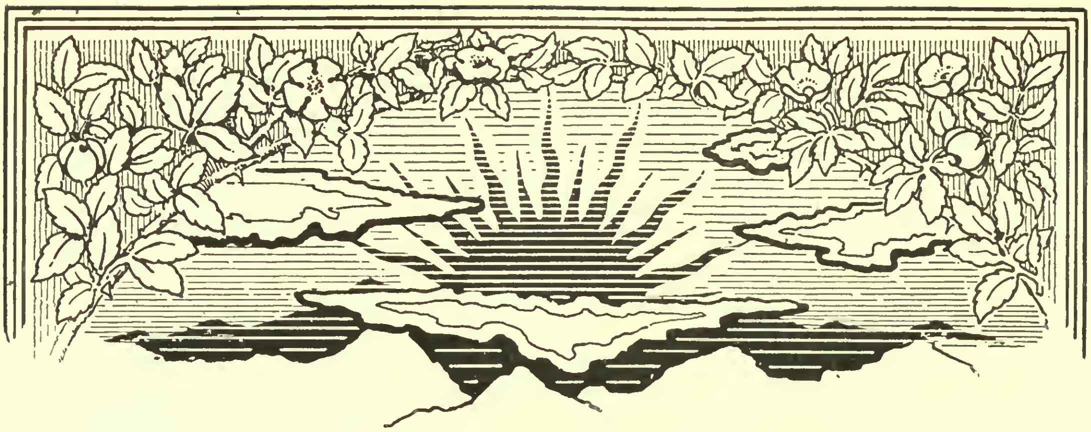
Meeting of Trustees held at Maynooth, October 9th, 1894.

'The resignation of the Most Reverend Dr. Browne having been accepted, it was, on the motion of the Chairman (His Eminence Cardinal Logue), unanimously resolved—

'That in accepting the resignation of the office of President of the College by the Most Reverend Dr. Browne, on the occasion of his elevation to the see of Cloyne, we beg to put on record our high sense of the great ability and consummate prudence with which for several years he presided over the College, and, in particular, we desire to acknowledge our indebtedness to him for the indefatigable zeal and perfect taste by which he contributed so largely to the completion of the College Chapel: the important additions to the College buildings of the *Aula Maxima*, and the general embellishment of the College and grounds; at the same time, that we recognise that the standard of intellectual work, and much more of the traditional piety on the part of the students, has been so maintained as to make his administration fruitful in the best results for the Irish Church.'

Of DR. OWENS, Bishop of Clogher, we can only state that he is a native of that diocese, that he was born in 1839, and that he matriculated for the Humanity Class in Maynooth on the 26th of March, 1857. Dr. Owens obtained high honours during his course; and in a class too which reckoned amongst its members such men as Most Rev. Dr. Walsh, of Dublin, and the Most Rev. Dr. Carr, of Melbourne. In 1864, Dr. Owens was promoted to the Dunboyne Establishment, from which he was called out, in 1866, to active missionary work in the town of Monaghan. In 1878, after several years of missionary experience, chiefly as Administrator of the Bishop's parish, Dr. Owens was appointed Dean in Maynooth, and subsequently became Professor of Theology. As a Bishop, Dr. Owens has all his work before him; but we may safely infer from the past that his future career will be fruitful of manifold good works in the diocese of St. Macarten.

Dr. John Clancy, Bishop of Elphin, is the youngest of all the Maynooth Prelates. He was born in the parish of Sooey, county Sligo, on the 23rd of December, 1856. He had the advantage of receiving an excellent education in his youth, first, at a school conducted by the Marist Brothers, in the town of Sligo, and afterwards, in Summer Hill College, Athlone. Dr. Clancy entered Maynooth in September, 1876, and received high honours during his course in the Class to which the present distinguished Vice-President of the College, and the late Professor Gilmartin both belonged, and which was taught for three years by the Most Rev. Dr. Healy, then a Professor of Theology in the College. Dr. Clancy became a Dunboyne Student in 1881; but was ordained next year, and appointed Professor in the Bishop's Seminary at Sligo, in which he had the opportunity, by teaching others, of perfecting his own classical and general knowledge. In 1887 Dr. Clancy won, by a very brilliant concursus, the Chair of English Rhetoric, and was afterwards also appointed Lecturer in English Elocution. The duties of both departments he most successfully discharged until his appointment to the see of Elphin, in March, 1894. Dr. Clancy, like Dr. Owens, has his episcopal work still before him, and we have every reason to hope that it will be thoroughly well done.



CHAPTER XXII.

WRITERS WHO WERE MEMBERS OF THE COLLEGE STAFF.

'Scribe ergo quae vidisti, et quae sunt, et quae oportet fieri post haec.'

AMONGST the members of the College Staff we find the following who have published writings of one kind or another in book form. We give their names in the order of the seniority of their appointment :—

Rev. John C. Eustace	Rhetoric	27th June, 1795
Rev. Andrew Darré	Logic	27th June, 1795
Rev. Louis Æg. Delahogue, D.D.	Moral Theology	12th May, 1798
Rev. Francis Anglade	Logic, Theology	24th Feb., 1802
Rev. Jer. Donovan	Rhetoric	4th Feb., 1820
Rev. John M'Hale, D.D.,	Dogmatic Theology	22nd June, 1820
Rev. Chris. H. Boylan	English and French	23rd June, 1820
Rev. Laur. Renehan, D.D.	Sub-Dean, Bursar, President	25th Sept., 1825
Rev. Nicholas Callan, D.D.	Physics	15th Sept., 1826
Rev. Jos. Dixon, D.D.	Sub-Dean, Scripture,	24th June, 1829
Rev. C. W. Russell, D.D.	Humanity, History, President	13th Feb., 1835
Rev. Ed. O'Reilly, D.D.	Dogmatic Theology	7th Sept., 1838
Rev. P. Murray, D.D.	English and French, Theology, Dunboyne	7th Sept., 1838
Rev. M. Kelly, D.D.	English and French, History	4th Nov., 1841
Rev. G. Crolly	Dogmatic and Moral Theology	20th Jan., 1844

Rev. D. Gargan, D.D.	Humanity, History, President	13th Sept., 1845
Rev. D. M‘Carthy, D.D.	Rhetoric, Scripture	21st Nov., 1845
Rev. H. Neville	Logic, Theology	15th Oct., 1850
Rev. W. Jennings	Logic	23rd June, 1852
Rev. J. O'Kane	Dean	24th June, 1852
Rev. R. Hackett, D.D.	Dean	21st June, 1853
Rev. Gerald Molloy, D.D.	Dogmatic and Moral Theology	23rd June, 1857
Rev. J. Hughes, D.D.	Dean	22nd Oct., 1862
Rev. F. Lennon, D.D.	Physics	21st June, 1864
Rev. W. J. Walsh, D.D.	Dogmatic and Moral Theology, President	22nd Oct., 1867
Rev. Thos. Carr, D.D.	Dean, Vice-President	25th Sept., 1872
Rev. P. O'Leary	Dean	25th June, 1878
Rev. J. Healy, D.D.	Theology, Dunboyne	9th Sept., 1879
Rev. W. M‘Donald, D.D.	Theology, Dunboyne	27th Sept., 1881
Rev. E. Maguire, D.D.	Rhetoric	11th Oct., 1883
Rev. Thomas Gilmartin	Dean, Professor of History	30th Sept., 1884
Rev. D. O'Loan	Dean, Professor of History	7th Sept., 1886
Rev. D. Coghlan, D.D.	Theology	7th Sept., 1886
Rev. Thomas Esser, D.D.	Philosophy	18th Oct., 1887
Rev. H. Bewerunge	Music	26th June, 1888
Rev. Joseph M‘Rory, D.D.	Scripture	15th Oct., 1889
Rev. E. O'Growney	Irish	15th Oct., 1891

We have already treated with considerable fulness the lives and writings of the first four named on the above list. They were all members of the Staff, and served the College well, but none of them was educated in Maynooth. All the others, however, named on the list, except two from Germany, were children of the College; and both their literary and theological culture, such as it was, may be said to have been acquired chiefly, if not exclusively, in Maynooth. Of these we shall take first the illustrious Dr. M‘Hale.

The public career of Dr. M‘Hale, at least in its relations to the College, has been already discussed at length. It only remains for us here to give a brief notice of his writings, the list of which is by no means inconsiderable.

(1.) The *Letters of Hierophilos* were all written from ‘Maynooth College,’ and printed in the public journals between January, 1820, and May, 1823. They were at the time like a trumpet-call to battle, filling the down-trodden Catholics of Ireland with new hope and courage to break their bonds and assert their rights as freemen. At the time their publication created an extraordinary sensation, and had a most powerful influence in preparing the way for O'Connell's success in securing Emancipation. After his elevation to the Episcopacy, Dr. M‘Hale continued to write powerful letters to the Prime Minister and other public men in the same strain, and with still more telling effect.

In 1831 and 1832, Dr. M'Hale wrote a series of *Letters* from the various places of interest which he visited on the Continent, in which he constantly furnishes striking proofs of the versatility of his talents, and the extent of his information. What struck him most forcibly, he says, were the manifold proofs which he met all over the Continent of the authentic claims of Ireland to her ancient fame, and of the veneration in which the memory of her saints and sages is embalmed. 'The paths of our countrymen you can track by the streaks of glory that still linger on the lands which they traversed; and in the sanctuaries of their most magnificent cathedrals, as well as in the hearts of their present inhabitants, their ashes or their memories are devoutly enshrined.'[1]

(2.) In 1828, Dr. M'Hale, then Coadjutor Bishop of Killala, published his well-known work, *On the Evidences and Doctrines of the Catholic Church*. It was a very opportune time, because the struggle for Emancipation had attracted the minds of non-Catholics throughout the three kingdoms to inquire what was the real nature of the doctrines and practices of the Roman Catholic Church, on account of which its members had been so long excluded from all political rights, and subjected to such dreadful penalties. The matter of the work was, doubtless, prepared during the years when Dr. M'Hale was Professor in Maynooth. It was only necessary to put his arguments in a more popular form, and to use the English language instead of the more precise and vigorous Latin, as the vehicle of communicating them. The work has been always very highly esteemed, both in England and Ireland, for it combines solid argument, with great vigour of language and variety of illustration. When the Catholic University was founded, the *Evidences* was the work chosen by the Irish Bishops as the manual for the students in the Theological Faculty. Even the hostile London *Times* admitted 'that it shows great reading, a ready command of materials, some thought, and a style quite equal to that of many theological writers who have enjoyed greater advantages.'[2] Elsewhere the *Times* confessed that Dr. M'Hale had acquired not only an immense amount of theological learning, but what was far more difficult in his case, and therefore more praiseworthy, a vigorous and scholastic style.

It is likely, however, that Dr. M'Hale will be better known to posterity by his translations into the Irish language than even by his well-reasoned controversial writings in the English tongue. Surely every impartial mind must admire the patriotic spirit of a prelate who, when ruling a vast diocese, and sparing no labour to provide not only for the spiritual, but also for the corporal needs of his famishing flock, could yet devote his hardly-earned leisure hours to provide Gaelic literature of the highest class for the Irish-speaking population, that thus he might perpetuate and preserve from impending extinction the ancient language of the bards and sages of Erin. The effort shows that Dr. M'Hale was at once a scholar of the highest culture and a patriot of the genuine order. His main object was to foster the religious and national spirit of the people, by providing religious works in the Gaelic for the use of the Irish-speaking population, both in his own diocese and elsewhere.

(3.) Hence, he also printed an *Irish Catechism* in 1840, which is still in common use throughout the West of Ireland; and shortly afterwards he published an Irish *Manual of Prayer* for the same purpose, in which were included the 'Litany of the Holy Name' and the 'Litany of Loretto,' the 'Litany of the Saints,' and the 'Seven Penitential Psalms,' as well as an Irish translation in the spirit and rhythm of the original of the two noble hymns—the 'Dies Irae' and the 'Stabat Mater.' Thus far he provided for the religious needs of the Irish-speaking population.

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[1] An excellent edition of all these *Letters* was re-published by Gill & Son, in 1893.

[2] *Times* of June 11th, 1875.

But he also sought to provide for their highest literary needs. For this purpose he resolved to render into popular Gaelic the two best poetic works of their kind—one of a national, the other of a purely literary character—that is, Moore's *Melodies*, and the *Iliad* of Homer.

With a view to render his translation of the *Melodies* as perfect as possible, we find the indefatigable Bishop, when he was over forty years of age, sitting down to learn to play the piano and the harp—and, what is more, succeeding in the effort—in order that he might attune his thoughts and his language to a worthy rendering of Moore's beautiful *Melodies* into the ancestral tongue of the Gael. As Moore truly said, in a letter to the Archbishop, he succeeded in making the 'National Melodies' become, verily and indeed, 'Ireland's own Melodies.' Before, they were Irish only in subject and in sympathy; but Dr. M'Hale made them Irish in everything—in language, in tone, in spirit, in music, in the very flavour and aroma of the poems, which, as in the case of wines of choice vintage, may be appreciated, but can never be analyzed. And yet it is admitted by competent judges that he made a faithful and an accurate translation of the originals.

A still more remarkable work was his translation of the Pentateuch, and of the first eight books of the *Iliad* of Homer into the Irish language. Here, again, we may note the patriotic spirit and the indefatigable labour of the man. The translation of the Pentateuch was a comparatively easy task for such a master of the Irish language as Dr. M'Hale assuredly was. But to translate eight books of Homer into Gaelic verse, in the metre and spirit of the original, was a task which, in our opinion, reveals the greatness of the scholar in all his heroic outlines. The first book of the *Iliad* was published in 1844, the eighth book in 1871, when the venerable author was entering on his eighty-first year. Many a woful scene did the Archbishop witness, many a desperate struggle did he pass through, during all the years that intervened. Yet he never flinched from his purpose; every hour that he could spare was given to prosecute his work. It was only when he had completed the eighth book, in his eightieth year, that the gallant veteran ended his labours on the *Iliad*, and reluctantly wrote—'With the completion of this volume (March 6th, 1871), it is probable that the labours of my translation of the *Iliad* shall close, and that I shall resign to some other worthy hands the task of enriching further our Irish literature, with a translation of the remainder of Homer's magnificent *Iliad;* and perhaps, I may hope, of his no less charming poem of the *Odyssey*.' He died on the 7th of November, 1881.[1]

John, Archbishop of Tuam, was not faultless, either as a man or as a writer; but, in our opinion, he will be regarded by posterity as the most striking and heroic figure that has appeared in the ecclesiastical history of Ireland during the nineteenth century.

DR. JEREMIAH DONOVAN was a native of Macroom, in the county Cork. Of his early education we know little, except that Jeremiah Donovan, of the diocese of Cloyne, matriculated for the Logic Class in September, 1811, and read a fairly distinguished course. From 1816 to 1820, he was Professor of Classics in Carlow College. Professor Donovan was honoured with the close and intimate friendship of Dr. Doyle, by whom he was strongly recommended for the Chair of Rhetoric in Maynooth, to which he was transferred on the 4th February, 1820.

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[1] Dr. Thomas M'Hale, nephew of the Archbishop, published, in 1883, an interesting volume of *Sermons and Discourses*, delivered by the deceased prelate on various important occasions.

In 1829, Dr. Donovan published his *Translation of the Catechism of the Council of Trent.* It is a very important and a very useful work, not only for the Clergy, but also for all intelligent English-speaking Catholics, who desire to have at hand a full, accurate, and authentic exposition of the moral and dogmatic teaching of the Catholic Church. Dr. Doyle, to whom the manuscript was submitted before its publication, declared that the original is written 'in a style unexampled for purity and precision;' and that Dr. Donovan's rendering of it is 'the best translation into English of a Latin work that I have ever read.'

At a later period Professor Donovan went to Rome, and spent some time in a careful study of the monuments of the Eternal City. The results of his studies he published in the well-known work, *Rome, Ancient and Modern.* Dr. Donovan's intimate acquaintance with classical literature and Roman history, and his easy-flowing English style, gave him special qualifications for the composition of this valuable work. It was, at the time, universally welcomed by scholars in these kingdoms, and has enjoyed a very wide circulation.

After some months spent at Milton Mowbray, for the benefit of his health, Dr. Donovan retired to St. Joseph's Seminary, Clondalkin, and subsequently went to Paris to consult some eminent physicians. He died, however, whilst undergoing a painful operation, and was buried in Paris. He left 'the principal portion of his money to Clonliffe College; and his books are, I believe, still at Clondalkin.' [1]

The Rev. Christopher H. Boylan, Professor of English Elocution and French, was born in Dunshaughlin, county Meath, in the year 1789. He tells us himself that he went early to Maynooth, where he entered the Lay College, in which he spent three years This was about 1804, for in 1826, he says that he had been twenty-two years in Maynooth. He then got a burse in the 'Royal College,' in which he remained seven years more. After the close of the Maynooth 'long course of studies'—that is, the long extra course on the Dunboyne, just then newly established—at the desire of the Trustees, who paid his expenses, he went to study Hebrew and Chaldaic under Dr. Barrett, the Vice-Provost of Trinity College. On his return he was appointed for a time 'Professor of Oriental Languages.' Subsequently, however, in 1818, he became Professor of 'English Rhetoric,' having resigned the Chair of Oriental Languages to another gentleman (Rev. James Browne), who was then Professor of Scripture. In 1820 Professor Boylan took charge of the French Class in addition to his English Class; but he complains that he got no remuneration for the extra work. He resigned his Chair in 1828.

Dean Cogan tells us that in 1827, Professor Boylan was appointed President of the Irish College, Rome; but at that time he was in a very delicate state of health. In 1830 the priests of his native diocese placed him *ex aequo* with Dr. Cantwell on the list of candidates for the vacant see of Meath. He died shortly after, in June, 1832, and was interred 'in a vault of one of the churches in Dublin.'

In 1825, Professor Boylan, who was an accomplished English scholar, published an excellent translation of Massillon's *Conferences,* in two volumes, which he dedicated to Dr. M'Hale, just then appointed Coadjutor Bishop of Killala. The style of the translation is easy and graceful, giving, as the author intended, 'an accurate transcript of the beautiful original, by expressing its sentiments in English, in such words as Massillon would have used had he written in our language.'

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[1] Letter of J. J. MacSweeny, Esq., Sub-Librarian of the Royal Irish Academy, and nephew of Dr. Donovan, to whom we are indebted for some of the particulars contained in this memoir.

The VERY REV. LAWRENCE RENEHAN,[1] D.D., second son of Lawrence Renehan, Esq., and of Catherine Borden, was born, in 1797, at Longford Pass, parish of Gurtnahoe, county Tipperary, and was descended of a respectable family, often named with honour in our ecclesiastical annals. A full namesake, Lawrence Renehan, who suffered much for the faith in evil days, died Vicar-General of Ossory, in 1609. Lawrence, the subject of this notice, after receiving the best early education which his parents could provide for him in a country village, was, while still young, removed to the city of Kilkenny, where he had the advantage of being instructed in the best Catholic school then in the South of Ireland, and where he became highly distinguished for his love of virtue, as well as for his love of knowledge. Being destined for the Church from his youth, he made a successful application to the Most Rev. Thomas Bray, Archbishop of Cashel, for a place in Maynooth College. An incident recorded in connection with his examination, in September, 1819, shows how quickly the Superiors appreciated the abilities of young Renehan. He was a candidate for the Logic Class, and gave so much satisfaction to the Professors by his answering, that the venerable President, Dr. Crotty, congratulated him on his very successful appearance, and warmly exhorted him not to neglect the rare talents with which God had blessed him.

This friendly advice young Renehan turned to excellent account. Year after year he won the highest honours, often *solus*—a rare distinction where, as at Maynooth, competitors are many and well selected. From his Superiors he received, at the same time, the most flattering marks of approbation for piety and prudence. Having completed the usual course of Divinity, he was elected a Dunboyne Student in 1824, and obtained the first place amongst the Honourmen in 1825. A few months later he was chosen to be Junior Dean, and was ordained priest the same year. The onerous duties of Dean interfered so much with those quiet studies which the Very Rev. Dr. Renehan prized all through his collegiate life, that he determined to become a candidate for the first vacant professorship, and was appointed by public 'concursus' to the Scripture Chair in 1825. Few men had higher qualifications for the place, and fewer still loved its duties more. Well read in Hebrew, Syriac, and the cognate dialects, a profound Greek scholar, also speaking with ease the chief modern languages—French, German, Italian, &c.—he had, besides those higher qualities, sound judgment, varied and extensive reading, a tenacious memory, and, above all, humble reverence for the oracles of God, the opinions of the Fathers, and the teaching and institutions of the Church. Hence, as a Professor he was eminently successful; and if left to his own free choice, as he often declared, was well content to remain in the Scripture Chair, and had no ambition to obtain any higher position. When presented to the parish of Cashel (in 1831, we believe), by the Most Rev. Dr. Laffan, he respectfully declined the honour; and, again, when elected Vice-President (in 1834), he was unwilling to accept the appointment until commanded by his own ecclesiastical superior to comply with the wishes of the Trustees. Not content afterwards with merely fulfilling the various difficult duties of his office, he gave instruction to the students in sacred music, to the study of which he was particularly devoted. He presided for a time over the conferences of the Dunboyne Students; and he acted as Bursar at a time when the Trustees deemed the strictest economy necessary to pay off heavy debts, and meet the current expenses. In every situation he displayed the same energetic zeal; and won, without seeking it, universal love and respect. No more emphatic testimony to his merits could be given by the Bishops of Ireland than their entrusting to his care, in 1845, at a very critical period, the entire government of the College.

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[1] This memoir is taken chiefly from the obituary notice of Dr. Renehan, published, at the time of his death, in the *Freeman's Journal*, and also from Dr. M'Carthy's memoir, prefixed to the *Collections*.

The character and services of Dr. Renehan, during the twelve years that he was President of Maynooth College, are too well known to require special notice at our hands. He left behind him a great reputation for learning, piety, and practical wisdom; and his death was regarded by every prelate and priest in Ireland, as well as by every member of the collegiate body, who loved him as a father, as a national loss which it was difficult to repair. His literary labours are less generally known, because he never gave his name to the public. For the students' use he compiled first, a *Requiem Office Book,* with a careful synopsis of the liturgical decrees; second, a *Choir Manual of Sacred Music;* third, a *History of Music* (in the press at the time of his death), a copy of which was to be presented, according to his dying request, to each student of the College as a last token of his love;[1] fourth, he edited also an *Irish Prayer Book* and an *Irish Catechism.*

The great work, however, to which all his thoughts were directed was the 'Ecclesiastical History of Ireland;' and the most enduring memorial of his fame is the collection of records for this purpose, which he has left behind him, entitled the *Renehan MSS.*, comprising nearly one hundred volumes, folio and quarto. Amongst these will be found interesting private letters; biographical notices of distinguished Irishmen, lay and clerical; decrees of Provincial and Diocesan Synods; official communications with the Holy See, many of them discovered in foreign libraries and religious houses, which the lamented author visited, and for which it would be vain to seek elsewhere. It is, in short, a precious collection of ample and valuable materials for illustrating Irish Church history, particularly since the Reformation. These and other precious documents are now deposited in their proper place in the public library of Maynooth College.[2] Up to the end of January, 1856, Dr. Renehan enjoyed uninterrupted good health, without being ever disabled by any of those infirmities to which close students are liable. About that time he was suddenly struck with paralysis, which at first presented no very serious symptoms. But a second attack of the same disease left no room for either remedy or hope. Fully conscious of approaching death, he desired to receive the holy Sacraments as often as possible, and devoted himself to continual prayer and meditations. For the last few weeks he gave his thoughts entirely to God, so that, at his own request, during that time, no one spoke to him but his spiritual director and the medical and other attendants who watched by his death-bed.

The memory of Dr. Renehan is greatly revered in Maynooth. He is one of the officials who gave his entire life to the service of the College. He had no higher ambition than to devote all his time, his learning, and his experience to promote the highest interests of that dear *Alma Mater* which he loved so well. Maynooth was the home of his heart; of the outer world he knew little. He was a sterling patriot, but even in the most stirring times he took little interest in mere politics. Whatever leisure he could command he gave to the study of the ecclesiastical history and antiquities of Ireland. His *History of the Irish Archbishops and Bishops since the Reformation*, partly edited by Dr. Kelly, and afterwards completed by Dr. M'Carthy, contains invaluable stores of information for the future historian of that period. To the students he was not only a superior but a father, whose heart was full of sympathy and kindness, even when he found it necessary to censure or admonish them. And of this the students were perfectly conscious, so that the President, whilst firmly maintaining discipline and obedience, never lost their esteem and affection. Dr. Renehan's remains were interred in the College Cemetery on the 30th of July, 1856.

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[1] From its Introduction we learn that 'the late lamented author, whose name appears on the title-page, the late President of Maynooth College, had been so much affected and edified by the sympathy of the students, expressed in the kindest manner during his last illness, that he felt anxious to leave, besides the provisions in his will for the public benefit, some token of his love and esteem to every member of the community. After taking counsel with his friends as to the best method of carrying out this design, he ordered, a few days before his death, this little volume to be published at his own expense, and a copy to be presented to each of the students "in grateful remembrance of their charity and pious intercession."'

[2] The late Dr. M'Carthy, Bishop of Kerry, whilst still Professor of Scripture in Maynooth, edited and published. in 1861, a well-known volume, entitled: *Collections on Irish Church History, from the MSS. of the late Very Rev. Laurence F. Renehan, D.D., President of Maynooth College.* This first volume deals with the *Archbishops;* of the second volume, which treats of the *Bishops*, only one *fasciculus* has seen the light—Dr Kelly, the Professor of History, had undertaken the publication of the work, but did not live to complete it.

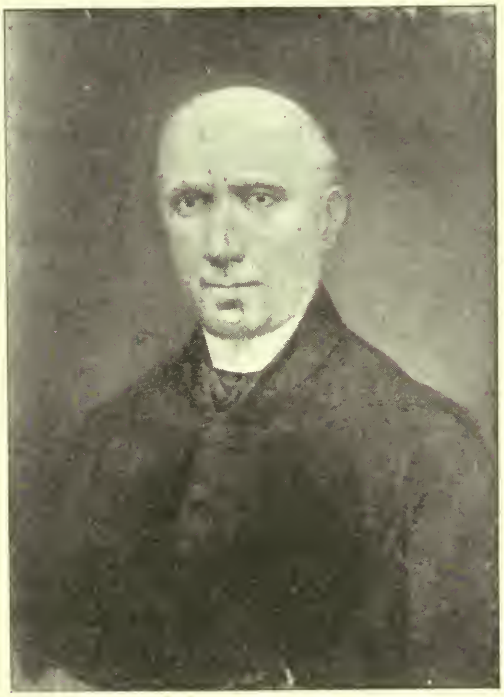
Dr. Lennon, the present distinguished Professor of Mathematics and Natural Philosophy in the College, has, at our request, written the following interesting memoir of Dr. Nicholas Callan, with special reference to his scientific labours.

DR. CALLAN.—There are few memories of their student days more frequently recalled by the elder members of the Irish Priesthood than those associated with the Rev. Nicholas Callan, D.D., who, for a period of nearly forty years, was Professor of Mathematics and Natural Philosophy in Maynooth College. The picture of the old lecture-hall with its blackboard and the little man, chalk in hand, vigorously at work in front of it, often returns as a vivid dream, bringing with it companions, full of health and vigour, to whom life's troubles and age's infirmities are as yet unknown; but to the mental vision of many, the central figure is the aged professor himself, whose child-like simplicity and saintly example could not fail to make a lasting impression on all. It was chiefly as a man of science, however, that Dr. Callan was known, and his merits recognised, far beyond the limits of his college home; and it is under this aspect, mainly, that he is regarded in our brief sketch of his career.

Born in the county of Louth, a few days before the close of the last century, Nicholas J. Callan, in his sixteenth year, matriculated (August, 1817) as a student of Maynooth, in the class of Rhetoric. Having gone through the ordinary and Dunboyne Courses of the College with great distinction, he was ordained Priest; and, in the following year he proceeded to Rome, where he attended lectures, and obtained the degree of Doctor of Theology in the University known as the Sapienza. Early in the year 1826, the Chair of Natural Philosophy in Maynooth became vacant by the retirement of the Rev. Cornelius Denvir, subsequently Bishop of Down and Connor. Dr. Callan, still in Rome, offered himself as a candidate for the vacancy, and was appointed Professor in the September of that year, after the usual public examination, there being no competitor.

From a short treatise compiled for the use of his pupils a few years afterwards, it would seem that the phenomena of electricity had a great fascination for the young Professor from the very outset of his new career. The time was favourable for original investigation in this special department. Oersted's discovery, of six years before, had startled the world of science by the close relationship which it established between electricity and magnetism. The classical experiments of Ampére had gone further still, by showing that all the phenomena of magnetism could be explained by the mutual actions of electrical currents. Arago's chance discovery of 1824, which showed that a rotating plate of copper is capable of drawing a magnet after it, was still a mystery. To men of science it was clear that a vast territory filled with hidden treasure lay open before them; and, like hundreds of other enthusiasts in both Europe and America, Dr. Callan, now fully equipped for the work, had resolved to explore it.

The phenomena of electrical induction are, perhaps, the most complicated, but, at the same time, they are, to some minds at least, the most interesting in the whole range of physical science. A charge of electricity at one place, as is known, has always its counterpart somewhere else. An electrified ball, suspended in a room, produces on the walls, and floor, and ceiling, an amount of electricity equal to its own, but of contrary sign. The glass rod, and the silk that has been rubbed to it, are complemental in their electrical relations. To obtain the equilibrium which the friction has destroyed, we must take the algebraic sum of their actual conditions. The balance of forces may be disturbed in a great variety of ways, but, like waves on the surface of the sea, the forces are always striving to regain their original level.



DR. CALLAN.

From a Painting at Maynooth.

Many attempts had been made in the early years of this century to produce by means of electrical currents effects similar to those of statical induction. It was only towards the end of 1831, however, that success was achieved. At the Royal Institution, in London, in that year, Faraday wound side by side two insulated copper wires, each about two hundred feet in length, on a block of wood. The ends of one wire he connected with a sensitive galvanometer, and the ends of the other with the poles of a battery of one hundred and twenty cells. Contrary to his expectation, while the current flowed steadily in the battery wire, no effect was produced in the galvanometer. He had noticed, however, a slight deflection of the needle on completing the circuit, and another deflection, but in the opposite direction, on interrupting it. With the power of a current to convert a bar of iron into a magnet, he was already familiar; and he saw that the process ought to be reversible. Having wound two insulated copper wires on the two halves of a ring of soft iron, he connected the ends of one with a galvanometer, and the ends of the other with a battery. On completing the circuit, and again on interrupting it, the needle was driven violently aside, and, as before, in contrary directions in the two cases. These simple experiments of Faraday, now so easily repeated, were the beginning of a series from which others have reaped a rich harvest, and which, in the annals of science, have immortalized his name.

It was while engaged in verifying Faraday's results, and others of a similar nature arrived at, about the same time, by Henry in America, that Dr. Callan discovered a means of greatly intensifying the effects. The two wires which Faraday had used in his experiments were in every respect alike. Henry had employed ribbons, or flat spirals of copper, instead of wires; but Dr. Callan found that by using a short thick wire for the inducing or battery current, and a long thin one for the induced current, the shock and other effects produced by the latter were vastly augmented. The apparatus in which he embodied his ideas is described in two papers, contributed by himself, in the year 1836, to Sturgeon's *Annals of Electricity*. Referring to the first of these papers, the author of a recent work of the highest scientific merit says: "Here we have the first description that exists of an induction coil with a short thick and a long thin wire upon it."[1]

In the early specimens of his induction apparatus, Dr. Callan had soldered one end of the thin or secondary wire to one end of the thick or primary wire; but in the year 1837 he found it a great improvement to insulate the two wires completely from each other. In a paper contributed to Sturgeon's *Annals of Electricity* for that year, he describes fully this new and improved form, consisting of a bar of iron, or core; a short thick copper wire wound round it; and over this a long thin one, all carefully insulated from each other. In a note he recommends that for lecture purposes the two wires should be wound on separate bobbins, the thick wire bobbin being so made as to slide inside the other. Commenting on this paper, in a chapter dealing with the 'historical development of the induction coil and transformer,' Dr. Fleming, in the work referred to above, says: 'Hence it is to Callan that we owe this simple piece of apparatus, now found in every physical laboratory; and it is to him that we are indebted for an induction coil having two separate wires, one thick and the other thin, used as an induction coil.' And in his *Treatise on Electricity* (Part II., p. 715, 1857), Noad says: 'It was Mr. Callan, of Maynooth College, who first contrived a convenient apparatus for the illustration of secondary currents.' Dr. Callan's claims to be regarded as the inventor of the induction coil, therefore, are indisputable; and his title to have it called by his name is now beyond controversy.

After an interval of nearly twenty years, devoted to work of a different kind, Dr. Callan returned to the induction coil once more. Through the labours of other investigators several improvements had been made in its construction in the meantime. An automatic break had taken the place of the *repeater*, or contact-breaker—another of Dr. Callan's early inventions—which required to be worked by the hand. The substitution of a bundle of iron wires for the solid bar previously employed as a core was also an important step in advance. The alternating currents obtained from the secondary wire depend largely on the rapidity with which the core acquires and loses its magnetism; and a bundle of wires acts much more promptly in this respect than a solid bar of the same dimensions. But the most important improvement was one introduced by Fizeau.

It is well known that when the current from a battery of a few cells is sent through a short straight wire, the spark produced, both on completing and interrupting the circuit, is faint; but when the current from the same battery is sent through a long insulated wire, coiled on itself, or wound into a spiral, the spark, on making contact, is still faint; that produced on breaking contact, however, is very vivid. These phenomena were shown by Faraday to be due to an inductive action of the current on itself. Their cause will be easily understood if we remember that the commencement or ending of a current in a wire is not strictly instantaneous, but successive. When the current commences to flow in the first turn or spire, it induces an *inverse* current, or one of contrary direction, in the second spire; on beginning to flow in the second, it induces inverse currents in the first and third; and so of the others. These inverse currents, by weakening the battery current, diminish the spark; but on breaking contact the case is reversed. When the current ceases to flow in any spire, the current which it induces in adjacent spires are *direct,* or in the same order as the battery current. Thus the latter is greatly strengthened immediately before it ceases, and hence the increased brilliancy of the spark on interrupting the circuit. It is obvious, therefore, that when a current is started in a long spirally-wound wire, its strength is not uniform during its continuance; but, commencing weak, it gradually increases to a value at which it remains steady, until the moment of cessation, when it is greatest. Now, in the induction coil, the effect of this change of current in the primary wire is to retard the magnetization, and also the demagnetization of the core, and thereby to lessen its inductive action on the secondary wire. To eliminate the injurious influence of these extra or self-induced currents, Fizeau devised the condenser.

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[1] *The Alternate Current Transformer*, vol. ii., p. 7, 1893, by J. A. Fleming, M.A., D.Sc., Professor of Electrical Engineering in University College, London.

In a paper contributed to the *Philosophical Magazine* for November, 1857, Dr. Callan explains very fully his theory of the condenser, then a subject of much controversy. With a few verbal changes, to bring it into harmony with our modern forms of expression, his explanation of its action is in substantial agreement with the views held by the most eminent physicists of the present day. As is known, the condenser is in principle a Leyden jar of large surface, in which the dielectric is oiled paper, or silk, or mica, instead of glass. When its opposite coatings are connected with the 'break points' in the primary circuit, the spark at these points is very much diminished; but the tension, or electromotive force, of the discharge between the terminals of the secondary coil, is much increased. This, in Dr. Callan's view, arises mainly from the rapid demagnetization of the core, produced—(*a*) by the sudden withdrawal of electricity from the primary wire, caused by the inductive action of the plates of the condenser on each other; and (*b*) by a rush of electricity, the next moment, through the primary coil, in a reverse direction, from the positive to the negative plate of the condenser, to restore equilibrium; or, in his own words, 'the condenser not only removes an obstacle to the instantaneous suspension of the magnetism of the core, but it also supplies a force tending to destroy that magnetism; for as soon as all the electricity moving in the primary coil is drawn to the positive plate of the condenser, it instantly rushes back to the negative one, through the primary coil; and in its passage tends to reverse the magnetic poles of the core, and, consequently, to destroy its magnetism.' The inductive effect on the secondary coil, therefore, is doubled.

In the year 1863, Dr. Callan had brought the induction coil to a degree of perfection never before attained by him. By adopting an improved method of insulation in a large coil which he constructed, he succeeded in producing sparks fifteen inches in length between its secondary terminals, the primary current being derived from three cells of the Maynooth, or cast-iron battery.[1] Such a length of spark in air, with so small battery power, has rarely been equalled. The immense coil, still preserved in the physical laboratory of Maynooth College, by which this was effected, has, for its core, a cylindrical bundle of iron wires, forty-two inches in length, and three and a-half inches in thickness. The primary coil is a copper wire a quarter of an inch thick, covered with cotton thread, and wound in three layers of spirals. For insulation the primary coil is covered with several layers of thin sheet gutta-percha cemented together by a paste formed by dissolving gutta-percha, wax, and resin, in boiling oil. The secondary coil is of iron wire, a hundredth of an inch thick, and consists of three separate rings. Two of the rings are three inches in thickness, including the insulation ; one of them is four inches. The rings are arranged on the primary, so as to divide its length into four equal parts. In each ring both ends of the wire are left projecting, thus allowing the rings to be connected either in series or in parallel. The total length of wire in the three rings is about thirty miles.

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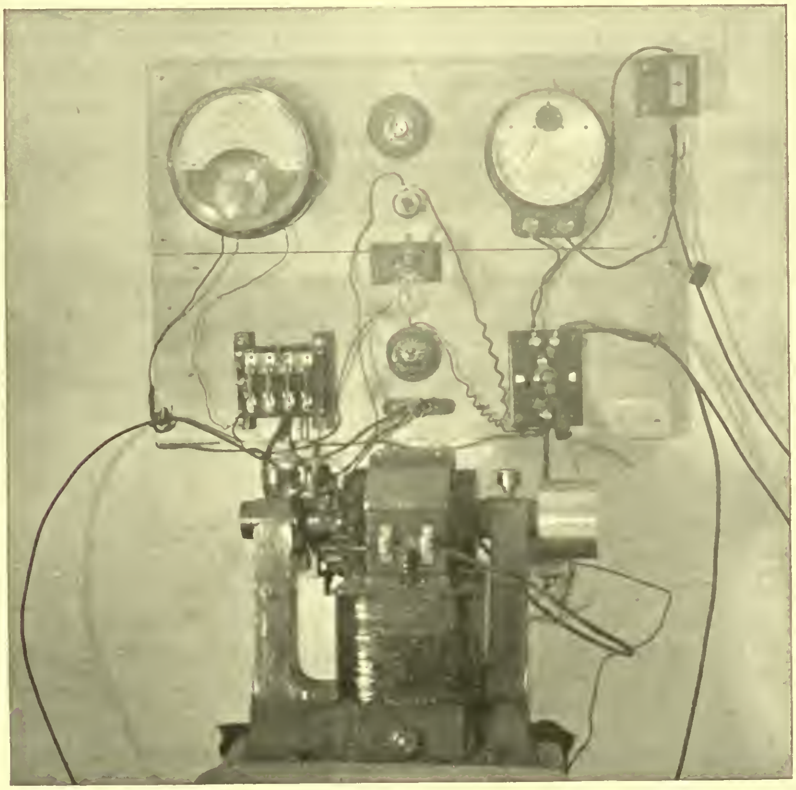
[1] *Philosophical Magazine*, June, 1863.



SWITCHBOARD AND ELECTRO-MOTOR IN PHYSIC LECTURE HALL.

Another coil on the same plan was in progress towards the end of 1863, but Dr. Callan did not live to complete it. One ring of the secondary wire, however, was far advanced ; and from this single unfinished ring, twenty inches in external diameter, and four inches in thickness, with a battery of six cells, a mercurial break, and a suitable condenser, sparks seven inches in length may still be obtained.

A special feature of the Callan coil is the use of iron instead of copper in the secondary wire. Early in his experiments, Dr. Callan became convinced that, notwithstanding its higher conductivity, copper is less suitable than iron for this purpose. And it is now known that although copper is superior to iron as a conductor for ordinary currents, in the case of sudden discharges, such as those between the coatings of a Leyden jar, the material and even the thickness of the conductor are of little importance. In a paper read before the British Association in 1857, Dr. Callan explains at great length the reason of his preference for iron.

There is a well-known experiment in which iron filings sprinkled on a flat piece of cardboard, over the poles of a magnet, arrange themselves in curved lines, extending from one pole to the other. These lines, named by Faraday 'lines of magnetic force,' represent the directions of stresses with which the magnetic field, or region about the poles, is everywhere permeated. A piece of soft iron placed anywhere in the neighbourhood of the magnet has the effect of strengthening the field, thereby drawing the lines closer together, owing to the greater facility it affords to their passage. The secondary iron wire of the Callan coil, acts in a manner somewhat similar. Lines of force whose influence would have been lost by their spreading out into the air far beyond the limits of the coil are drawn nearer to the axis, and made to pass through the rings of the secondary, on their way from one pole to the other. The inductive effect on the secondary, in this way, is greatly increased.

It was one of Faraday's early discoveries, that when a wire or other conductor crosses a magnetic field so as to cut its lines of force, currents of electricity are always developed in it, and the same result ensues when the wire is stationary, provided the field moves. On these simple experimental facts, beyond which, in the present state of our knowledge, it is impossible to go, depends the action of the induction coil, as well as that of the dynamo. The sudden production and withdrawal of the lines of force, arising from the starting and stopping of the primary current, and the consequent magnetization, and demagnetization of the core is equivalent, in its inductive effect, to a moving magnetic field, having the secondary coil stationary at its centre. The case is only reversed in the dynamo. In it the field is stationary, and the current is produced by the wires of the revolving armature moving rapidly across it.

The galvanic battery in common use, when Dr. Callan commenced his researches on induction, was far from satisfactory, and much time and labour were devoted by him to its improvement. The low electromotive force of the Wollaston cell made it necessary to employ a great number of them when considerable electrical pressure was required; and, even with the largest batteries this was difficult of attainment, except for a few minutes at a time, owing to the rapidity with which the plates became polarized. In a galvanic cell, as is known, when the circuit is closed, hydrogen, resulting from the decomposition of water with which the acid is mixed, is rapidly deposited on the surface of the negative plate. This layer of hydrogen weakens the current owing to the great resistance it offers to its passage. It also produces a counter electromotive force, or one acting in opposition to the main current. But, worse still, by decomposing the zinc-sulphate which is slowly formed in the cell, and depositing its zinc constituent on the negative plate, it gradually reduces the combination to the case of two similar metals immersed in the same liquid, and the current finally ceases.

Daniell, in the year 1836, remedied the polarization, as these phenomena are called, by employing two liquids instead of one; and, three years later, Grove greatly increased the electromotive force by substituting platinum for copper, and nitric acid instead of the copper sulphate solution used by Daniell. Plates of carbon, formed from the deposit that takes place in the interior of gas retorts, were found by Bunsen, in 1843, to answer the purpose even better than platinum. The remarkable property which, in common with gold and platinum, cast iron possesses of withstanding the action of the strongest nitric acid, suggested to Dr. Callan its suitability as the negative element of a galvanic cell; and a long series of carefully-conducted experiments convinced him that an iron-zinc couple is in many respects superior to the more expensive combinations of Grove and Bunsen. To the iron he gave the form of a hollow rectangular cell which contained within it the zinc plate, porous vessel, and liquids; and, in this way, the glazed earthenware vessel, found in nearly every other form of battery, was dispensed with. The surface of the iron in contact with the liquid being large and very close to the zinc, the internal resistance was small, and the current in a corresponding degree increased ; for, as was shown by Ohm, twenty years earlier, the strength of a current of electricity, like that of a current of water, depends not merely on the pressure that drives it, but also on the resistance it encounters in its passage.

On the 7th of March, 1848, Dr. Callan exhibited in the Natural Philosophy lecture hall of Maynooth the power of his new battery on a scale that was truly gigantic. In the July number of the *Philosophical Magazine* of that year we read that the battery consisted of 577 cells joined together in series, the amount of acid required to fill them being fourteen gallons of nitric and sixteen of sulphuric acid. The pressure between the terminals of this stupendous battery was upwards of a thousand volts, and the current would have sufficed to light twenty arc lamps joined in series. In one of the experiments a copper wire and a brass ring, connected with the two terminals of the battery, were separated to a distance of five inches before the current ceased to pass between them; and when two thick charcoal pencils were similarly connected they were burned away in a few seconds. At the present day, when every well-equipped laboratory is furnished with an easy means of producing even greater results than these, the prudence of so colossal an experiment with a nitric acid battery will seem questionable to many; but while it must not be forgotten that forty-seven years ago the dynamo was unknown, we cannot help admiring the energy and perseverance which, at great risk to health, and in spite of the vast amount of labour it entailed, carried such an experiment to completion.

One use made of the new battery by Dr. Callan is deserving of special notice. For lecture illustration he employed occasionally the lime-light ; and in the battery he found a convenient means of producing the two gases in the proportion suitable for that purpose. The decomposition of water into its constituents, by passing an electric current between two plates immersed in it, had been effected early in the century ; but Dr. Callan required the mixed gases in quantity far exceeding anything that had been attempted before. He aimed at producing them with sufficient rapidity to keep up a brilliant and steady light. The small quantity of oxygen lost through solution in the liquid did not affect the light appreciably ; but the plates, or electrodes, at first, were the cause of much trouble to him. Platinum was the only known metal capable of resisting the corrosive action of the oxygen developed at the positive pole. When several square feet of it, however, had to be employed, it was difficult to prevent contact between the electrodes in the decomposing cell. Besides this, the expense was considerable. In searching for a substitute, Dr. Callan found that sheet iron, when coated with an alloy of lead and tin, suited his purpose fully as well as platinum. He discovered, too, that ordinary tin plate, when similarly treated, ceased to be acted on by nitric and other acids.

Some plates prepared in this way forty years ago, and since then exposed to various acid fumes, were examined recently, and found to be without a vestige of rust or tarnish. A paper of great length, and highly instructive, contributed to the *Philosophical Magazine* of February, 1854, contains many interesting details of these and several other similar experiments. In the early stages of the investigation, as might have been expected in dealing with so dangerous a mixture as that of oxygen and hydrogen, there were occasional explosions, and once there was a narrow escape from serious injury; but, by improving the arrangement of the decomposing cell, Dr. Callan finally succeeded in constructing an apparatus in which, without the slightest danger, the mixed gases produced by the decomposition of water could be used to give a constant and brilliant light. The cost, however, on examination, turned out to be much greater than had been anticipated, and proved an insuperable bar to its adoption as a substitute for the electric light which at first it was intended to replace.

TELESCOPE IN THE PHYSIC LECTURE HALL.

The attraction of physical science and the alluring excitement of discovery did not prevent Dr. Callan devoting some of the best years of his life to work of a very different character. During his residence in Rome he had become familiar with the writings of St. Alphonsus, and, knowing the dearth of cheap, ascetical books in Ireland at the time, he saw the immense spiritual benefit his countrymen would derive from having such works brought within their reach. For seven or eight years, almost without intermission, and while discharging with scrupulous exactness his ordinary professorial duties, every moment that could be spared was devoted by him to what many would regard as the uninteresting and irksome labour of translation. We find about twenty different treatises of St. Alphonsus, large and small, translated by 'a Catholic Clergyman,' the usual signature during Dr. Callan's life-time; and, to enable the publisher to lower the price for the benefit of the poor, the only remuneration he could be induced to accept was a small number of copies of each treatise for gratuitous circulation. Dr. Callan's health finally gave way under this excessive labour, and although partially restored by rest during two years' absence from the College, he never recovered sufficiently to undertake, without great discomfort, any work requiring severe and continuous mental application.

Dr. Dixon.[1]—If the good that lives after a man be a test of his goodness; if his written word be the reflection of his mind; if the esteem of one's contemporaries count for anything;

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[1] The memoir has been written, at our request, by Dean Gilmartin, a very distinguished student, and now an experienced official of Maynooth.

then we may safely say that the subject of this memoir is entitled to be placed among the illustrious sons, not merely of Maynooth, but of Ireland.

Joseph Dixon was born on the 1st of July, 1806, at Coalisland, near Dungannon. His parents were of the middle class, and were remarkable for their piety. In boyhood he was distinguished by innocence, and his kindness of heart was shown in his liking for birds and domestic animals. On the 26th August, 1822, he entered Maynooth College, where he graduated with more than ordinary distinction. His brother James, who became a Priest of the Congregation of the Mission, followed him to Maynooth a few years later, and was also reputed one of the most brilliant students of his time. At the end of his first year on the Dunboyne, Dr. Dixon competed with Dr. Whitehead, and Dr. Magennis, both his contemporaries, for the vacant Chair of Moral Philosophy. Dr. Whitehead won the coveted prize, but such was the brilliant display made by the defeated candidates that both were soon afterwards appointed to Chairs by the Trustees without another concursus. In a note sent to Sister Mary Frances Cusack, the author of a life of Dr. Dixon, Dr. Whitehead thus speaks of the future Primate:—'It may please you to learn that even in his early years, such was the impression which his virtues and abilities made on his companions and fellow-students, that he was familiarly designated 'the Primate' by a sort of prophetic prognostication of the position he was destined to attain. I, myself, was so fully convinced of his future promotion, that I communicated my success at the concursus for the Logic Chair in the hexameter line—

'Vici facundum hostem Primatemque futurum.'

The 'facundum hostem' referred to Dr. Magennis, who was noted for his eloquence, and who was appointed Professor of Theology in 1830. These three distinguished rivals were ordained Priests on the same day, in 1829, and on the 24th June, in the same year, Dr. Dixon was appointed Junior Dean. He discharged the onerous duties of this office until the 27th of September, 1834, when he was appointed to the Chair of Sacred Scripture and Hebrew, which he held for the next eighteen years. The testimony of his pupils accords with the evidence of his published work, entitled: *A General Introduction to the Sacred Scripture,* in proclaiming him one of the most eminent professors connected with Maynooth. The present Archbishop of Tuam, himself an eminent Biblical scholar, has informed the writer of this memoir, that he enjoyed the great advantage of studying Sacred Scripture under Dr. Dixon, and that his expositions were always characterized by clearness,

INSTRUMENTS IN THE PHYSIC LECTURE HALL.

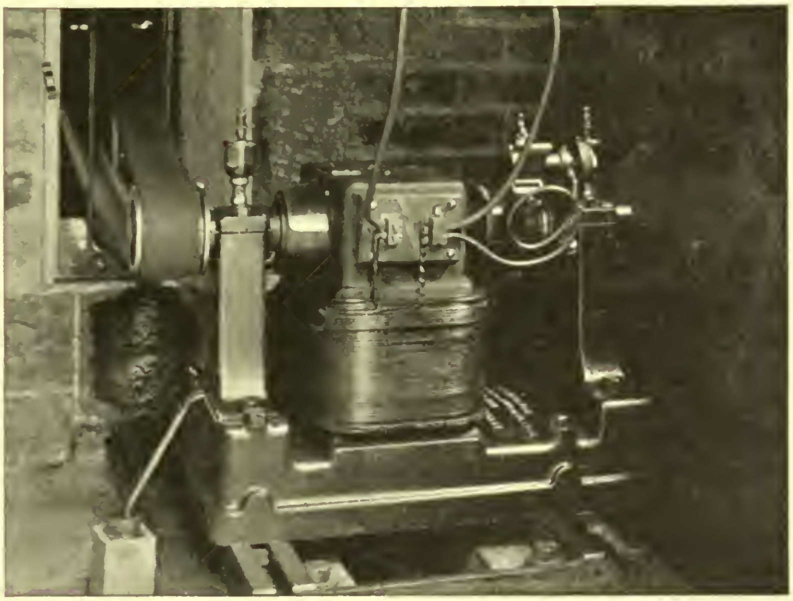
conciseness, and accuracy. His book will remain, when other witnesses have passed away, to bear testimony to his erudition and industry. It was intended to meet a great need of the time. Hitherto there was no suitable book in the English tongue for Catholic readers on this important subject, while Protestant works, tainted with heresy, were having a wide circulation. Dr. Dixon writes in his preface 'The state of the case is this: we find on the one hand a great desire of knowledge of a certain kind, whilst on the other hand, there is no proper means provided whereby this desire may be gratified.' His work not only supplied this means, but remains to-day without an equal on the subject in the English language. In eighteen dissertations, each of which is divided into six or seven chapters, he treats the question of the Canon and Inspiration of Sacred Scriptures, the history of the more important manuscripts, and the several versions of the Old and New Testament, Biblical Hermeneutics, the Historical and Physical Geography of the Holy Land, the Political, Religious, and Domestic Antiquities of the Jews, and the book closes with a valuable and exhaustive essay on the literature of those interesting subjects. An eminent specialist has told us that this work, though still in high repute, is under-rated. It is literally teeming with information, and if it has a fault, it is that of excess of details. It is at once a most suitable book for the intelligent public, and a valuable guide for the student. His profound knowledge of theology kept the author clear of the shadow of error, while his indomitable spirit of research enabled him to bring his book up to date for his day. In the May of his last year in Maynooth (1852), he gave to the public in this permanent form the ripe fruit of his long studies.

The Most Rev. Dr. Crolly, Archbishop of Armagh, and Primate of all Ireland, died in 1849. At a meeting of the Parish Priests, held subsequently, to select three names for the transmission to Rome, Dr. Dixon was chosen *dignissimus*, Dr. O'Hanlon *dignior*, and Dean Kieran, of Dundalk, *dignus*. Those three ecclesiastics were passed over, and Dr. Cullen was appointed by the Pope to the primatial see. Professor Dixon was only too delighted with the result, and it is said that on learning the news of the appointment, he remarked wittily:—

'Tres Sacerdotes omnino docti,
Sed Paulo minus *digni*.'

He was not, however, left long in the enjoyment of his favourite study. On the death of the Most Rev. Dr. Murray, Dr. Cullen was transferred to the see of Dublin, and Dr. Dixon was preconised Archbishop of Armagh and Primate of all Ireland. On an evening towards the close of the year 1852, Dr. Dixon was engaged in his room reciting the Divine Office with a confrére (this was a custom of his), when the Archbishop of Dublin called to announce to him the news of his elevation. He refused to accept the brief of his appointment until Dr. Callan, who accompanied the Archbishop, represented to him the impropriety of keeping his Grace waiting. When left alone that evening he wept long and bitterly. For fourteen years he ruled the see of Armagh: with what success is attested by contemporary history, the works that he has left behind him, and still more perhaps by the veneration for his memory, even in our own day. In May, 1854, he convened and presided over the Synod of Drogheda, at which the Bishops of the Northern Province assisted. Its objects were to take measures against proselytism and illegal societies, and to consider the erection of pious sodalities. Those objects the Primate in his own diocese set about promoting with apostolic zeal. He scarcely wrote a Pastoral in which he did not warn his people against the dangers of

Ribbonism. He established in his diocese several charitable and pious associations, among them being 'St. Peter's Clothing Society,' the 'Society of St. Vincent de Paul,' and the 'Confraternity of St. Joseph.' In 1854 he took up the work, commenced by his predecessor, of erecting the noble cathedral, which, mainly through his zeal, was during his lifetime brought within measurable distance of completion, and which stands to-day on the hill of Armagh, emblematic of the strength and majesty of Ireland's faith. In 1856 he established the Diocesan Chapter. He co-operated warmly in organizing the Papal Brigade. His denunciation of Napoleon the Third, whom he styled a robber, was copied into the Press of Europe, and drew upon him the wrath of the London *Times*. Though Dr. Dixon's public life is eventful enough to secure him a prominent place in Irish ecclesiastical history, we think he will be most remembered for the simplicity and sanctity of his private character. A stranger to diplomacy in its technical sense, utterly dead to the claims of kindred in the administration of his diocese, as affable to his clergy as he was playful with children, he ruled his diocese with the impartial vigilance and tenderness of the Good Shepherd. While attending scrupulously to the arduous duties of his high office, he found time like many of the saints, for long private devotions. He rose every morning at five o'clock, and spent each day according to a fixed rule. He was a strict teetotaller until late in life, when he relaxed a little in obedience to medical advice. He cultivated a particular devotion to St. Joseph and to St. Catherine of Sienna. All through life the coffin was more in his thoughts than the mitre. It is said that some time before his death he had a premonition that he was to be with St. Catherine in heaven, for the celebration of her approaching feast. Whatever may be thought of this, it is not a little remarkable, that he died on the evening of the feast of his favourite saint, in April, 1866. From our study of his life and character we can believe that his soul passed away from earth to heaven.



DYNAMO SUPPLYING ELECTRICITY TO THE PHYSIC LECTURE HALL.

Charles William Russell[1] was born at Killough, five miles from Downpatrick, May 14th, 1812. He received his early education at the Drogheda Grammar School, and at Downpatrick, from Dr. Samuel Nelson. Dr. William Crolly, then Bishop of Down and Connor, afterwards Primate, sent him to Maynooth, in August, 1826, when he was only three months beyond his fourteenth year. Some of the years of his college course were broken by ill health; and his home correspondence, part of which has been printed, shows that he devoted a great deal of his attention to English literature and to Hebrew, and, among modern languages, to French, Italian, Spanish, and, later on, to German. After finishing his theological course, in the Summer of 1832, he was appointed to the Dunboyne Establishment, of which the Prefect then was Dr. M'Nally, soon after Bishop of Clogher. He was appointed to the Chair of Humanity, February 13th, 1835, while only a subdeacon. He was ordained priest on the 13th of June following.

In 1845 he was appointed the first Professor of Ecclesiastical History—a chair which he filled for twelve years, till he was appointed President, upon the death of Dr. Renehan. He presided over the College for a longer period than any other President during its first hundred years. Dr. Montague was President eleven years; Dr. Renehan, twelve; Dr. Crotty, nineteen; and Dr. Russell twenty-three. Among his special services to the College were—the improvement of the Cemetery, the building of the Infirmary, and especially the erection of the Collegiate Church, which was begun in 1875, and for which he collected large sums of money from all parts of the country, thus in no way trenching on the resources of the College.

He paid his first visit to Rome in 1841, in company with Dr. O'Reilly, afterwards Father Edmund O'Reilly, S.J.; but he had to return early in 1843 for the purpose of striving to be released from the dignity of Bishop of Ceylon, to which Gregory XVI. had appointed him in his thirtieth year. His entreaties were with great difficulty, and after long delay, acceded to. In subsequent years he made the same exertions when there was question of his being made bishop of his native diocese, and also Archbishop of Armagh.

The best-known circumstance in Dr. Russell's career was the tribute paid to him by Cardinal Newman in his *Apologia*:—'My dear friend, Dr. Russell, the President of Maynooth, had, perhaps, more to do with my conversion than anyone else . . . He was always gentle, mild, unobtrusive, uncontroversial. He let me alone.' To Dr. Russell the new edition of *Loss and Gain* was very affectionately dedicated. With Cardinal Wiseman, Dr. Russell was still more intimately associated.

The President's constitution and active habits gave promise of a vigorous old age; but his life was shortened by a fall from his horse, though he lingered three years after the accident, dying on the 26th of February, 1880, the twenty-third year of his presidentship, the forty-fifth of his priesthood, and the sixty-eighth of his age.

Of the personal character of Dr. Russell, his dear friend, the late Lord O'Hagan, gave the following just and sympathetic sketch[2]:—

'He was a gentleman, in the truest and highest sense of that noble epithet—regardful of others, forgetful of himself—exhibiting, on all occasions, a stately but kindly courtesy—full of unselfish interest in the pursuits and aspirations of those around him—with a heart alive to every high emotion, and a hand

"Open as day to melting charity!"

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[1] This sketch has been written with too much modesty by the Very Rev. Matthew Russell, S.J., the nephew of Dr. Russell.

[2] *Calendar* for 1881.

'If I may specify the attributes which seemed to me most to illustrate and adorn his character, I would say they were his truthfulness, his tolerance, and his consideration for all of whom he spoke or with whom he acted. He was utterly incapable of duplicity or indirectness in word or deed. No one could approach him, under any circumstances, without feeling the assurance that he spoke his thoughts with fearless freedom, and that he was entitled to absolute reliance. His pure spirit was never tainted by the semblance of deceit or subterfuge.

'And it is literally true to say, that he was never heard to utter an uncharitable word of anyone. He was always prompt to put the best construction on human conduct, and when he could not honestly approve, his custom was to be silent, unless duty required him, in his official capacity, to rebuke or punish. I have never met a man who so nearly realized, in his whole life and conversation, the perfection of that virtue which the Apostle of the Gentiles describes, in the most marvellous passage of his inspired eloquence, as greater than any other. Sometimes, his toleration seemed to verge on weakness. But it was the outcome of a mental discipline which enabled him to exercise the 'energy of silence,' when it was possible that his utterance might, in any degree, be injurious to a fellow-creature. He had learnt to put that bridle on his tongue, without which the highest authority has declared the religion of a Christian to be vain. And although he had a clear insight into human character, and a prompt perception of faults and shortcomings, he was chary of blaming anyone, and full of all allowances for error. He had habitually and completely submitted himself to the great law of charity.

'It was by these and kindred virtues that he mastered so many hearts, and established, without effort, a wonderful influence which he did not seek to acquire, and of which his modest and humble nature scarcely permitted him to be conscious. His manners reflected the tenderness and serenity of his soul, and made him dear wherever he was known. A monk of the mediæval time, depicting a brother who had exchanged the camp for the cloister, has fittingly described the graciousness and the holiness of Charles William Russell :—

"Ultra modum placidus, dulcis et benignus,
Ob aetatis senium candidus ut cygnus,
Blandus et affabilis et amari dignus,
In se Sancti Spiritus possidebat pignus." '

His labours as Professor of Ecclesiastical History, besides their immediate effects on his pupils, bore fruit in Dr. Russell's numberless contributions to *The Dublin Review*, with which he was most intimately connected during some thirty years. For a score of years before he became President, in 1857, he contributed absolutely to every number of the *Review*, to many numbers three or four, and—at least on one occasion—five substantive articles, besides short notices of books.[1] His first article appeared in July, 1836, when he was only twenty-four years old ; it occupies thirty-three pages, full of minute and accurate erudition concerning the 'Versions of Scripture' in the various languages of Europe. It might easily be confounded with an article which Cardinal Wiseman reprinted in his *Essays on Various Subjects*, but the two papers have nothing in common but the name. Dr. Russell's last appearance in *The Dublin Review* was in January, 1877, with the conclusion of his elaborate 'Critical History of the Sonnet,' which Mr. Aubrey De Vere urged him to re-publish in book form, and which is often referred to with respect by writers on the subject. Between those dates—1836 and 1877—perhaps Dr. Russell's most noticeable contribution to the great quarterly, of which he was for many years the chief support, was the admirable account of Lord Rosse's telescopes, which fills fifty pages, in March, 1845, and which has been more than once reprinted as a pamphlet.

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[1] A great many of these articles have been identified from the official lists kept by Mr. Cashel Hoey, who was Dr. Ward's sub-editor. See three papers on the 'Early Dublin Reviewers,' in the twenty-first volume of *The Irish Monthly* (1893).

To *The Edinburgh Review* also Dr. Russell was a frequent contributor during the last twenty years of his life. His first article in this famous quarterly was his account of the polyglot Cardinal Mezzofanti, which appeared in January, 1855. It attracted so much notice, and led to so much correspondence, that Dr. Russell soon found himself committed to the task of developing it into a full account of that extraordinary man. *The Life of Cardinal Mezzofanti, with an Introductory Memoir of Eminent Linguists, Ancient and Modern* (London : Longmans & Co.), was the fruit of three years' laborious researches. It has been translated into the Italian language itself, and accepted by Mezzofanti's countrymen as the standard authority on the subject.

Other contributions to *The Edinburgh Review* were—on the 'Herculanean Papyri,' October, 1862 ; 'Ancient Jewish and Christian Inscriptions,' July, 1864 ; 'Libraries, Ancient and Modern,' January, 1874 ; 'Dr. Smith's Dictionary of Christian Antiquities,' October, 1876 ; 'The Pseudo-Sibylline Poems,' July, 1877.

Dr. Russell contributed also to *The North British Review;* one paper, at least, to Dickens' *Household Words;* and many to *The Month, The Irish Monthly*, and *Chambers' Journal.* But a far more important work that he undertook for Mr. William Chambers was the treatment of a large number of subjects in the ten volumes of *Chambers' Encyclopedia.* The subjects that were confided to him were chiefly, but not exclusively, connected with Catholic doctrine, or with Irish history and topography.[1]

In the volumes of *Afternoon Lectures on Literature and Art,* delivered in Dublin by many very distinguished men some thirty years ago, Dr. Russell is represented by learned and ingenious papers on 'Palimpsest Literature,' on 'Cardinal Mai,' and on 'Literary Trifling.' Much earlier he had exercised his literary skill by translating two very dissimilar works—Leibnitz's *System of Theology*, and Canon Schmid's *Tales for the Young.*

Another distinguished scholar and writer of the Maynooth Staff was the Very Rev. Father O'Reilly, S.J. We take the following notes of his life from the 'Sketch' prefixed to his collected *Essays*, by the Rev. Matthew Russell, S.J., the well-known editor of the *Irish Monthly*, to whom we owe the foregoing sketch of Dr. Russell :—

Edmund Joseph O'Reilly was born in London, on April 30th, 1811, and he was six years old before his parents returned to Ireland. His father died while he was still young, leaving him to the care of his pious mother. This lady was one of five sisters, another of whom married Lord Kenmare, the father of the present Earl, and one of the Maynooth College Trustees.

Young O'Reilly received his first education from a private tutor at Mount Catherine, near Limerick. He then spent some time at Clongowes, from which he proceeded to Maynooth College, matriculating for the Rhetoric Class on the 25th August, 1826. After four years spent in Maynooth, he went to Rome, about 1830, and devoted some years more to the theological classes of the Roman College, but residing in the Irish College, of which the late Cardinal Cullen was at the time president. At the end of his course he took his degree of

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[1] A list of these articles, many of which are of considerable length, fills two pages of small type in *The Irish Monthly*, vol. xxii. (1894), pp. 75, 76.

Doctor in Divinity after a 'public act,' which gained great applause. On his return to Ireland he won a Chair of Theology in Maynooth, by a public concursus, in which, however, Dean Gunn, then a Dunboyne Student of the diocese of Elphin—according to the testimony of competent judges—left him little or nothing to spare. For thirteen years he discharged his duties of Professor of Theology with eminent success, and it has been truly said that his reputation for holiness and piety was quite as great as his reputation for learning.

In the Summer of 1851 Dr. O'Reilly sought admission into the Society of Jesus, and was sent to make his noviciate at Naples. At his return he was appointed to teach theology at the Jesuit College of St. Beuno's, in North Wales. Subsequently he became first Rector of the House of Spiritual Exercises at Milltown Park, near Dublin, and was for a considerable time Provincial of his Order in Ireland. He died at Milltown Park, in November, 1878.

Father O'Reilly was universally recognised as one of the first theologians in the Irish Church, which is not, indeed, to be wondered at, for he was gifted with talents of the highest order, and he had devoted his whole life to sacred studies. Again and again he was chosen as consulting Theologian by several Bishops at various Synods, and when the Catholic University was founded he was chosen, as it were by right, to fill the Chair of Theology. Even amongst the theologians of his own learned Order, both at home and abroad, it was recognised by all that he occupied the very highest rank; and his opinion in cases of grave doubt was sought and accepted by the wisest and best men of his own time.

It was often looked upon as a matter of great regret, and a serious loss to the Irish Church, that Father O'Reilly, who was so well qualified to write, yet wrote but little. But what he did write is well worth reading and studying. The *Theological Essays,* mostly contributed to *The Irish Monthly*, and collected by Father Russell, in 1892, trace the nature of 'The Relations of the Church to Society' in a masterly manner. The subject is a difficult one to handle, and in handling it mere pretenders to theological learning might very easily come to grief. But all through Father O'Reilly treats the most complicated questions with so much solid learning and such a power of lucid exposition, that even wholly untrained minds can follow his reasoning, and must accept his conclusions. In this respect we know of no other writer in English who combines so much theological learning with the same power of lucid exposition except, perhaps, Dr. Murray, of Maynooth, whose *Theological Essays* are equally well written and well reasoned. The College that can point to two such members of its Theological Staff may well claim to rank as one of the first theological schools of the Catholic Church.

DR. PATRICK MURRAY was one of the greatest theologians that the College of Maynooth has yet produced. It is likely that his great work, *De Ecclesia Christi,* will live longer than any other theological work produced in Ireland during this century. In point of form it is not always perfect; but in point of matter, there has been no other writer, either at home or abroad, who has treated that most important subject with the same accuracy, fulness, and solidity of argument. He had, no doubt, special advantages for the task before him. He was familiar with the writings of the ablest doctors of the Anglican Church, in all its branches—High, Broad, and Low. He had thoroughly studied all arguments of these non-Catholic writers, both ancient and modern; and it is not too much to say that he did not leave a single one of them unrefuted.

Dr. Murray was a man of very wide culture. He was an excellent English scholar; and in ecclesiastical history he was also a profound student. But amongst the controversial theologians he was most at home. He used to call himself jocosely the '*malleus hereticorum*,' but for them it was no joke. In his own subjects no writer in the Church ever more completely pulverized their objections and arguments than he did.

The following notice of his career was written at the time of his death by the author of this work; but we see nothing in it which it is necessary to change:—

Patrick Murray was born at Clones, county Monaghan, on the 18th of November, 1811; so that on the day of his death he had nearly completed the seventy-second year of his age. He received his early English and classical education in the neighbourhood of Clones, and during his long life retained that deep and abiding affection, so characteristic of the Celtic nature, for his family and for his native-place. On the 25th of August, 1829, before he was quite eighteen years of age, he joined the Rhetoric class in Maynooth College, being, as he himself characteristically declared to the Royal Commissioners in 1853, among the first batch of Emancipated Catholic students.

Among his class-fellows he had two very dear and life-long friends, the late Rev. George Crolly, Professor of Theology in Maynooth, and the Very Rev. Dr. Coffey, Parish Priest of Athlone, and Vicar-General of the diocese of Elphin. Dr. Murray himself tells us in the brief but appreciative memoir of Professor Crolly, which appeared in the *Freeman's Journal*, of February 26th, 1878,[1] that between these three friends there was a great community of literary tastes, but that Dr. Crolly held the first place throughout his theological studies. A fourth equally distinguished class-fellow was the Rev. John Gunn, formerly Dean in Maynooth, whose famous concursus against the late Father Edmund O'Reilly, S.J., will be long remembered in the traditionary history of the College. Dr. Murray, however, although not so highly distinguished in the earlier years of his course, gained very high honours in the latter years, when his great talents were developed and matured.

After the six years' ordinary College course the three friends, with four or five others, were, in June, 1835, appointed Scholars of the Dunboyne Establishment, which was then under the charge of Dr. M'Nally, afterwards Bishop of Clogher, and, therefore, a diocesan of Dr. Murray. Towards the end of his Dunboyne course, Mr. Murray accepted a curacy in Francis-street, in the city of Dublin, where he remained nearly one year, and gained some experience of missionary work, which, as he frequently declared, was of very great advantage to him when professing Moral Theology. In June, 1838, the Chair of Belles Lettres in Maynooth became vacant by the departure of the Rev. William Kelly for the East Indian mission. Dr. Murray became a candidate for the vacant Chair, and after the usual public concursus was elected Professor on the 7th September, 1838, at the early age of twenty-seven. On that occasion there was a competition for two Chairs, the Chairs of English and of Theology, which resulted in the appointment of Dr. O'Reilly for the latter, Dr. Murray for the former, and of the Rev. Mr. Gunn, one of the candidates, as Junior Dean. The thorough knowledge of the English language and literature which Dr. Murray acquired during the three years he held this Chair gave him great advantages as a speaker, a writer, and a theologian. He was frequently invited during these years by his friends in Dublin and elsewhere to preach on important occasions; and all, who heard him, declare that he was eminently successful as a pulpit orator. He had knowledge, power, and elocution, with a great command of vigorous and impressive language. Indeed, no one who ever heard Dr. Murray read an English passage for his class, could for a moment doubt that he must have been a powerful and impressive speaker.

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[1] See the College Calendar for 1878-9, p. 115.

A Chair in Theology became vacant in June, 1841, when the Rev. Francis Magennis was appointed P.P. of Clones; and Dr. Murray, after another public concursus, bore away the coveted prize from the late Vice-President, Dr. Whitehead, who, however, was physically unable to continue the concursus. His appointment to the Chair was made on the 27th August, 1841. From that period, for forty-one years, almost to the very day of his death, Dr. Murray gave all his time and energy to the study of Theology. He graduated through all the classes, and taught the Divine science in all its branches. On the re-establishment of the Dunboyne House, in 1879, he was appointed Prefect, a post which he held till his death; for, although Dr. Murray, feeling his strength failing him, tendered his resignation to the Board in October, the Bishops unanimously declined to accept it. They would have him die the head of the Theological Faculty in that great College where he had lived so long, which he had loved so dearly, and which will always regard him as one of her most distinguished sons and brightest ornaments.

DR. PATRICK MURRAY.
From a Photograph.

Dr. Murray's writings have long since given him a high place amongst the most distinguished theologians of the Catholic Church. His great treatise *De Ecclesia Christi* is now universally recognised as the most complete and exhaustive work in that wide branch of theological science. It is admitted, even in the French and Roman Schools, to be a work of the highest authority.

Father Perrone in a highly complimentary letter to the author praises 'the fulness of doctrine, the clearness of method, and wide knowledge of ancient and modern writers,' which the work exhibits. Pius IX. himself, to whom the author dedicated his work, in 1866, expressed his acknowledgments in a Rescript addressed to Dr. Murray, in which he gives him special thanks—*gratias singulares*—for the book; and encourages him by his blessing and exhortation to continue, by his keen judgment and wide knowledge, to vindicate the Apostolic See from the calumnious attacks of its bitter enemies. It is worthy of remark that in the letter in which Dr. Murray dedicates his work to the Pope, and which was written in 1866, he very distinctly declares that it was reserved for the Venerable Pontiff to define the doctrine of Papal Infallibility: 'Tibi tamen Beatissime Pater reservata est singularis gloria dogma istud sententia infallibili definiendi.' This remarkable prediction was written at least four years before it was verified by the definition of that dogma in the Vatican Council. Dr. Murray was the most strenuous champion of Papal Infallibility; nowhere else can be found clearer proofs of the doctrine than in the pages of his work on the Roman Pontiffs. He took the famous text, 'Tu es Petrus,' &c., as the motto for his book; and it is not too much to say that he has given a more complete and elaborate exposition of the full meaning of that text than any other theologian who has ever written on the subject. Some years later he published a compendium of this work for the use of the students in Maynooth, who could not spare sufficient time for studying the three large volumes of the first edition. In the preface the author truly says, that the larger edition was the first theological treatise ever written by an Irishman in Ireland. In 1877 appeared Dr. Murray's work *De Gratia*, which, like all his writings, is particularly remarkable for clearness of language. The points of Catholic doctrine especially are explained and vindicated with great ability, for in the explanation of the text and context of Sacred Scripture lay the author's greatest strength. He was thoroughly versed in the controversial writings of the various Protestant divines, so that he was well able to follow them, and expose their fallacies. A few years ago, Dr. Murray published also a short treatise in Latin, on *De Cultu Sanctorum, et De Impedimentis Matrimonii*, but he has not treated these subjects with the fulness of his earlier years.

It was not, however, by his writings in the Latin language only that Dr. Murray did good service to Theological Science and the Catholic Church. So early as 1851 he published a series of *Essays, chiefly Theological,* in which he defined and explained some of the leading doctrines of the Catholic Church with remarkable vigour and eloquence. No theological essays in defence of Catholic doctrine have yet appeared in the English language that show at once more mastery of the subject and more vigour of style. When they are read by an unprejudiced mind, conviction inevitably follows perusal. The number of readers qualified to follow the writer's reasoning in these difficult subjects is naturally very small; but no one competent to judge can fail to admire the clearness of exposition, the power of reasoning, and the grasp of mind exhibited in the essays, 'On Infallibility,' 'On Miracles,' 'On the Supremacy of Peter,' as well as on other subjects in these volumes. Indeed, many persons regret that Dr. Murray did not devote more time to the discussion of theological questions in the English language. The schools of theology might have lost thereby, but certainly the English-speaking Catholic public all over the world would have been great gainers. The style of these essays is no less commendable than the subject-matter ; the language is chaste and vigorous ; noble and weighty thoughts fill the reader's mind, such as are rarely to be met with in the literature of this frivolous age.

Dr. Murray was a frequent contributor to the *Dublin Review ;* but here too he chiefly confined himself either to purely theological subjects, or those intimately connected with theology. In 1868 he published an exceedingly valuable paper in the *Review* in 'Refutation of the Protestant theory of Justification,' as put forward by Dr. O'Brien, then a Lecturer in Trinity College, and afterwards Bishop of Ossory. Dr. O'Brien's book was greatly praised at the time as the ablest exposition of the Lutheran system of Justification that had yet appeared ; but whoever reads Dr. Murray's essay will find that he completely 'destroys and pulverizes' all his arguments. In the same *Review* there are several very able essays on the 'Connection between Church and State,' as well as on other subjects, such as 'Angels,' and 'Demon-Worship in Modern Times.'

It must not be imagined that Dr. Murray's intellectual energy was confined to theology. During the State Trials of 1844 he denounced the jury-packing that took place at that time in exceedingly vigorous language. His letters at the time, written over the signature of 'An Irish Priest,' attracted considerable attention, and were transferred into several newspapers. He received long afterwards the marked thanks of Sir Charles Gavan Duffy himself, although the authorship of the letters was not publicly acknowledged at the time, nor indeed until long afterwards. Dr. Murray's sympathies were then strongly moved in favour of the Nationalist Party ; he could not help feeling a deep interest in the fate of men so highly gifted, so sincere, and so self-sacrificing. But in later years his tendencies grew more conservative. He was exceedingly anxious to have the land laws amended ; but he had no sympathies with Radicalism in any shape or form. He was too deeply sensible of the terrible wrongs inflicted on the Papacy in Italy by the revolutionary party, to give them any toleration elsewhere. For several years past he can scarcely be said to have any political sympathies, and hardly ever read a newspaper.

But Dr. Murray was not only a great theologian and essayist, he was also an accomplished poet. He had the acute intellect of Aristotle, but it was allied with the imagination of Plato. His graceful verses on 'Glandore' were inserted in their reading-books by the Commissioners of National Education; and his spirit-stirring 'Ode to the Pope,' so brimful of loyalty to the 'Grand Old King,' is still sung at many a festive gathering of Irish Priests.

As a Professor Dr. Murray was greatly beloved by his students. He was never 'hard' on them ; he communicated valuable knowledge in what was for them the least troublesome way ; and, above all, he told them many a good story, which served to amuse as well as instruct them. Peals of laughter were heard from time to time to issue from the Fourth Year's Divinity Hall to the envy of their soberer neighbours. Yet every story served to illustrate some knotty point of doctrine, or bring home to his hearers' minds some practical lesson which he wished to enforce, and the story with its lesson was remembered long after amid the distracting cares of the mission, where the dry doctrine might have been forgotten. Of late years the old Professor had become very retiring in his habits ; he seldom spoke much in the presence of strangers, but to his fellow-professors he was kind and gentle as ever. He always treated them, even the youngest, with unvarying kindness and courtesy, was ready to give them assistance in difficult questions, and he listened with the greatest respect to the opinions of those who had no claim to his vast learning and experience.

More than all, he was a man of great simplicity of character, strong faith, and genuine piety. He spent his leisure hours of late years for the most part alone in constant communion with God through prayer. It is noteworthy that the last thing he wrote was a short paper on Purgatory, which appeared in the *Ecclesiastical Record* for August, 1881. 'Every work [he says], even the smallest, has its reward ; it is expiatory as well as meritorious.' Let us hope that he has gone through his Purgatory on earth. His illness was very painful; but he knew well how to make it profitable : in his greatest agony he tenderly invoked the Sacred Name, and unceasingly implored the Divine mercy. When the end came he was fully conscious, and, receiving the last absolution with a look of thanksgiving and resignation, he calmly expired. Nearly two thousand Irish Priests passed through Dr. Murray's classes in Maynooth, and he was, no doubt, remembered in the Holy Sacrifice, at many an altar, by the survivors, who profited by his instructions and cherish his memory.

He died at half-past eleven o'clock, on the 15th November, 1882, and was interred in the College Cemetery on the 18th, in presence of an extraordinary number of his clerical friends who came to honour his obsequies.

Dr. Matthew Kelly[1] was one of the most learned and laborious of the historical writers connected with Maynooth College. He was born in Maudlin-street, Kilkenny, on the 24th September, 1814. He belonged to a family remarkable for its pious and truly religious spirit, even amongst the Catholic families 'of that fair city by the crystal Nore,' which he loved so well. His brother John, following his example, became a Priest; his sister devoted herself to the service of God as a Nun of the Presentation Order, at Midleton, in the county Cork; his uncle, Dr. Patrick Kelly, had been Bishop of Waterford; and his grand-uncle, the Very Rev. Edward Nolan, was Dean, and Vicar-General of Ossory, for many years before his death, in 1851.

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[1] This notice is partly derived from the memoir of Dr. Kelly, prefixed to his *Dissertations*, and written by his life-long friend and colleague, Dr. M'Carthy, afterwards Bishop of Kerry.

The child from his earliest years was taught to love God; and after God and his parents, he was taught to love the saints and scholars of his native land. His love of Irish history was a passion with the boy from his youth. He might well say with poor D'Arcy M'Gee:—

'For from my birth, our country's fame
Was life to me and love;
And for each loyal Irish name,
Some garland still I wove.'

Everything surrounding him fostered his love of Irish history. He was born in the house next to that in which the great De Burgo had lived and died; his earliest teacher was Father Brennan, O.S.F., the well-known historian; he heard many a tale of the Confederation of Kilkenny; Ormonde's stately castle overhanging the Nore, the Abbey of the Black Friars, and of the Franciscans, the monuments in the grand old cathedral, must have all awakened in his eager and inquisitive mind the keenest interest, and the most lively curiosity to make himself acquainted with the whole thrilling story of the past. 'There it was [he afterwards said], if anywhere, the muse of Irish Catholic history had established for herself a permanent shrine.' Even in his boyish days he was a fervent worshipper at that shrine; and in after years he became himself the very high priest of the temple.

Young Kelly must have been a precocious youth, for we are told that at the very early age of seven he entered the Diocesan Seminary of his native city. Kilkenny was always celebrated for its Catholic schools; and ever since its foundation, about 1782, the present Seminary has fully maintained the ancient literary fame of the City of the Confederation. From the Seminary he passed to Maynooth College, in which he matriculated for the Logic class, on the 25th of August, 1831, not having yet completed his seventeenth year. Dr. M'Carthy says, that 'here too (in Maynooth) in the register of its early honours, his name is first in every department, until his election as a Dunboyne Student, in 1836.' On the Dunboyne, in 1839, he carried off the prize essay, and the same year was appointed Professor of Philosophy, and shortly afterwards of Theology, in the Irish College, Paris.

In November, 1841, Dr. Kelly returned to Maynooth as Professor of 'Belles Lettres and French,' which office he filled with great applause until his well-deserved promotion to the Chair of Ecclesiastical History in October, 1857.

Professor Jennings gives the following succinct account of the subsequent life and literary labours of Dr. Kelly in the obituary notice of his deceased friend and colleague:—

'He was soon afterwards invited to accept the office of Vice-Rector of the Catholic University; but although he had from the commencement taken a warm interest in the progress of that Institution, his already failing health prevented him from undertaking the charge.

Even still, hope was entertained that his services might be secured, which, with many others, justified by the splendid promise of his career, has been unhappily terminated by his premature death.

'Besides discharging his duties as Professor, Dr. Kelly was continually engaged in other labours connected with ecclesiastical history. He was an early and frequent contributor to the *Dublin Review*—a well-known series of its articles on Irish ecclesiastical antiquity with many others of a more miscellaneous character, were the production of his pen. The papers on the Bollandists, written by him, and published in Duffy's *Magazine*, attracted much attention at the time of their appearance; and a contribution to the *Rambler*, of which he was the author, was referred to in terms of high praise in the pastoral of the Archbishop of Dublin, and throws an entirely new light on the history of the Reformation in Ireland.

'But it was not as a writer in our Catholic periodicals that Dr. Kelly was principally distinguished. The translation, with the learned and copious notes appended to his edition of *Cambrensis Eversus*,[1] affords evidence of his unwearied assiduity and vast erudition. In 1849 he edited White's *Apologia*, the original manuscript having till then remained unpublished. In the following year he edited O'Sullivan Beare's *Historiae Catholicae Hiberniae Compendium*. His hours of relaxation, during these years of study, he, in connection with one of his fellow-professors, devoted to the translation of the well-known German tales of Canon Schmid. When, in 1850, a project was formed, by Mr. Dolman and others, to publish a series of standard Catholic books, Dr. Kelly was among the first who came forward to aid the undertaking, and produced an ably executed translation of Gosselin's admirable work on the *Power of the Popes during the Middle Ages*. Next year this indefatigable labourer gave to the public the *Martyrology of Tallagh*, with interesting sketches of the lives of the patron saints of the various dioceses in Ireland.

DR. KELLY.

From a Painting at Maynooth.

'To the end, even when his strength was fast failing, he was engaged in illustrating the literature of Ireland, to which he was so earnestly attached. At this moment, an ecclesiastical map of Ireland, prepared by him with elaborate care, is in the press, and on the eve of publication.[2] He was also, when struck down, employed in superintending the publication of a most important work, *Collections on Irish Church History, with Lives of the*

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[1] Published in three volumes, large octavo, by the Celtic Society.

[2] It was afterwards published by Messrs. Hodges & Smith.

Catholic Archbishops and Bishops since the Reformation, by the Rev. Dr Renehan, President of Maynooth; and so far had he advanced, that the first volume is now ready.[1]

'Another highly interesting volume of *Dissertations on Irish History*, written at various times by Dr. Kelly, was published by Dr. M'Carthy, after the death of their author.

'Dr. Kelly had been, from the beginning, connected with the Celtic Society, and, in fact, he was mainly instrumental in founding it. He was also a member of the Council of the Archæological Society.'

In this brief sketch two interesting circumstances are unnoticed—Dr. Kelly's election as D.D., by his Holiness, in 1854, and his appointment to a canonry in Ossory, about the same time, an honour which he prized much. The account of his literary labours is also necessarily imperfect, and in great measure conjectural, for he hardly ever spoke, even to his dearest friends, of what he had done, or what he proposed to do. Not one of his colleagues was more intimate with him, or knew more of the nature of his studies, than the writer of the above notice, and still he never heard of the work, which, in the midst of multiplied engagements, chiefly occupied Dr. Kelly's thoughts towards the close of his life. His great design was to write the Ecclesiastical Annals of Ireland from the Invasion to the Reformation, and to supply the Irish student with a History of the Church that might not unfitly be regarded as a continuation of Lanigan's. The materials collected for this purpose with unwearied zeal, will, it is hoped, be made available hereafter. Our space precludes at present the possibility of quoting more than the *Introduction* without change, exactly as it had been sketched by the learned writer: it explains fully the object he had in view.

'In the following pages I intend to write the History of the Church of Ireland, from the English Invasion to the reign of Elizabeth, a period of nearly four hundred years, which differ in many characteristics from those that preceded and that followed them. It was a period during which Ireland was comparatively but little known to the continental churches; she had still, it is true, some distinguished scholars who, at intervals, sustained her ancient reputation; but the fame of her own schools, and the honour acquired by her sons in foreign universities, had either disappeared altogether, or was appropriated by England or Scotland. The historian has no great contests to record of doctrinal disputes, or of dissensions of the civil and of the ecclesiastical power; he has no remarkable national councils, no great authors or prelates, whose pre-eminent merit and influence give a character to their age. He has the ordinary materials of domestic ecclesiastical history, the succession in the different sees, the erection and diffusion of religious houses. Into his account much must enter to afflict the Christian heart in the dissensions between the two races—the Anglo-Irish and the Irish—and in the evil influence which these dissensions exercised even in the sanctuary—dissensions which continued to grow wider and deeper until the Reformation. Still, how slightly these abuses and disorders affected the heart of the nation or succeeded in estranging it from her common mother, appears from the universal and instantaneous rejection of the principles of the Reformation that triumphed so speedily in England. The penal laws against the Catholic Church passed by the heretics, merely carried out in their full severity laws already enacted repeatedly by the Anglo-Irish Parliament against the native Irish; yet both races, though still retaining much of their political animosities, adhered firmly to the old faith, supplied abundant provision for recruiting the Clergy, and at the voice of zealous missionaries sent out to the monastic schools and universities of the Continent a supply of young men who, for scholarship, for fearless zeal in the discharge of duty on their return home, and for perseverance that no penal law could weary, or tyranny extinguish, did not yield to their countrymen of old, who planted the Catholic faith in those very nations which now, in the hour of her distress, afforded to the Irish Church an asylum and support.'

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[1] It was published under the care of Dr. M'Carthy, in 1861, by Messrs. Richardson & Son, Dublin.

With this arduous task before him, and the many projects already spoken of, it might be supposed Dr. Kelly's hands were full, without much leisure to engage in other studies. Yet the very summer before his death he made arrangements to bring out, in a collected form, all the scattered fragments of our Irish Fathers; to reprint the *Acta Sanctorum* of Colgan, with notes, corrected dates, and specially with a new geographical index—a great desideratum to foreign students; to give a new edition of Lanigan's *History*, with such changes as the altered taste or improved knowledge of our time might demand. All this was to be done by a Professor who was scrupulously exact in the discharge of his official and priestly duties, and never enjoyed what is called vigorous health. But for him there was no rest, no amusement, except the study of Irish history. He was fond of music, and played and sang sweetly sacred and national airs; but even this, his only relaxation, he rarely permitted himself in his own room. His mind was wholly occupied with the Irish Church; and to do anything which might throw additional light on her annals, and the lives of her saints and martyrs, was, in the highest sense, a labour of love, a pious exercise, to which he devoted his whole energy, a sacred duty, which he could not omit without remorse.

In the spring of 1858, when his health began first rapidly to decline, he not only strove to prepare his class lectures with usual care, but he laboured still at his favourite pursuit, with, perhaps, more zeal than before. The mere reading of proof sheets, with three presses at work, would have exhausted his strength, were it not for the timely aid of some of his colleagues. He was not then aware of the nature of the disease, which proved so quickly fatal; but he had certainly a consciousness of his approaching end long before his friends apprehended a fatal result.

In an extract from an old Irish Martyrology, transcribed in May, 1858, we find this prayer added at the end, in Dr. Kelly's handwriting: 'Omnes Sancti Hiberniae, Patris nostri et vestri Patritii filii filiaeque, orate pro nobis ut et in mundo futuro concives nascamur.' 'De profundis: amice lector;' and immediately after, 'We all die; and like waters that return no more, we fall down into the earth.'[1] This last sentence he wrote frequently in the margin of the books he was studying at the time, and spoke often of its exquisite beauty and rhythm. No doubt, the sweeter sound of the words for him arose from a foreboding that he was soon to fall down into the earth, in the firm hope of a blessed resurrection.

The summer of 1858 was spent on the Continent by the advice of his medical attendants. He returned to Ireland in September, hardly, if at all, improved in health. The disease progressed so rapidly that remedies seemed now unavailing. Anxiety with regard to the welfare of the great institution with which he had resolved, if his health at all permitted it, to cast his lot henceforth—regret at leaving his own quiet quarters in Maynooth—the breaking up of strong ties—separation from old cherished friends—affected his gentle and loving spirit perhaps as much as bodily disease.

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[1] 2 Kings, xiv. 14.

In October, his sickness seemed to increase constantly, yet there were no signs of immediate danger, until the close of the month. On Friday, the 29th of October, he had the happiness of receiving, from the hands of his beloved brother, the last rites of the Church; and on Saturday, he calmly expired, at eleven o'clock in the forenoon, October 30th, 1858, in the forty-fourth year of his age.

Dr. Kelly's remains are interred in the little Cemetery of Maynooth College, next the grave of his dear friend, the late venerated President, the Very Rev. L. F. Renehan. *Requiescant in pace. Amen.*

The following appreciative memoir of the Rev. George Crolly was written by his devoted friend and colleague, Dr. Patrick Murray, in February, 1878:—

George Crolly was born in the parish of Downpatrick, in the month of February, 1813. We both entered for the Rhetoric Class in Maynooth College on the same day (August 26th, 1829), he being then sixteen years of age, I seventeen. He was third on the list of Freshmen Rhetoricians, I fourth. Many a day we sat side by side in the same lecture hall and study hall. Our almost equal ages, our nearness of place on the College roll, but most of all, a great community of literary tastes, brought him and myself into a fellowship which commenced very early in our course, and soon ripened into a friendship lasting unbroken, to the end of his life. His career as a student was eminently successful—he held the first place throughout in his theological studies. At the close of our ordinary course in the summer of 1835, we were both, with four or five others, appointed to the Dunboyne Establishment. One of these, our common and very dear friend, Dr. Coffey, now Vicar-General of Elphin, no doubt, still remembers the many sunny days we spent together in that important Institution, now, alas! to the manifold serious injury of the College, and of the Irish Church, extinct.[1]

'The wants of Mr. Crolly's native diocese, Down and Connor, were at that period very urgent. So, when he had completed but half of his Dunboyne course he was summoned out to missionary work. He was ordained Priest early in March, 1837, and preached his first sermon in Belfast, in St. Patrick's Church, on the following St. Patrick's Day. The Belfast Mission was at the time probably the most laborious in all Ireland—the harvest so great, the labourers so few. Many an interesting anecdote I heard from him of his day and night work during the all but seven years that intervened before his return to Maynooth. I remember well how for more than a year after he became Professor he used to be constantly startled out of his sleep, hearing, as he thought, distinctly the night bell for sick calls.

'Up to the year 1839, there had been no newspaper in Belfast representing, under Catholic management, Catholic interests and feelings. To meet this want the *Vindicator* newspaper was established in that year, Sir Charles Gavan Duffy, since so widely known to fame, having been appointed editor. To this paper Mr. Crolly contributed leading and other articles from time to time, several of which had the honour of being transferred to the columns of other journals.

'A Theological Chair having become vacant in this College towards the close of 1843, Mr. Crolly was, after the usual concursus, appointed Professor on the 20th of January, 1844. Of his long career in this new walk of life I need say but very little. There are hundreds of Priests throughout Ireland, Priests in many a far-off clime, who studied under him, who had, therefore, direct and personal knowledge of his ability and efficiency as a Professor.

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[1] But since happily restored.

Such knowledge I could not have; but from all I have, time after time, ever heard, there has been on this point but one opinion. That opinion I might express thus: he published three elaborate and learned volumes on a most difficult department of Moral Theology. Yet the author is in these volumes but an imperfect image of what the Professor was in his pulpit. The silent page gives not the echo of the living voice—that voice itself now silent for evermore. Of one fact I had a full and direct knowledge from almost daily observation—his unwearied zeal in the discharge of his duty as Professor. I have known many officers of this College zealous and devoted in discharging the duties of their respective provinces, but none have I ever known to surpass Mr. Crolly. I have been told that Priests who studied under him often said, "He worked us hard, but he worked himself fully as hard;" they might have said much harder.

REV. GEORGE CROLLY.
From a Photograph.

'After my return from vacation, early in September (1877), I visited him. He was still hopeful as ever of returning to the College and resuming work. Perhaps this hopefulness arose from the comparatively painless nature of his disease—derangement of the liver, ending in dropsy. However this may be, it became, after the lapse of a couple of months, more and more apparent to all that the sure, though slow, consuming worm was at work, and that he should never again see Maynooth. Some day in November he was awakened from his dream of hope by a gentle hint, which he at once understood. On that very day he made arrangements for having all the last Sacraments administered to him. They were all administered to him, and thenceforth he every morning received the Holy Communion from the hand of Father Dennan, Administrator in that division of the parish, and a former pupil of his. My visits to him were pretty constant. I found him always perfectly resigned, always cheerful, and even playful. My last visit to him was on Tuesday, January 22nd, 1878. He died on the Thursday following, about ten o'clock at night. That night Dr. Macauley, Professor (who, with Father Scully, S.J., his confessor, Father Dennan, and Father Macauley, P.P., of Kircubbin, were present at the closing scene) wrote to me:—"He was in his agony for three or four hours; but immediately before death he seemed to be quite conscious, and turned towards his confessor, as if for a final absolution. His death was very happy." His remains were brought to the College on Sunday, and interred next day in the College graveyard. Besides a large number of lay gentlemen, about seventy Priests, exclusive of the College Clergy, assisted at the Office—a very large number, considering that it was Monday, the day following that of universal parochial duty.

'I shall add but little to this rapid survey of "those long vanished years." But, before noticing the only traits of Mr. Crolly's character which I purpose recording here, I must not omit to state that, since I entered College, I have not witnessed more deep and affectionate sympathy among the students than was manifested in the case of my beloved friend, especially from the day when the sad tidings came that all hope was over. Of the traits to which I have alluded, the first was his singularly sweet and mild temper. He could indeed administer a rebuke when he felt it a duty to do so. But I shall mention one fact, which alone speaks whole pages. Though I have sometimes seen him severely tried, yet, during our long and close intimacy, I never heard him utter an offensive word to any human being. The other trait, though not of so high an order, was perhaps rarer still. This was his never-failing genial manner and enlivening power. He was grave when gravity was becoming; but he was always cheerful, never peevish, never in a dump. In the company of friends or acquaintances he was ever a gladdening spirit. Times without number have I known him to dispel gloom and langour as if with a sudden burst of sunshine. He had an exhaustless store of anecdotes, and was inimitable in telling them.'

The theological works published by Professor Crolly are:—

I. *De Jure et Justitia*; II. *De Contractibus*; III. *De Restitutione*.

These treatises are very elaborate and very learned—too learned, in fact, for the ordinary student or missionary priest. There is also a want of order in the arrangement, and sometimes of precision in the language, which detracts not a little from their utility; but, on the other hand, they are a precious mine of theological knowledge for the student who has ability and patience thoroughly to master their contents.

The present venerated President of the College, the RIGHT REV. MONSIGNOR GARGAN, D.D.,[1] has made several valuable contributions to the literature of his time. The most important is, probably, his reply to Dr. Todd, on the *Ancient Church of Ireland*. This work is an able and scholarly treatise on the early constitution of the Catholic Church in Ireland. It was written in reply to a work on *St. Patrick and his Mission*, by the Rev. James Henthorn Todd, D.D., Professor of Ecclesiastical History in Trinity College, Dublin. Dr. Todd, in his Protestant zeal, had sought to establish historically that there was no diocesan organization during the first centuries of Christianity in Ireland, and that no episcopal jurisdiction had been derived from the Holy See. He also advanced that St. Patrick himself and most of the early saints of Ireland were not free from superstition; and he denied that Pope Celestine had anything whatever to do with sending St. Patrick to Ireland. To each of these assertions, and to all the points raised in their favour, Dr. Gargan ably and successfully replied in the above-mentioned work. His translation of the *Charity of the Church*, from the Italian of Cardinal Baluffi, brought an important work within the reach of English readers.

He also published for the use of his students in Maynooth, a valuable *Synopsis of Irish History*, and several lectures on Church History and Sacred Eloquence. Monsignor Gargan, who is a native of the county Meath, made his philosophical and theological studies at Maynooth. For a short time after his ordination he held a Professorship in the Irish College, Paris, under the well-known Dr. M'Sweeny; in 1845 he was appointed Professor of the Humanity Class in Maynooth College; and in 1859, he succeeded Dr. Kelly as Professor of Ecclesiastical History. In 1885 he was elected Vice-President of the College; and in 1894, was appointed by the Board of Trustees to the Presidency, vacated by Monsignor Browne on his promotion to the see of Cloyne.

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[1] We are indebted to the Rev. J. F. Hogan for this and a few other brief but suggestive sketches of his colleagues in the College at the present time.

THE MOST REV. DANIEL M'CARTHY,[1] Bishop of Ardfert and Aghadoe, was born, in 1822, at a place called Tullagha, parish of Kilcasan, county Kerry. His father was known as M'Finneen M'Carthy, of Ardtully, one of the chief branches of that ancient sept; and his mother was, in consequence, always known to the country folk as Madame M'Finneen. He received his early education, first, at a dame's school in Killarney, and afterwards at one of the classical academies of Kerry, which was taught by his namesake, Florence M'Carthy.

Young M'Carthy entered Maynooth in 1837, matriculating for the Humanity Class. Having read the ordinary course with considerable distinction, he was admitted on the Dunboyne in 1844. We have elsewhere given an account of his appointment after concursus to the Rhetoric Class in 1845, and to the Scripture Chair in 1854. Dr. M'Carthy taught the Scripture class with great applause, for the long period of twenty-four years. He was, during all these years, a very diligent student, as well as a most painstaking professor. His published commentaries on the *Epistles and Gospels of the Sundays*, as well as his *Notes on the Gospel of St. Matthew*, prove beyond question that he was thoroughly familiar with all the ancient and modern literature on the subjects he discussed. All his opinions were well-considered, and carefully matured; so that Dr. M'Carthy's views on any difficult point may generally be accepted as at once the safest and the soundest judgment on the question at issue. In his own class he poured out the treasures of his erudition with unstinting hand, and hence the students learned more Scripture from Dr. M'Carthy in an hour than they would from another professor in double that time.

MOST REV. DR. M'CARTHY.
From a Painting at Maynooth.

Dr. M'Carthy became Vice-President in 1872, on the resignation of Dr. Whitehead; and having undertaken these onerous duties, at the request of the Trustees, and in addition to his ordinary duties, he discharged them with the most exemplary fidelity. In 1878, he was, as most people expected, placed over his native diocese, and received episcopal consecration in his Cathedral of Killarney, on the 25th August, 1878.

But the learned and zealous prelate was not destined to preside for many years over the diocese of Kerry. He set about his duties with the same untiring zeal and energy, which he had always manifested in the various offices he had held in Maynooth; but whether it was that he over-worked himself in the college, or that the strain of the episcopal labour was too great for his declining years, he succumbed after a brief illness, and died on the

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[1] This memoir of Dr. M'Carthy is chiefly taken from notes kindly furnished to us by the Rev. Dr. O'Donoghue, the learned Parish Priest of Ardfert.

16th of July, 1881, to the great grief, not only of the clergy and people of Kerry, but also of his episcopal colleagues, and indeed of all who knew him.

Dr. M'Carthy was interred within his own Cathedral in the Chapel of St. Brendan, beside the grave of Dr. C. Egan, one of his predecessors.

The following is a list of the writings published by Dr. M'Carthy, most of which are exceedingly valuable from a historical and scriptural point of view. Dr. M'Carthy was a man greatly devoted to his friends, and hence he took as much pains and labour in editing their unpublished writings, as if he were dealing with his own:—

1. Collections on Irish Church History. By the late Very Rev. L. F. Renehan, D.D., President of Maynooth. Dublin: Duffy. Vol. I. —Irish Catholic Archbishops since the Reformation - - - 1861
   Vol. II.—Irish Catholic Bishops since the Reformation. Part I.—Bishops of Ferns; II.—Bishops of Limerick; III.—Bishops of Ossory - - - - - - - - 1874
2. History of Music. By the same. Dublin: Duffy - - - 1861
3. Dissertations on Irish History. By the Rev. M. Kelly, D.D., Professor of Ecclesiastical History, Maynooth College. Dublin: Duffy. With a valuable Paper by Dr. M'Carthy on 'Irish Catholic Bishops During the Reformation.' - - - - - - 1864
4. Logicæ Seu Philosophiæ Rationalis Compendium. Curâ Rev. Gulielmi Jennings, Philosophiæ Prof. in R. C. Collegio S. Patricii apud Maynooth. Dublin: Gill. - - - - - - 1865
5. The Epistles and Gospels of the Sundays throughout the Year, with Notes, Critical and Explanatory. By the Rev. Daniel M'Carthy, D.D., Professor of Sacred Scripture and Hebrew, Maynooth College. Dublin: Duffy. London: Burns and Oates. Epistles, complete in one volume, 1866. Gospels, complete in one volume - - 1868
6. Notes on the Gospel of St. Matthew:—Part I.—Chapters I. to XVI. Part II.—Chapter XVII. to end of St. Matthew - - - 1877

Dean Neville[1] was born in St. Finn Barr's parish, Cork, and was baptized on the 5th of March, 1822. He was educated in what was, at the time, regarded as the best school in Cork for Classics and Science—that is, 'the O'Regan and Moynihan School.' Dr. Sullivan, afterwards President of the Queen's College, Cork, and Dr. Lyons, of Dublin, were amongst his schoolfellows at that seminary. He matriculated for the Logic Class of Maynooth in 1841, and, as a student, his career was exceptionally brilliant. Indeed it became one of the best traditions of the College. In every branch of knowledge—in classics, for which he retained his love to the end; in physical science, in moral science, in theology—he was always 'first,' and brilliantly first. And even at that early period of his mental training, he showed those powerful qualities of the intellect which, in his after life, made him the admiration of the College, until his name became a household word among the priests of Ireland. It may be in the recollection of our readers what a sad havoc was made by death among the priests of

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[1] We are indebted for this sympathetic account of Dean Neville to his friend and diocesan, the Venerable Archdeacon Coghlan, of the diocese of Cork.

DEAN NEVILLE.
From a Photograph.

Cork in the year 1847. In these circumstances, even a career of theological fame, such as opened before Mr. Neville, must give way before the higher necessities of the ministry. Called, therefore, by his ecclesiastical superiors from his peaceful studies, he entered upon the work of the mission in the North Parish with a spirit of generous zeal, an untiring energy, a willingness to help others, and a large good nature that are still remembered with affection and gratitude. No matter how hard the labour—no matter how unreasonable the demands upon his time—he was ever at the service of the poor in the parish, or his brethren in the ministry. But even in that trying time he was still a student. It was the experience he then gained—the practical knowledge of missionary life, its duties and its difficulties—that enabled him afterwards to be the most lucid teacher of moral theology in the Irish Church. When the pressure of the work of the ministry became less in Cork, the late venerated Bishop of the diocese, who was an enthusiastic admirer of his talents, and his personal friend, encouraged Mr. Neville to become a candidate for the Chair of Logic, Metaphysics, and Ethics, then vacant in Maynooth ; and amid universal applause at the termination of a thesis, the brilliancy of which is not yet dimmed, he was appointed to that post of honour in October, 1850. The hopes entertained of him were more than realized, and for the two years he held that Chair, he grew in the affectionate admiration of all. In 1852 a Chair of Theology became vacant ; and again, his Superior and friend, Dr. Delany, commanded him to seek the honour of that Chair. And it is hardly an exaggeration to say that the records of the College furnish no instance of more striking success than his, on that occasion. Thenceforward he became not only a favourite Professor in the College, but also the personal friend of almost every bishop and priest in Ireland. Whenever there was a theological difficulty to be solved, he was sure to be consulted, and when once he spoke, all uncertainty was at an end. He had a wonderful power of grasping principles, and great lucidity in applying them. He did not embarrass by many words ; he taught much by illustration ; he unravelled the most complex things with the ease of a master. These wonderful gifts were shown to great advantage in the councils of the Bishops. At Thurles, in the National Synod of Maynooth, in Rome, when he accompanied Dr. Moriarty, as his theologian, the celebrity he acquired in the Professor's Chair obtained a wider knowledge, and even a warmer appreciation. But his work had already begun to tell on his health, and on the death of Canon William O'Connor, of Passage and Monkstown, Dr. Delany conferred on him the double dignity of pastor of the united parishes, and the vacant Canonry. He was equally active in this new sphere of duty. He built on a charming site one of the prettiest churches in the county ; he provided schools for the poor ; dwelling-houses for the priests. Great man though he was, the people were ever ready to testify that there was no one more accessible, more ready to help, more humble in manner, more entirely free from ostentation.

On the death of Dean Murphy, in March, 1875, Dr. Neville was appointed P.P. of

St. Finn Barr's, and Dean and Vicar-General of Cork. It was at this period of his career that, perhaps, his greatest triumph was accomplished. It was just then that Mr. Gladstone had formulated his protest against 'Vaticanism,' which gravely wounded the Catholic spirit of these countries. It aimed a blow at their loyalty and intellectual liberty. It naturally called forth many powerful replies. Prominent among them, was one from Cardinal Newman—a reply which excited the most profound attention. It is high praise, indeed, for anyone to rank with such a man as Cardinal Newman ; but we believe we do not overstate in the slightest when we say that not only amongst the theologians in this country, but elsewhere, the reply which came from the pen of Monsignor Neville was regarded as, at once, the most direct and most powerful of all Mr. Gladstone had encountered. In proof of which we may say that in presence of the great Cardinal himself at the oratory at Edgebaston Dr. Neville's answer to Mr. Gladstone received the most generous and enthusiastic admiration. Honours seemed then to shower upon him. He was selected by the Bishops of Ireland to take charge of the Catholic University at a most critical period of its existence, and he devoted his talents and his unwearied zeal to its best interests. At the close of his Rectorship there, he received a most complimentary expression of thanks from the Bishops ; and highest of all his honours, he received the dignity of Monsignor of the First Order, and the title of Roman Prelate from the Sovereign Pontiff. To his zeal the parish of St. Finn Barr is indebted for the Church of the Immaculate Conception at the Lough. Of that exalted privilege of the Blessed Virgin, in the days before its formal dedication by the Church, he was at once the ardent and most enlightened expositor. And, to his honour be it recorded, that first in this diocese, if not in a wider sphere, with much labour and anxiety, he enshrined in a beautiful temple, near the ancient monastery of St. Finn Barr, the greatest of the privileges of the Mother of God.

Of his personal character, we need say little. His friends among the laity—and they were many, and of the highest order in society—were proud of his talents, and more proud of his friendship. And we know it well—that many a man, now enjoying a happy and respectable home, owes it to the powerful influence for good which the late Dean so ungrudgingly exercised. With his brethren in the ministry he was singularly affable and simple. His purse was open to all—his hospitality was one of the best traditions of this diocese.

There was, however, a nobler side of his character. Greater than his intellect was his goodness. The Church never had a more docile child. Learned as he was, his faith was simple as a child's. The simplicity of the saints was dearer to him than the erudition of doctors. He had a most sensitive reverence for all the pronouncements of the Church ; and the one thing which he could not tolerate was disobedience to her. He had a great love for Christian charity ; no one ever heard him say an uncharitable word. He had a sweetly ingenious way of explaining things that looked badly ; he practised with wonderful fidelity the great fundamental devotions of the Church ; he never omitted the daily Mass as long as he was able to stand at the altar. No religious in the monastery told her beads with more holy regularity ; and no one cultivated the sacred memory of the Passion, in the various forms of the Church's devotions, with more reverence than he did. Knowing the importance of religious institutions to the general well-being of the Church, he devoted himself to them with great zeal and untiring kindness ; and amongst all who honoured him in life, and mourned him dead, the convents of the city and diocese held the first place in his affections. He was a singularly unostentatious man ; he gave charity to the poor with a lavish hand. Of this most beautiful feature of his character he never spoke ; but the poor themselves did not keep the secret, and their loving gratitude is his most excellent panegyric. Dean Neville died on 15th December, 1889; and was buried in a 'vault connected with the parish church of Blackrock.'

It was admitted by all competent judges that Dean Neville's *Comments*, published in 1875, in reply to Mr. Gladstone's *Expostulation*, was a very able performance. Cardinal Newman said it was 'the most direct and powerful answer' he had seen. Dr. Moriarty, of Kerry, said that the author of the *Comments* gave the *Expostulation* 'a most unmerciful mauling.' Dr. Macauley, the Professor of Scripture in Maynooth, described Dean Neville's book as a 'complete and crushing' rejoinder ; and many other distinguished scholars gave expression, at the time, to similar opinions, in language equally strong. We have elsewhere referred to Dean Neville's evidence before the Commission, in 1853.

REV. WILLIAM JENNINGS,[1] Professor of Logic, Metaphysics, and Ethics, from 23rd June, 1852, to 12th May, 1862, was born in Castlebar, county Mayo, archdiocese of Tuam, on the 26th April, 1825, and received his early education in the excellent Catholic schools of his native town. In 1841 he entered St. Jarlath's College, Tuam, to pursue his studies for the sacred priesthood. During a course of three years he was pre-eminently the first in all his classes. Dr. O'Regan (afterwards Bishop of Chicago) an erudite scholar and professor, had charge of the class of English Composition, and he complimented Mr. Jennings by saying that he never knew a young student of Mr. Jennings' age to write English so well. In September, 1844, he matriculated in Maynooth College for the Philosophy Class, winning the highest place at the end of the academic year, and the (*solus*) prize in the class of English Composition. Throughout his three years' course of Sacred Scripture he was assigned the first place ; and in three out of the four years' theology, he carried off the same first honours. In 1850 he was promoted to a Scholarship on the Dunboyne Establishment, where he prosecuted the higher course for two years, and won each year the first place in Theology, and the Dunboyne Prize for the English dissertation.

The Chair of Mental and Moral Philosophy became vacant in 1852 ; and the competitors at the public concursus were Rev. Mr. Jennings, Rev. Dr. Forrest, and the Rev. Dr. M'Gettigan.[2] The choice of the College Trustees fell upon Rev. W. Jennings, who was accordingly appointed by that body at their June meeting, 1852. The eminent success with which he filled the Chair is remembered by many Irish Bishops and Priests who had made their studies under his direction. In 1861 he published, for the use of the College, his *Logicæ seu Philosophiæ Rationalis Elementa*, a work full of evidence of his profound learning and rare ability. It was most favourably received by the learned reviewers of the day, and was selected by the Trustees of Maynooth College in 1863, as the Text-Book for the Logic Class. In the midst of his brilliant literary labours he was suddenly carried off, after a short illness. He died in the College on 12th May, 1862, and his remains lie in the College Cemetery. His epitaph was written by a devoted friend, Dr. M'Carthy, then Professor of Sacred Scripture, and afterwards Bishop of Kerry.

The following eulogy of Professor Jennings was written by a brother priest and fellow-student, who had exceptional opportunity of forming a correct estimate of the

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[1] This notice is chiefly taken from the College *Calendar*.

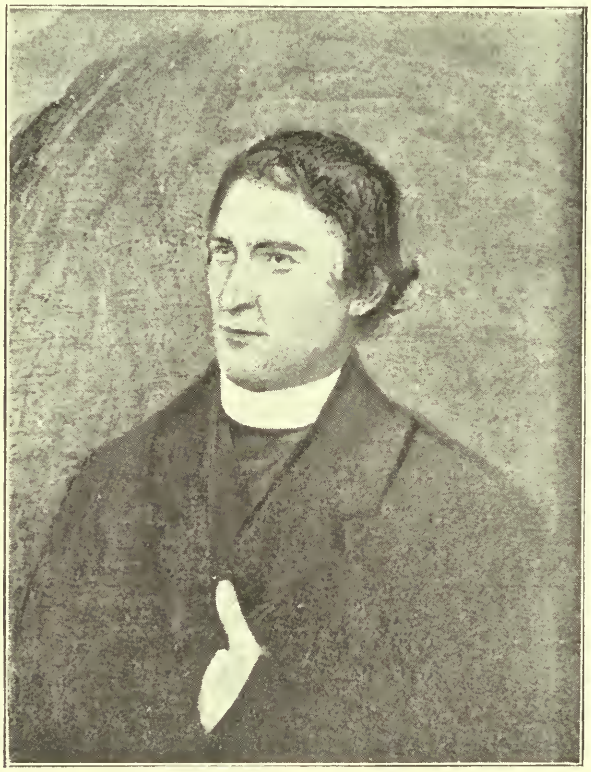
[2] Not the Primate, as has been already explained.

Professor's character. 'In any assembly of men his countenance would attract attention, as indicating great talent and graceful modesty; and his soul was well reflected in his countenance. I have never met his superior, seldom his equal, in sweetness of disposition. He was mild, modest, and retiring; more disposed in society, except with intimate friends, to be silent than to talk. With his friends he was playful and simple as a child.'

We take the following extract from *The Connaught Telegraph*, 14th May, 1862:—

'Assuredly in him literature has lost one of its promising ornaments: one, too, whose talents were equalled only by his modesty and humility. His premature dissolution has made us acknowledge, in sorrowing humbleness "what shadows we are, what shadows we pursue."'

The London *Tablet* (17th May, 1862) laid this eloquent tribute upon the fresh grave of the Professor:—'It has pleased Almighty God to summon to His Kingdom William Jennings, priest of the diocese of Tuam, and Professor of Moral Philosophy in the College of Maynooth. This is a death that makes one think deeply of death. There are men of whom we are used to say, when they go down to their graves, that they have completely fulfilled the intention for which they were created. After a grey old age, honours according to the measure of their merits, the full tale of all their talents told, they sleep well, to waken with the Lord. There are others who die young, as if by a special counsel of God, who takes them to Himself in the sudden ripeness of perfection which sometimes comes with the glow of a generous youth—a perfection that appears to lack robustness, and so is likely to be tarnished in its toil through the ways of the world. But, again, there is the case of men who die for no conceivable reason, according to our inane pathology of Providence; men who have spent such a small portion of the actual force that was in them; men whose character and constitution seemed visibly growing under our eyes, whose future we sometimes fondly forecast, whose epitaph we feel it is not our natural lot to write. Such was he who, half the Psalmist's span completed, has just died under the sudden onset of a virulent disease; whose body was borne, amid much mourning, through the College walks, hitherto the boundaries of his moral life, to the quiet College Cemetery, in which those who knew him best little thought he would rest at last; for, though a most diligent student, a most pious priest, a most laborious professor, William Jennings had higher qualities than ordinarily culminate in a college career. It was known to very few of his friends that for



REV. WILLIAM JENNINGS.

From a Coloured Photograph.

the first two years of the new series of the *Nation*, he was a frequent contributor to its columns. Some, certainly, of the most striking articles, written at a time when public opinion in Ireland was undergoing a remarkable reaction, and easily responded to the influence of a superior mind, more especially those animating the clergy to the part they took in the formation of the Tenant League, were written by this unknown student of the Dunboyne Establishment. Their scholarly style, their subtle intelligence of the mind and heart of the Irish priest, the manly vigour of their tone, and the straightforward sense of argument, gave them a place only second to Mr. Duffy's own exquisitely-wrought and statesmanlike essays. It must have been a certain sacrifice to him to relinquish the exercise of so fine a faculty, when he assumed the responsibility of the [Professor's] Chair. But he did so absolutely. A few essays in *The Dublin Review*, written in leisure hours, on subjects relating to the special studies of his class, are all the evidence extant, since 1852, of his great literary talents. Such fine powers, voluntarily hidden for a time, seemed destined to emerge some day, when, in the lustre of a higher station, his name might be known with honour from end to end of the country. His country is spared the grief of knowing what a noble capacity of greatness and goodness has suddenly ceased to be, and this makes the stroke of his death the more stunning to those who knew him best. Happy he to whom God has given the more certain call to die in advance of his fame, whose noble heart is now mouldering within the vestments of his stainless priesthood, under the shadow of his *Alma Mater.*'

THE REV. DEAN O'KANE[1] is well known to most English-speaking priests as the author of the *Notes on the Roman Ritual.* He was born at Newtownstewart, in the county of Tyrone, in the year 1825, and received his education in Foyle College, Londonderry. In August, 1840, he matriculated for the Humanity Class, as a student of the diocese of Derry, in the College of St. Patrick's, Maynooth, to which he ever afterwards remained attached, till summoned to his eternal reward. His collegiate studies, although for a considerable time interrupted by ill health, were eminently successful. In all the classes, without exception, he obtained the very highest honours; and at the close of the ordinary course he was elected a Dunboyne Scholar. During his Dunboyne course he was appointed lecturer in more than one of the classes; and on two different occasions he conducted for several months, with distinguished ability, the class of Natural Philosophy, during the illness of the late eminent Professor, the Rev. Dr. Callan. In 1852, he was, as we have seen, elected Junior Dean; and in June, 1856, he succeeded the Very Rev. Dr. Lee, at an unusually early age, in the still more responsible post of Senior Dean.

For fifteen years he discharged the duties of this arduous office, with a zeal, prudence, and devotedness beyond all praise; and he had the rare good fortune to secure the confidence and respect alike of the Trustees, of his colleagues in office, and of the students of every degree. Earnest, pious, upright, single-minded, unselfish, a model, in truth, in his own life of all the priestly virtues which it was his duty to inculcate, he was able to appeal at once to the conscience and to the heart; and his instructions were not more effective by the simple eloquence, the fervour, the great ascetic learning and the profound knowledge of spiritual life which characterized them, than by the influence of the unquestioned virtue and high personal worth which was reflected on them from his own example.

His attainments in every department of ecclesiastical knowledge were most varied and extensive, and the lectures on Sacred Ceremonial which it was his duty to deliver to the

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[1] Taken chiefly from the *Calendar*.

Senior Students, and in which he might, had he so chosen, have contented himself with the mere practical details of the subject, became in his hands a repertory of the archæology, the history, and the theology of the Ritual.

Of the remarkable value of these lectures he appears to have himself hardly been conscious; and it was with much diffidence that, at the instance of some friends, he arranged for publication one series of his lectures, the *Notes on the Rubrics of the Roman Ritual*, which appeared in 1867.

Of the merit of this work it is hardly necessary to speak. It received the high and unequivocal approval of the Sacred Congregation of Rites, and is known and valued by every priest throughout the English-speaking world. Three large English editions have been exhausted, and a French translation, although far from accurate, has had almost a similar success. Dean O'Kane continued his ritualistic studies unremittingly to the last, and had accumulated large stores of commentary on the Rubrics of the Missal, the Pontifical, and the Episcopal Ceremonial. Unfortunately, the greater part of these materials were in an unfinished and fragmentary condition; but some portions were so complete as to warrant the publication of a *Supplement to the Notes on the Roman Ritual.*

DEAN O'KANE.
From a Drawing.

Unhappily, just at the time at which his capacity for good seemed at the highest, his health began to give way, and the recurrence of the same constitutional debility by which his early studies were interrupted compelled him to seek a temporary release from duty, and at last, in 1871, to resign altogether the laborious office of Dean. He continued his lectures, however, in the class of Ritual, and by degrees his health seemed, so far satisfactorily re-established, as to promise many years of public usefulness and private edification. But it pleased God to visit him unexpectedly, on the night of the 10th February, with a severe illness, under which, although he appeared to rally for some days, he eventually sank. He died, fortified by all the rites of the Church, at an early hour on the morning of the 16th February, 1874.

He closed his long career of service to the College by bequeathing to the Trustees to be applied to the fund for building the College Church, all the residue of his property which should remain after the discharge of a few bequests for religious and charitable uses in his native diocese. Dean O'Kane was pre-eminently fitted for the post which he occupied in Maynooth College. His lectures given to the students, from time to time, were equally remarkable for the fervent spirit and solid learning which they exhibited. He was, as might be expected, greatly loved and venerated by the students, who held in the highest esteem his straightforward and upright character.

Dr. Hackett was born at Knockbridge, in the county of Louth, in the year 1832. After careful early training he was sent, when yet a boy, to the flourishing diocesan College of Armagh. His remarkable abilities and exemplary demeanour brought him at once under the encouraging notice of his superiors. In a few years he had mastered the long classical course read in those days as a preparation for Maynooth. He attained distinguished success in the diocesan competition for vacant studentships in the National College, and on presenting himself for matriculation, in 1844, was admitted to the class of Logic. A highly distinguished college career in philosophy and theology followed as the fruit of talent, culture, and application. He shared the highest honours of his class with Mr. Jennings, his predecessor in the Chair of Philosophy. At the end of the ordinary college course he was promoted to the Dunboyne Establishment, and while yet a student was appointed, in 1852, to the responsible office of Lecturer in Sacred Scripture to fill the temporary vacancy caused by the promotion of Dr. Dixon to the Primatial See of Armagh. The following year Dr. Hackett was appointed Dean. It was during his Deanship he published his useful *Grammar of Gregorian Music*. In 1862, after a brilliant concursus, he was selected for the Professorship of Logic, Metaphysics, and Ethics, by the Board of Trustees.

The heavy duties of this Chair, notwithstanding failing health, he continued to discharge until the end of last January. Of late years, indeed, his constitution was gradually giving way, but only within the present year did his numerous friends consider his state immediately dangerous. In 1876 he went abroad to recruit his shattered strength, and on visiting Rome was decorated by Pius IX. with the Doctorate both in Philosophy and Theology. Throughout his life Dr. Hackett was an ardent lover of his native land. In his death the Irish Church has lost a cultured gentleman, an accomplished scholar, and a holy priest.

Monsignor Molloy.—Few of those who have distinguished themselves as students and as Professors in Maynooth College have had a more prominent public career than Monsignor Molloy; and few have reflected brighter lustre on the great Institution to which they owe their intellectual and moral formation.

Gerald Molloy[1] was born in the neighbourhood of Dublin, on September 10, 1834. In March, 1846, he began his school course in St. Vincent's College, Castleknock. Amongst his class-fellows was Charles Russell, now Lord Chief Justice of England; and with the future renowned lawyer his competition for school honours was keen and constant. In the contest the natural gifts of the Dublin boy enabled him to hold his own against the unwearying industry and application of his competitor from the North. At this time Castleknock numbered amongst the students of its more advanced classes Dr. Feehan, now Archbishop of Chicago, and Dr. Leonard, the present Bishop of Cape Town.

In September, 1849, Mr. Molloy passed into Maynooth College, taking his place in the Rhetoric Class. Seven years later, in June, 1856, he was placed on the Dunboyne Establishment. During his student course he had among his class-fellows, and his rivals for college distinction, a man whose gifts seemed to promise a remarkable literary future—Rev. Michael Mullins. The poem on *The Celtic Tongue*, published anonymously in Hayes's *Ballads of Ireland*, shows what powers of poetry Michael Mullins possessed, and makes us regret that his later course in life did not favour the cultivation and the exercise of these high gifts.

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[1] We are indebted to Father Finlay, S.J., Fellow of the Royal University, for this appreciative notice of Dr. Molloy.

In June, 1857, after a very brilliant concursus, the Rev. Gerald Molloy was appointed Professor of Theology in the College. In his lectures he immediately began to exhibit that clearness of style and lucidity of exposition which have been characteristic of all his literary and scientific work. The controversies which were raging round modern theological issues had special attraction for him, and on them he contributed light for the outside world, as well as for the students of his class. He was a constant writer for *The Irish Ecclesiastical Record.* In a series of papers on the Colenso controversy he introduced himself to the reading public, with whom he at once secured high favour. Another series of papers followed, on the relations between Geology and Revelation. These were of even more general interest than the preceding. They were published in a separate volume, in 1870, under the title *Geology and Revelation.* The book was subsequently re-published in America. It was also translated into French, in which language it has gone through several editions

In December, 1873, Dr. Molloy was appointed Vice-Rector and Professor of Natural Philosophy in the Catholic University of Ireland. In 1883 he became Rector of the Institution; and this post he has since held, though his activity has found scope in many directions outside the range of its duties. There have been few scientific or educational movements in Ireland, of recent years, in which he has not taken a prominent part. He has been an assiduous lecturer at the Royal Dublin Society, where his 'afternoon lecture' has always attracted a large audience. Some of the lectures delivered in the Royal Dublin Society's lecture-hall were collected into a volume, and published in 1888, with the title *Gleanings in Science.* This book too was reproduced in America, and published also in a French translation.

When the Board of Intermediate Education for Ireland was constituted by Act of Parliament, in August, 1878, Dr. Molloy was named as one of its first members. In August of the following year, at the special request of Cardinal Cullen, he resigned that appointment, and occupied the post of Assistant Commissioner to the Board. In 1879 he resigned the commissionership, thenceforward devoting himself to educational work of a more general character.

In the charter of the Royal University of Ireland, issued in April, 1879, he was named among the Senators of the new institution ; but in 1882 he resigned his position as Senator to accept that of Fellow, which offered a better field for vigorous work in the service of education. From 1882 to 1887 he discharged, with signal success, the duties of lecturer and examiner, which devolve upon the University Fellows. During this period, in 1884-85, he found time to do very important work as member of the Commission appointed to inquire into the educational condition of the Queen's Colleges.

In 1885 Dr. Molloy was appointed member of the Educational Endowments Commission, and in the labours of that body he took an active and useful part till the ending of the Commission, in 1893. He has a talent for reconciling hostile interests ; and to his diplomatic tact are largely due the schemes of settlement which in so many parts of the country have put an end to the discontent excited by the misapplication of educational endowments.

In 1891 Dr. Molloy was appointed a member of the Board of Commissioners of Education, constituted to administer the endowment of the Royal Schools and other educational endowments. In this position he will have opportunity to continue those useful services to public education in Ireland which have already established for him such a claim on public gratitude.

With other and minor departments of educational or quasi-educational work he has been fruitfully identified. He was elected a member of the Council of the Royal Dublin Society in 1880; appointed a member of the Board of Trustees of the National Library of Ireland in 1885; and a Governor of the National Gallery of Ireland in 1887.

His success in the various duties which he has undertaken, and in the variously composed bodies of which he has been a member, has been due, in the first place, to the remarkable intellectual gifts with which he is endowed, notably to his singular power of clear and methodical exposition, and to his remarkable fertility of practical suggestion; and in the second, to the respectful and conciliatory spirit in which he can discuss an opponent's view, while staunchly true to the principles which underlie his own.

To anyone who follows Monsignor Molloy through the various stages of his remarkable career, it will not seem exaggerated to say that he is, on the whole, one of the most notable of the distinguished men whom the Church of this generation owes to St. Patrick's College, Maynooth.

The Rev. J. Hughes, was born in the parish of Craig, county Kilkenny, on the 29th November, 1829. Having made his preparatory studies in Carlow, he entered Maynooth in 1849, and was ordained priest in the College Chapel on Pentecost Saturday, 18th June, 1859. After he had completed his course on that famous Dunboyne Establishment, which was then the great prize of distinguished students, he laboured zealously for three years as curate in the town of Carlow, where by his piety and the faithful discharge of his sacred duties, he won the respect and esteem of all classes. On the 20th October, 1862, he returned to Maynooth, being appointed Junior Dean, on the strong recommendation of the venerable Bishop of Kildare, with whom he lived while engaged on the mission in Carlow. The hopes entertained of his zeal and prudence were fully realized during the fifteen years that he held the office of Superior in Maynooth. Always punctual at the call of duty, never for a moment late at any exercise, he showed himself a perfect model of that strict observance of rule which it was his great care to maintain in the College. Many a young priest, on reading this notice, will call to mind gratefully the example of every priestly virtue he saw in the Dean's quiet manner of life, and at many an altar a fervent prayer will be offered for the repose of his soul.

Dean Hughes was the author of a work entitled *Ecclesiastical Meditations*, a book in general use among the clergy. He also contributed some interesting papers to the *Kilkenny Archæological Journal*, and gave, we believe, valuable aid to the learned editors of Archdall's *Monasticon Hibernicum*. Few Irish scholars were better acquainted with the history and architecture of our old abbeys, monasteries, and churches, and fewer still more generous in opening the treasures of knowledge to others. On account of failing health, Dean Hughes spent part of the winter of 1887 in the south of England. But change of climate had little effect in his case. He was suffering from disease of the heart, which ended in dropsy, the immediate cause of death. He died at Rathmines, at five p.m., on Friday, the 16th November, fortified by all the rites of the Church, and making it a last prayer that he should be buried in the College Cemetery. He left by will to the Trustees, £75 for the College Church Fund, and bequeathed to them also his valuable manuscripts on Irish Family History.

THE MOST REV. WILLIAM JOSEPH WALSH[1] succeeded, in 1880, to the office of President, left vacant by the death of Right Rev. Monsignor Russell, D.D. Dr. Walsh is a native of the city of Dublin, where he was born, in 1841. He was educated in St. Laurence O'Toole's Seminary in Harcourt Street, and subsequently in the Catholic University during the Rectorship of the late Cardinal Newman. He entered Maynooth College in August, 1858, and in 1864, on the completion of an extremely brilliant collegiate course, he was appointed to a place on the Dunboyne Establishment, where he remained for three years. During that period he more than once discharged the duties of Lecturer in Theology in the temporary absence of the professors. In 1867 the Trustees unanimously elected him, without concursus, to the Professorship of First Year's Theology; and, in June, 1878, voted him to the Vice-Presidency, which he held till his promotion to the Presidency, in 1880. It was during this interval that he was deputed by the Board of Trustees to give evidence before the Bessborough Land Commission, in reference to the nature and extent of certain leases held by the Trustees of lands belonging to the Duke of Leinster. Much of the subsequent legislation on the Land Commission in Ireland is attributed to Dr. Walsh's evidence on that occasion. On the death of Cardinal M'Cabe, in 1885, Dr. Walsh was elected by the Chapter and Parish Priests to the Vicar-Capitularship of the diocese, and at the canonical election for Bishop he was voted *dignissimus.*

In June, 1885, he was appointed to the see of Dublin by the Holy Father, and was consecrated in Rome a short time afterwards. He returned to Dublin in the September following, and on his arrival was presented with addresses of welcome from the municipality of Dublin and from most of the religious and representative bodies in the diocese. In reply to the principal of these addresses, Dr. Walsh distinctly set forth his views on some of the questions that had been agitating the minds of the people, and, indeed, the lines on which his efforts for the moral and social welfare of his flock would proceed. These addresses and his Grace's replies have been collected, and have been revised with his Grace's sanction, and published in a volume by Messrs. Gill & Son, of Dublin.

The new Archbishop paid his first official visit to Maynooth College in October, and presided at the Meeting of the Trustees held in that month. The following is the record in the *Journal*:—

'At the adjourned meeting of the Trustees of Maynooth, held in Clonliffe College, October 7th, 1885, Most Reverend Dr. Walsh in the chair—

'"Most Rev. Dr. Walsh resigned the office of President of the College. His Grace's resignation was accepted by the Trustees, with a warm expression of their recognition of his invaluable services to the College."'

The *Calendar* of 1886 gives an account of the enthusiastic reception awarded to the Most Rev. Dr. Walsh on the occasion of this visit to the College after his promotion to the archiepiscopal see of Dublin. Dr. Walsh's elevation to the see of St. Laurence O'Toole caused the liveliest gratification throughout all Ireland, but particularly so in Maynooth College. As student, Professor, Vice-President, and President, he had spent the greatest part of his life in the College; and it was known even to the youngest students that he had rendered signal services to their *Alma Mater*, and took the deepest interest in everything connected with their own welfare. The reception, which we ourselves witnessed, was, in truth, unprecedentedly enthusiastic ; but here we can only give a few paragraphs from the touching reply of the Archbishop to the very cordial address presented to him from the College :—

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[1] This brief memoir of Dr. Walsh was almost the last thing written before his death by the late lamented Canon Daniel. It ought to have been fuller; but we were reluctant to add anything, except the official record of Dr. Walsh's resignation as President, and the two paragraphs from his reply to the Maynooth Address.

'I may well be excused for feeling not only joy but pride in the greeting that I thus receive in Maynooth. I have always felt that in no ordinary degree Maynooth may claim to speak in the name of the Irish priesthood and of the Irish Church ; for here the spirit of that priesthood and of that Church is to be found reflected and concentrated with a power and directness that may elsewhere be sought for in vain. I have learned, indeed, from more than one source, that it was the good name which, through your kindness, and the kindness of many former generations of students, I was known to bear within these walls, that led not a few of the clergy of Dublin, to whom I was personally but little known, to turn their eyes on me as one whom they might recommend to the Holy Father for appointment to the vacant see of St. Laurence O'Toole. A welcome in Maynooth is a welcome which cannot but be received with feelings of pride by any Irish ecclesiastic, no matter how exalted his rank, who sets store, as every Irish bishop must, upon the good repute which he bears in the minds of the priesthood of Ireland. . . .

MOST REV. DR. WALSH.

From a Photograph by Lawrence.

'From that day to this, my life, as you remind me, has been spent within these venerable walls. In all that time, looking back now upon the recollections of my student days, in my relations, whether with my fellow-students, or with the venerated Superiors and Professors of the time, or in the later years, when I was myself privileged to pass through those various stages which led eventually to my appointment to the chief office in the administration of the College—in all that time, from the days of my extrance examination until now, when I come here, not only as President of Maynooth, but also as Archbishop of Dublin, I can find no unpleasant memory—nothing but a long, unbroken chain of the kindliest associations.'

Before his appointment to the Archbishopric, Dr. Walsh had been appointed a Senator of the Royal University, but after a short time he resigned the position in protest against the examining arrangements of that body. He is now a member of the Board of Intermediate Education, and of the Board of Charitable Donations and Bequests in Ireland.

In the early part of 1895 his Grace accepted a Commissionership of National Education in order to help in the working out of the various problems that still have to be solved before the system of education administered by the Board can be regarded as free from all objection on the ground of Catholic principle. The scheme of reform recommended by the Powis Commission of 1868-70 has always been advocated by him as offering the readiest means of solving the various difficulties of the case. It is understood that at one of the first meetings of the Board of National Education, after the Archbishop had become a member of it, a series of resolutions based upon the Report of that Commission, and emphatically affirming the principle of denominational education, were adopted by a very large majority of the Board.

The following is a full list of the works published by his Grace the Most Rev. Dr. Walsh, Archbishop of Dublin :—

1.	Evidence given in the Case of *O'Keeffe* v. *M'Donald*, at the Wicklow Summer Assizes in 1875, published - - - - - -	1875
2.	Louise Lateau : An Essay addressed to Jews and Christians, by Dr. Augustus Rohling. Translated by Rev. W. J. Walsh, Professor of Theology, Maynooth - - - - - - - -	1876
3.	Harmony of the Gospel Narratives of the Passion, &c. - - -	1879
4.	Tractatus de Actibus Humanis (2nd Edition, 1891) - - -	1880
5.	Plain Exposition of the Irish Land Act of 1881 - - - -	1881
6.	Evidence given before the Royal Commission on the Irish Land Act in reference to the Eviction of the Trustees of the College (Maynooth) from the Farm of Laragh Bryan, with a copy of the Leinster Lease, and a Reply to the Evidence of Charles K. Hamilton, Esq., Agent to his Grace the Duke of Leinster - - - - - -	1881
7.	The Queen's Colleges and the Royal University (No. 1) - - -	1883
8.	The Queen's Colleges and the Royal University (No. 2) - - -	1884
9.	Officium Defunctorum et Ordo Exsequiarum (2nd Edition, 1890) - -	1884
10.	Grammar of Gregorian Music - - - - - - -	1885
11.	Addresses delivered by the Most Rev. Archbishop Walsh, Archbishop of Dublin, in reply to Addresses of Congratulation on his appointment to the Archbishopric (2nd Edition, 1890) - - - -	1886
12.	Addresses on the Irish Education Question, delivered by the Most Rev. Dr. Walsh, Archbishop of Dublin, at the Catholic University School of	

Medicine, Cecilia-street, Dublin, on 7th November, 1889; and at Blackrock College, on the 5th of December, 1889. 8vo, wrapper, 1*s*. - - 1890

13. Statement of the Chief Grievances of Irish Catholics in the Matter of Education: Primary, Intermediate, and University - - - 1890
14. Bimetallism and Monometallism: What They Are, and How They Bear upon the Irish Land Question (2nd Edition, 1894; 3rd Edition, 1894; German Edition, 1893; French, 1894) - - - - - 1893

The Archbishop has also contributed numerous articles on the Irish Education Question, and other subjects of Catholic and National interest, to the *Contemporary Review*, the *Fortnightly Review*, the *Dublin Review*, and the *Irish Ecclesiastical Record*.

THE MOST REV. DR. CARR.—A notice of the Most Rev. Dr. Carr will be found in the account given of the Editors of the *Irish Ecclesiastical Record*. Besides his literary labours in connection with that publication, Dr. Carr published, whilst still Professor of Theology in Maynooth, a valuable commentary on *The Censures of the Apostolicae Sedis*. It is greatly to be regretted that Dr. Carr could not find leisure at the time to complete the work, for he treats the subject with great fulness and accuracy; and a complete commentary on that Papal Constitution, written in the English language, and by one so well qualified to discuss the many complex questions connected with the new legislation, would be a very useful treatise on a very practical and important part of the Canon Law. Since his arrival in Melbourne, the learned Archbishop has also found time to publish several interesting lectures in connection with the history of the early Church of Ireland, in which he refutes the many plausible fallacies, circulated by Protestant divines, regarding the doctrine and discipline of the early Celtic Church in these Islands.

THE REV. PATRICK O'LEARY, Senior Dean of the College, is the author of a most useful work entitled *The Ceremonies of Ordination*, written chiefly for the use of students preparing for the reception of the different Orders of the Church. The work was published by Messrs. Browne & Nolan, in 1893. Father O'Leary has also in the Press another work of a kindred nature, which is sure to prove of great practical utility to the clergy. It will be entitled *Pontificalia: a Treatise on the Persons, Things and Principal Actions employed in Pontifical Functions.* Father O'Leary was born at Alderney, Channel Islands, on the 28th of March, 1850. He received his classical education at the College of the Holy Cross, Tralee; entered Maynooth in 1868; and, after a very distinguished course, was ordained priest on the 3rd May, 1874. Soon after his ordination he was appointed to the Mission of Arundel, Sussex, in the diocese of Southwark; and on the 25th of June, 1878, he was appointed Dean of the College by the Board of Trustees.

THE MOST REV. DR. HEALY.—Reference has already been made to Dr. Healy amongst the Editors of the *Irish Ecclesiastical Record*. In 1890 he published *Insula Sanctorum et Doctorum; or, Ireland's Ancient Schools and Scholars*—a work which already has had a large circulation both in these countries and in America, so that a second edition was called for in little more than twelve months from its publication. It was also favourably noticed by the critics not only at home, but also by several Catholic reviews both of France and Germany. The author declares that his purpose was 'to give a full and accurate, but at the same time, as he hopes, a popular account of the Schools and Scholars of ancient Erin;' and if the popularity of the book be taken as a test, that purpose has certainly been realized. Dr. Healy also contributed an interesting series of papers on *Irish Theologians* to the *Third*

Series of the *Record,* and has been all through a frequent contributor to that periodical. He has also contributed papers to the *Irish Monthly*, and to *The Dublin Review*, at different times, and on various subjects.

THE REV. EDWARD MAGUIRE, D.D., Professor of Ancient Classics, has published annotated additions of the *Annals of Tacitus*, and of the *Pontic Epistles of Ovid*, besides several pamphlets and essays. He was born at Inver, in the county Donegal, on the 10th of February, 1855. He received his intermediate education at Ballyshannon Classical School, and entered the Rhetoric Class in Maynooth College, on the 15th of January, 1874. He was ordained a priest on the 1st of November, 1879, and appointed to take charge of the Diocesan Seminary, at Letterkenny, which he conducted with signal success till the year 1883, when he was appointed Professor of Rhetoric at Maynooth.

THE REV. THOMAS GILMARTIN was born in the year 1857, in the parish of Achonry, county of Sligo; and grew up among those influences of the Irish Catholic home that contribute to mould the best type of Irish character. He was sent at an early age to the Diocesan Seminary, Ballaghaderrin, where, after a comparatively brief period, the success that attended his ability and application, marked him out for transference to a college of higher ecclesiastical studies. The Most Rev. Dr. MacCormack, then Bishop of Achonry, first thought of sending the promising young student to the Irish College, Paris. But eventually he came to the decision, noteworthy when viewed in the light of his subsequent career, to send him to Maynooth, which he entered in 1875. During his course as student he invariably won high distinctions ; and it is a significant fact that as he advanced year by year to the study of those ecclesiastical sciences which call the higher powers of the mind into play, his success became more and more marked. Having been ordained priest at the close of his third year's theology, he returned to the home of his early studies at Ballaghaderrin, now to take charge of the training of young candidates for the priesthood. After a few years in this position he was appointed Dean in Maynooth, on the 30th September, 1884. Before many months had passed there devolved upon him, in conjunction with a colleague, the duty of conducting the exercises of the students' retreat before the close of the academic year. Those who heard him lecture frequently referred during the remainder of the course in terms of gratitude and admiration to the satisfaction and delight which they derived from his discourses.

His close attention to study during the few years he acted as Dean soon bore fruit, for on the Chair of Ecclesiastical History becoming vacant, in 1886, he secured it by public concursus. To the success of his historical labours the public have had unequivocal testimony, in the unanimous welcome given to his published volumes by the Catholic Press of the English-speaking world. As a historian, Father Gilmartin will be classed in the school of Freeman, not of Froude, for he never sacrifices the interests of historical truth to false canons of historical composition. Instead of tawdry rhetoric, pictures woven in the loom of the imagination, effective touches secured by astute use of the *suppressio veri* and *suggestio falsi*, Father Gilmartin's *Manual of Church History* presents us in a narrative of singular candour with the results of almost infinite pains taken in the sifting of historical evidence, and with the conclusions of a mind by training and by nature singularly comprehensive in grasp. For to borrow from the critique of the Coadjutor-Bishop of Clonfert, Father Gilmartin brought to his work the training, not only of the historian, but also of the philosopher, theologian, exegete, and liturgist. Being thus specially qualified to treat the history of the Church, both internal and external, in its many phases, there was nought of

REV. THOMAS GILMARTIN.

From a Painting at Maynooth.

rashness in his undertaking, notwithstanding his youth. But a melancholy interest will always attach to these volumes. *Consummatus in brevi*, so admirably descriptive of the spiritual completeness of his life, is inapplicable to his *Manual of Church History*. The work, alas! remains unfinished. As it grew rapidly under his hand, the malignant and treacherous disease which carried him off was making stealthy progress through his system, determined to outstrip his labours.

In his last illness no expression of complaint or regret escaped him. His mind was fixed exclusively on the future life. His reception of the Last Sacraments was a source of great edification to those who were present in the death chamber. He expired peacefully on the 8th of May, 1892, surrounded by a number of his colleagues, who loved him during life, and whose fervent prayers were the last sounds that fell upon his ears. His remains were interred in the College Cemetery.

Father Gilmartin was so highly esteemed in his native diocese, that in the year 1887, although then barely of the canonical age, his name was one of the three forwarded to Rome as worthy to wear the mitre of the diocese. He was also greatly beloved by his colleagues in the College, who all felt deeply the absence of one, whose never-failing temper, bright, genial disposition, and delicate sense of honour, combined to form a character of rare attractiveness; while his keen sense of humour, and love of out-door exercise, rendered him a most delightful companion. Indeed, what distinguished Father Gilmartin was not the prominence of any one trait, but that perfect equipoise of his great qualities of mind and heart, which made his friends predict for him a steady, brilliant career, in whatever sphere of duty his lot might be cast. It was, therefore, in no conventional spirit of gloom and mourning that students and priests assembled around the bier to pay their last tribute of respect to the mortal remains of their departed counsellor and friend.

The Rev. Daniel O'Loan, the learned Rubricist, and Professor of Ecclesiastical History in the College, is the author of a most practical and valuable work entitled *The Ceremonies of some Ecclesiastical Functions.* This work deals with the Rubrical Ceremonies to be observed at Solemn Mass and Vespers, at the Requiem Office and interment of the dead, at the celebration of the *Quarant'Ore* or Forty Hours' Adoration, at the Solemnities of the Feast of the Purification, Ash Wednesday, Palm Sunday, and Holy Week. The work was published, in Dublin, in the year 1891; second edition this year (1895). Father O'Loan is also editor of the Latin *Ordo* approved by the Irish Bishops, and of the *Irish Catholic Directory*, and is a constant contributor on Rubrical and Liturgical subjects to the *Irish Ecclesiastical Record.* He was born at Carrow-Cowan, Glenravel, county Antrim, on the 4th of November, 1855. He made his classical studies in the Diocesan College of Down and Connor, and entered Maynooth for second year's Philosophy, on the 11th of September, 1880. He was ordained a priest in 1884; and after having spent two years on the mission in his native diocese, at Aghagallon and Ramoan, he was elected a Dean of the College by the Trustees of Maynooth, on the 7th of September, 1886. In the year 1891 he was appointed Professor of Ecclesiastical History in succession to the late Father Gilmartin; and this position he at present holds. At an election held recently, for the purpose of selecting a successor to the late Dr. MacAlister, Father O'Loan received a large number of the votes of the Parish Priests of his native diocese; and of those whose names were forwarded to the Holy See he was declared *Dignior.*

THE REV. DANIEL COGHLAN, D.D., is the author of several theological treatises, valued by the students of Maynooth, but still confined to them. We have no doubt that these works will be published in due course, and will shed additional lustre on the College of Maynooth. For a number of years Dr. Coghlan has answered the 'Theological Questions' addressed to the *Irish Ecclesiastical Record,* and has acquired a solid reputation as a deep, well-read and sound theologian. He was born at Kilmichael, county Cork, in the year 1858, received his early education at St. Vincent's Seminary, Cork; entered Maynooth in 1875; received first-class premiums and distinctions in his classes, and was retained for two years on the Dunboyne Establishment. He was ordained in 1882, and spent some time subsequently in his native diocese of Cork as Curate in Kilbrittain and Tracton, then Professor in St. Finbarr's Seminary, and Chaplain to the Military Prison. He competed for a vacant Chair of Theology in Maynooth, in 1886, and, after a successful concursus, was appointed by the Trustees on the 7th of September in the same year.

THE REV. THOMAS ESSER, D.D., O.P., who occupied the Chair of Higher Philosophy in Maynooth from 1887 to 1891, is the author of several works, the most important of which is *Unserer Lieben Frauen Rosenkranz,* which was published at Paderborn in 1889, whilst the author was still in Maynooth. This work has been translated into French by Mgr. Amédée Curé, former Chaplain to the Comte de Chambord, at Frohsdorf, in the Tyrol. Dr. Esser is a native of Aix-la-Chapelle, and was ordained a priest for his native diocese of Cologne, in which he served for some time as a missionary priest, and had the honour of being imprisoned under Prince Bismarck's Kulturkampf regime. He subsequently joined the Dominican Order, in which he occupied several distinguished posts in Rome, and Vienna, and at Venloo in Holland. In 1887 he was appointed Professor of Higher Philosophy in our College; but in 1891 he was called by his superiors to the Chair of Canon Law in the Catholic University of Freiburg in Switzerland. He is now in Rome engaged in the compilation of a full and authentic list of the works inscribed on the *Index Expurgatorius.*

THE REV. HENRY BEWERUNGE, Professor of Ecclesiastical Music in the College, is the author of an excellent translation of Dr. H. Riemann's *Catechism of Musical Æsthetics,* which explains to the student the characteristics of pitch, movement, harmony, rhythm, and expression. From 1892 to 1894 Father Bewerunge was Editor of the *Lyra Ecclesiastica.* He was born at Leitmathe, in Westphalia, diocese of Paderborn, on the 7th of December, 1862. He made his intermediate studies at Düsseldorf, from which he went to the University of Würzburg. He was ordained a priest at Eichstädt, in 1885. After his ordination he was appointed Secretary at the Vicar-General's office at Cologne, and Chanter in Cologne Cathedral. In 1888 he was appointed by the Trustees Professor of Ecclesiastical Music and Organist of the College.

The Rev. Joseph MacRory, D.D., is the author of a very valuable work on *The Gospel of St. John.* The critical, exegetical, and explanatory notes of this treatise are of the highest importance, and quite in keeping with the requirements of the time. We believe that the work, which has hitherto been printed only for the students, will soon be given to the public. Dr. MacRory has contributed several able and useful articles to the *Irish Ecclesiastical Record*, and is naturally regarded as amongst the first Scriptural scholars in these countries. He was born at Ballygawley, in the county Tyrone, in the year 1861. He made his classical studies in the Diocesan Seminary at Armagh. In 1878 he entered Maynooth, and, after a very distinguished course, was ordained a priest in 1885. After completing his theological studies on the Dunboyne Establishment he was placed at the head of the Catholic Academy at Dungannon, and was subsequently appointed Professor of Moral Theology and Scripture in the Diocesan Seminary of Birmingham, England. In 1889 he was appointed by the Trustees Professor of Sacred Scripture in Maynooth College, in succession to the Rev. Charles Macauley, D.D.

The Rev. Eugene O'Growney[1] is the author of several useful elementary works on the Irish language. His *Easy Lessons in Irish* have had a very wide circulation, and he is at present engaged in the preparation of an *Irish Dictionary*, which will be compiled on scientific lines, and will contain a very large number of words that have never been published in any dictionary. For a number of years past Father O'Growney has acted as editor of the *Gaelic Journal*, and has been a prominent member of the Gaelic League, and of all associations for the revival and promotion of the Gaelic language.

He was born at Athboy, county Meath, on the 25th of August, 1863; received his intermediate education at St. Finian's Seminary, Navan; entered Maynooth on 13th of September, 1882, and was ordained in 1888. Whilst still a student he showed an extraordinary aptitude for the Irish language, and studied it with great care and perseverance. During his holidays he often spent months in the Islands of Arran and in those districts of Connemara and Cork in which the purest Irish is still spoken. He thus acquired a perfect command of the spoken as well as of the written language, and prepared himself admirably for the position he was subsequently to occupy. He spent a few years on the mission, as curate in the parish of Ballinacargy, in his native diocese of Meath; and on the 15th of October, 1891, he was appointed Professor of Celtic Literature and Language in the College. We regret to say that Father O'Growney's health, never very robust, has yielded somewhat to the severe strain of work in the College, and that he has been obliged to seek for leave of absence, and a short term of rest in the mild climate of Arizona. We trust, for the sake of the old Irish tongue, that he may still long be spared to Maynooth and to the Irish people.

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[1] The preceding notice of Father Gilmartin is taken from the *Calendar* for 1892-93; the shorter notices of the present Officials of the College we owe to Professor Hogan.

CHAPTER XXIII.

OTHER DISTINGUISHED *ALUMNI* OF MAYNOOTH.

'*Sapientiam ipsorum narrent populi, et laudem eorum nuntiet ecclesia.*'

IT is quite impossible, in the space at our disposal, to commemorate all the distinguished men that have been educated in Maynooth College during the past one hundred years. For the first fifty years of the century about one-half, and during the last fifty years fully three-fourths, of the prelates, dignitaries, and other distinguished ecclesiastics of the Irish Church have been trained in Maynooth. A large number of students educated wholly or partly in Maynooth have likewise become bishops or other dignitaries in the United States, in Australia, and in the British Colonies.

Many of the Maynooth men have also become distinguished, both at home and abroad, as pulpit orators, as writers, as theologians, and some few even as poets; but in poetry they are not strong, for their training is calculated to make them too logical and sober-minded ever to shine as poets. The muse of history—for Irish priests at least—is the most attractive of the Sisters Nine; and many amongst them have devoted themselves with great success to the elucidation of the history and antiquities of Ireland. In religious and devotional literature, whether biography, sermons, or poetry, many of them have likewise achieved remarkable success.

It must be also borne in mind that this success has been attained in the face of many obstacles and great difficulties. The Catholic Church of Ireland has no well-endowed canonries, or other sinecure benefices, to attract literary aspirants or reward literary labour. Its colleges have no rich fellowships to afford at once intellectual leisure, and give facilities for intellectual culture. None of its clergy enjoy an independent competence, or inherit ancestral estates. Their means are very limited, their duties are manifold, their time is fully occupied. It is greatly to their credit that they have not been discouraged by so many difficulties. If they want books, they must buy them from their poverty; if they need time to study, they must work late and early; if they would write, it is often when the mind is anxious, and the body fatigued. People sometimes say they might have done more; whereas they deserve very great praise for having accomplished so much.

At present we can only point to a few representative Maynooth men—types of Irish ecclesiastics, some of whom have risen to highest offices in the Church; whilst others have continued in the ranks of the working clergy, but are still striking examples of the zealous energy and varied culture of the ex-students of Maynooth; and, first, we take the instance of a hard-working priest who, for his devoted and laborious zeal, was raised to take his place amongst the Princes of the Church.

HIS EMINENCE EDWARD CARDINAL M'CABE,[1] Archbishop of Dublin, was the first student of the College, and the second Irish ecclesiastic, who was raised to the dignity of membership of the Sacred College. He was born in the city of Dublin, in 1817, and received his early education at a classical school in the city, conducted by a well-known priest, Rev. Michael Doyle, D.D., who took a deep interest in the instruction of youths intended for the ecclesiastical state, and founded several burses for that purpose in home and foreign colleges. Dr. M'Cabe matriculated for Humanity in 1833; but his course in Maynooth was not very brilliant. Having received priesthood from the Most Rev. Dr. Murray, in 1839, he was appointed by his Grace to a curacy in the parish of Clontarf, near Dublin; and discharged all his duties there with great zeal till 1853, when he was transferred by his Eminence Cardinal Cullen, to a curacy, and subsequently to the administratorship of the Cathedral Parish, Marlborough-street, and appointed a canon in the Cathedral Chapter. In 1856, on the death of the Very Rev. Dr. Flanagan, P.P., St. Nicholas', Francis-street, Dr. M'Cabe was appointed by Cardinal Cullen to succeed him, and continued his pastorship until, in consequence of impaired health, he was transferred to the seaside parish of Kingstown. He had been already for some years one of the Vicars-General of the diocese, and in 1877 he was appointed by Pius IX. Titular Bishop of Gadara, and named at the same time Bishop Assistant to Cardinal

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[1] This memoir of Cardinal M'Cabe was written by Canon Daniel, shortly before his lamented death.

Cullen. The Cardinal died in 1878; and in March, 1879, Dr. M'Cabe, having been voted *dignissimus* by the Chapter and Parish Priests of the diocese, was appointed by His Holiness Pope Leo XIII. to succeed him as Archbishop. In 1882 His Holiness raised him to the Cardinalate, and showed him many marks of esteem during his stay in Rome, on the occasion of receiving the insignia of his sacred office. Under the strain of much mental and physical work the health and strength of his Eminence gradually gave way; and in February, 1885, he died at Kingstown, after a comparatively brief illness, of which the fatal ending was in no way anticipated by his flock. His remains are interred in Prospect Cemetery, at Glasnevin, Dublin, and are surmounted by a very beautiful sculptured monument, erected to his memory by the subscriptions of the public of all creeds and classes.

Almost contemporaneously with the elevation of Dr. M'Cabe to the see of Dublin—about April, 1879—the agrarian question—always a present and disturbing element in Irish public life—entered upon a new phase, which clearly indicated a fresh burst of agitation and trouble in the country. Through the operations of the newly-established Land League a widespread organization was developed over most of Ireland, and popular feeling ran high in favour of the policy which it advocated. Dr. M'Cabe did not see his way to an approval of the principles and practices advocated by the leaders of the movement, and felt himself bound to make public and earnest protest against them. The Government took strong measures for the suppression of the agitation; passed a very stringent Crimes Act, to assist them in their efforts; and under its clauses had several prominent members of the League arrested, and committed to prison, generally without the formality of a trial. In the meantime, in May, 1882, came the tragic event in the Phœnix Park—the assassination of Lord Frederick Cavendish and Mr. Thomas Burke, which created such horror throughout the civilized world, and excited such profound sorrow and sympathy in the whole community for the distinguished victims of the crime. The news of the terrible calamity deeply affected Cardinal M'Cabe, who at the time was on his journey homewards from Rome, and intensified his feelings of repugnance to the agitation, with which not a few of his Grace's subjects were disposed to connect the murder. Throughout the thickest and darkest period of this unwholesome confusion, no one questioned the sincerity and earnestness of the Cardinal's convictions, although there were members of his flock who considered that they might have been less vigorously expressed. As a consequence, the relations of the Cardinal with portions of his pastoral charge became somewhat painfully strained; and, doubtless, this fact acted injuriously on a constitution far from robust, and on a disposition keenly sensitive and kindly.

The Most Rev. Dr. M'Evilly, Archbishop of Tuam, is another distinguished alumnus of Maynooth College. John M'Evilly was born in the year 1818, at Louisburg, in the far west of the county Mayo. The future Archbishop, was sent, whilst still very young, to St. Jarlath's College, for we find that after leaving St. Jarlath's he was qualified to matriculate for the Rhetoric Class in Maynooth, in 1833, at the early age of fifteen. He subsequently read a very distinguished course in the College; and in 1840, we find that he obtained high honours on the Dunboyne Establishment. He was ordained priest in 1842, by Archbishop Murray; and shortly afterwards was appointed Professor of Sacred Scripture in St. Jarlath's College, Tuam.

It was a fortunate circumstance that Dr. M'Evilly was appointed to the Scripture Chair, in Tuam, for he was thus enabled to qualify himself for the preparation of those valuable Scripture Commentaries, which have proved to be so instructive to students of the

New Testament. It is impossible not to admire the learning, the energy, and the zeal of the veteran Prelate, who, in addition to the labour of governing his vast diocese, has found time to complete his splendid series of Commentaries on almost the whole of the New Testament. The learned author declares that his main purpose was 'to give a plain and accurate exposition of the Sacred Text, for the benefit of such as may think proper to peruse it.' The exposition, too, is given in the English language; and this, of course, adds to its value, at least for all those who may be described as general readers. At the same time, the Commentary purposes to be critical, exegetical, doctrinal, and moral. In the three latter aspects it is decidedly more valuable than from a critical point of view, as the Archbishop himself would be prepared to admit; for he tells us that he sets but small store on mere textual, or chronological difficulties, put forward by 'the irreconcilable crew of unbelievers with whom the present world is deluged.'

(1) The Commentary on the *Pauline Epistles* was the first published in 1855; and the fact that the work has reached a fourth edition, and has been always current as a manual amongst the students of Maynooth College, is sufficient evidence of its accuracy, and of its value.

(2) The Commentary on the *Gospels of St. Matthew and St. Mark* was the next published. It has already reached a third edition.

(3) This was followed by two smaller volumes on the *Gospel of St. Luke*, the other on the *Gospel of St. John*, thus completing the Gospel Commentary.

(4) Last year (1894) the indefatigable prelate practically completed his Commentaries on the New Testament by a useful *Exposition of the Acts of the Apostles*, which supplied a want long felt both by the clergy and learned laymen of the Church in these countries.

MOST REV. DR. M'EVILLY.

From a Painting at Maynooth.

It is well known that Dr. M'Evilly was first promoted to the see of Galway in 1857, in succession of Dr. O'Donnell, and was also appointed, in 1866, Apostolic Administrator of Kilmacduagh and Kilfenora. In 1869-70, the Bishop of Galway attended the Vatican Council, and occupied a prominent position amongst the assertors of the Infallibility of the Pope. Later on, in 1877, he was appointed Coadjutor *cum jure successionis* to the Archbishop of Tuam, and succeeded, on the death of the Archbishop, in 1881, to the see, which he still happily rules.

Few, if any, students of Maynooth have shed more lustre on their *Alma Mater*, or rendered more signal services to the Irish Church, by their learned writings, than John M'Hale and John M'Evilly, the worthy successors of St. Jarlath, who was the first to teach a Christian school in the West of Ireland.

Dr. Moriarty, Bishop of Ardfert and Aghadoe, was one of the most eloquent and accomplished prelates whom the College of Maynooth ever produced. As a writer, as a preacher, as a scholar, he has done honour to his *Alma Mater;* and Maynooth has shown her appreciation of her gifted son by inviting him to preach the sermon on the occasion of laying the foundation-stone of the new College Church in 1875. On that occasion Dr. Moriarty proved that he was indeed beyond question one of the first pulpit orators in the Irish Church, for all who heard him admitted that it was a sermon worthy of the preacher and worthy of Maynooth—earnest, high-toned, scriptural, and eminently appropriate to that great occasion.

David Moriarty was born in the year 1814, at Derrierin, near Listowel, in Kerry. In 1829—the year of Emancipation—he was sent to the Episcopal Seminary at Boulogne-Sur-Mer, where he learned his classics under the care of the pious Abbé Haffrone. He entered Maynooth on August 25th, 1831, matriculating for the Class of Rhetoric. During his Maynooth course he obtained the highest honours in his classes, and in 1837 was elected a Dunboyne Student. At the conclusion of his Maynooth career he went to the Irish College, Paris, of which he became Dean and Vice-President. But he left Paris after a short stay in the Irish College, and came to the newly-founded missionary college of All Hallows, Dublin, of which he became President after the death of Father Hand, its founder. This responsible position he occupied until his election for the diocese of Kerry. He was consecrated by the Most Rev. Dr. Cullen in Marlborough Street Cathedral on the 25th of March, 1854. We have already referred to the evidence which he gave before the Maynooth Commission in that year, and which, beyond doubt, produced a great effect on the members of the Commission, as they themselves acknowledge in their Report. Dr. Moriarty died at The Palace, Killarney, on Monday, October 1st, 1877, and was buried in his own Cathedral.

Canon Griffin has kindly given us the following sketch of the Bishop's daily life :—'Dr. Moriarty, after the death of Dr. Egan, came to Killarney, and took up his residence in the old Palace in the New Street, where he lived for a year, and then removed to the Railway Hotel, as his health was suffering in the old Palace. He immediately commenced to build the new Palace close to the Cathedral, and went to live there when it was only half finished. He then set about rebuilding the old churches of the diocese, and prosecuted the work with so much energy that when he died he left only three or four of them standing—which, in twenty-two years, was wonderful work for a poor diocese. His whole mind was absorbed in his episcopal duties, and he regulated his time according to the life he led in the College. He rose every morning before five o'clock—frequently at four o'clock—made his meditation, studied some questions in theology, made his immediate preparation for Mass, and then celebrated, attended generally by one of the Cathedral priests. He then, after making his thanksgiving, went to his confessional, where he remained until nine o'clock. After reading his letters and taking a light breakfast he sat down to reply to his letters, which were in some cases extremely long, and could not be answered in a few words. He then received people and priests who called on him, and at two o'clock he took a ride or drive, made some calls, and visited schools. When he returned for dinner he was generally in the best of humour, and made his dinner table a most enjoyable one.'

Dr. Moriarty was universally regarded as one of the most learned and eloquent prelates in the Irish Church. It was said that he was particularly devoted to the study of the Fathers, and was also a great historical student. By the posthumous publication, in 1884, of the Bishop's *Allocutions and Pastorals*, his literary executors, Dr. Coffey, and Canon Griffin, have conferred a lasting benefit on the clergy of the Catholic Church in Ireland. The work is replete with solid learning, conveyed in the most attractive form, and is admirably adapted for the spiritual reading of the clergy. No other work in the English language—if we except, perhaps, Professor Boylan's version of Massillon's *Conferences*—is so well calculated to expound the duties, and stir up the pastoral zeal of the clergy. He was a truly great and good bishop, and his rather early death caused universal regret amongst his colleagues in the episcopacy.

FATHER TOM MAGUIRE.—The Professors of Maynooth College felt a very great interest in the celebrated controversy which took place, in 1827, between the Rev. R. T. P. Pope, who was *ex-officio* a Biblical controversialist, and the Rev. T. Maguire, then Parish Priest of Ballinamore, in the county Leitrim. 'Father Tom,' as he was fondly called, was a native of the parish of Kinawley, county Leitrim.[1] He entered Maynooth College for the Logic Class in 1813. He was ordained Sub-deacon in 1816; and the same year got high distinctions in Theology and Sacred Scripture. He was probably ordained in the course of the following year, and became curate in the parish of Templeport, to his uncle Dr. Patrick Maguire, the Coadjutor Bishop of Kilmore. He afterwards became Parish Priest of Drumreilly, from which he was transferred to Inismacgrath, and finally to Ballinamore. Even then he had attained some distinction as a preacher, but not much as a controversialist, though he had preached in Dublin and elsewhere.

In 1826 the 'Biblicals,' who were wrathful at the favourable attitude which Lord Anglesey had exhibited towards the Catholics, resolved on attempting a 'New Reformation' in Ireland, and for this purpose sent their agents with bribes and Bibles through every part of the country to preach the Gospel to the benighted Catholics. They were very audacious and aggressive; and in their lectures and sermons heaped every kind of calumny on the doctrines and practices of the Catholic Church. Of this band of the 'New Reformers,' the Rev. Mr. Pope was the chief. He was admitted to be a man of considerable learning, but was especially gifted with great fluency of speech and declamatory power; and, moreover, he was thoroughly experienced in all the arts of the Biblical controversialist. At this time, in November, 1826, he and some of his associates were particularly busy in the county Leitrim, when Father Tom happened to pay a visit to Carrick-on-Shannon.

A meeting on the Education Question was to be held next day, and Father Tom was pressed to remain and take part in it. He consented, and made a speech at the meeting, in the course of which he said: 'Were I to meet the arch-crusader himself (Mr. Pope) . . . I would confine him to a few solid objections, such as that respecting the Socinian, which, if he would satisfactorily solve for me, I would myself consent to become a Biblical.' These words, or something like them, reported in the newspapers, led to a challenge from the Rev. Mr. Pope, which Father Tom reluctantly found himself compelled to accept. 'A number of persons were hired,' he tells us, 'to go round my parish with green bags containing copies of the challenge, which they thrust into every cabin, and posted on every wall.'

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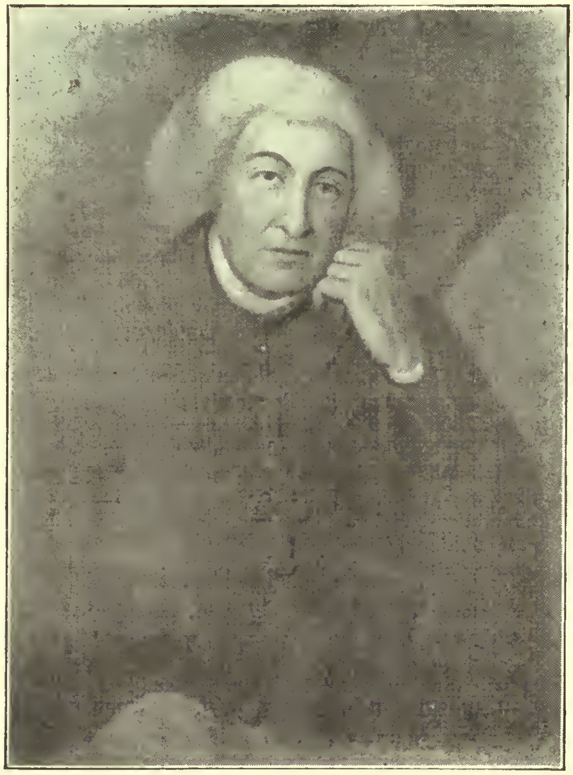
[1] These particulars regarding the diocesan history of Father Tom we owe to the kindness of the Very Rev. Dr. John Maguire, P.P. and V.G., Manorhamilton, himself a Maynooth man, and one of the most respected dignitaries in the North of Ireland.

We can only briefly refer to the discussion itself. The first session was fixed for 11 o'clock on Thursday, April 19th. Excitement ran very high in Dublin; admission was most eagerly sought to the lecture room of the Royal Dublin Institution, in Sackville-street, where the discussion was held; and although a fee was paid for admission, the place was crowded. In fact, all Sackville-street was filled with an eager throng; and the relative merits of the two champions was the all-engrossing theme of conversation.

The Catholics, as a body, never for a moment doubted that Father Tom would triumph over his opponent. But many of the priests, and amongst them some of the Maynooth Professors, were apprehensive lest a great cause would suffer by the defects of its advocate. Mr. Pope, they knew, was a thoroughly trained controversialist, fluent in speech, admirable in elocution, well skilled both in attack and defence. On the other hand, Father Tom had not been a very brilliant man in college; he read a short course; and ever since he left Maynooth, he was, as he tells us himself, engaged ministering to his flock in the bogs and mountains of Leitrim, where the Irish language was far better understood and more generally cultivated than the English idiom. No doubt he was a man of vigorous intellect, and, above all, a sound logician. He saw at once the weak points of an argument, and could expose them in the clearest language. But he was by no means a trained orator like his opponent. Sheil so describes him at this time, that we can almost see him.



DR. BOETIUS EGAN.

One of the Original Trustees of the College.[1]

'His manner is peculiar: it is not flowery, nor declamatory; but it is short, somewhat abrupt, and to use the French phrase is *trenchant*. His countenance is adapted to his mind, and it is expressive of the reasoning and controversial faculties; a quick, blue eye, a nose slightly turned up, and formed for the tossing off of an argument; a strong brow; a complexion of mountain ruddiness, and thick lips, which are better formed for rude disdain than for polished sarcasm, are his characteristics.'

When eleven o'clock came the hall was thronged. O'Connell and Admiral Oliver were in the Chair; the rules were read over, and the discussion began. The question was the Infallibility of the Catholic Church; but the first half-hour's speech on either side was devoted to preliminary fencing.

It is said that Dr. Higgins, Professor of Dogma in Maynooth, who was present, became rather uneasy, lest Father Tom might not be able to hold his own. 'If he fails,' he said to Dr. Crotty, the President, 'I will take his place.' 'The Trustees would not allow a Maynooth Professor to take part in this discussion,' said the President. 'The Trustees cannot prevent me from resigning my place on the spot [said the other], and that I am prepared to do if necessary.' But it was not necessary. Father Tom was more than able to hold his own. Fluency and eloquence were not enough against the power of truth, sustained by vigorous logic. 'Pope brought to the combat [says Sheil] great fluency, and a powerful declamation; Maguire was a master of the scholastic logic. After several (six) days of controversy, Pope was overthrown, and Father Tom, as the champion of orthodoxy, became the object of popular adoration.' We may add, that the discussion was conducted with good feeling and good taste throughout.

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[1] Dr. Egan's portrait was obtained too late for insertion in its proper place in Chapter IV.

Father Theobald Mathew, the celebrated preacher and Apostle of Temperance, was also a Maynooth man. He was born at Thomastown, county of Kilkenny, in the year 1790, and entered Maynooth College as a student of the diocese of Cashel, in 1807. After spending a few years in the College, it is said he got into some trouble, in consequence of which he thought it more judicious to leave Maynooth. Subsequently he joined the Capuchin Order, and was ordained priest by Dr. Murray, Archbishop of Dublin, in 1814. No man rendered more signal services to his country than Father Mathew, and no name is held in greater veneration than his by the vast body of his countrymen. He died in 1856.

Many distinguished laymen were also—at least partially—educated not only in the Lay College, whilst it was in existence, but also in the Ecclesiastical College. Entering for the Church, they found they had no vocation for the clerical state, and afterwards passed over *ad Vota Secularia*, as their change of purpose is designated in the College. Such was James Joseph Callanan, who entered the College, in 1813, for the diocese of Cork. He passed for the Logic Class; but, finding he had no vocation, left the College, in 1816. His poem on Gougane Barra has been justly described as 'the most perfect, perhaps, of all Irish minor poems in the melody of its rhythm, the flow of its language, and the weird force of its expressions.' Poor Callanan died in 1829, at the early age of thirty-three.

The College of Maynooth is also proud to claim as one of its *alumni* the Right Hon. The M'Dermot, at present Attorney-General for Ireland, who has long been recognised as perhaps the most powerful and eloquent advocate at the Irish Bar. Hugh M'Dermot matriculated for Humanity in 1852, and spent, we believe, three or four years in the College. He got the highest honours in his own class during his time in Maynooth.

In many other departments besides Theology the students of Maynooth have highly distinguished themselves. We may take the following as examples:—

The Very Rev. Thomas M'Namara, a distinguished member of the Congregation of the Mission, and for many years President of the Irish College, Paris, was a student of Maynooth, and a credit to the College. He was a native of the diocese of Meath, and matriculated for the Logic Class in 1828. Father M'Namara read a most distinguished course, and was always remarkable for the accuracy of his knowledge and the clearness of his language. Notwithstanding the manifold duties of his office, in Paris and elsewhere, Father M'Namara found time to make several valuable and noteworthy contributions to the pastoral literature of the Irish Church. We refer, of course, to the *Programmes of Instructions*, the

Allocutions on Liturgical Observances, the *Grammar of Sacred Rhetoric*, and the *Pax Vobis*. It is unnecessary for us to criticize these works, because they are to be found on the bookshelves of most of the Irish clergy, who are, doubtless, familiar with their contents. The Most Rev. Dr. Walsh has justly described them as 'a series of useful and eminently practical volumes, which have placed the Irish priests under a heavy debt of gratitude to their venerable author.' Let us hope that he is now enjoying the reward of his devoted and unselfish labours.

In the wide department of historical literature many Irish priests, educated in Maynooth College, have accomplished excellent work. We can merely refer to the names of a few who have published valuable works in connection with the history and antiquities of Ireland.

The REV. A. COGAN, or, as he is more commonly called, Dean Cogan, of the diocese of Meath, was the first to publish, in 1862, a diocesan history, which is exceedingly valuable—that is, *The Diocese of Meath, Ancient and Modern*. Dean Cogan, who entered Maynooth in 1844, tells us that he was encouraged to undertake the laborious task by Dr. Matthew Kelly, of Maynooth College. 'If a priest [said Dr. Kelly], in each diocese, could be found to undertake this glorious and meritorious work, he would bequeath to his country a priceless treasure; he would entitle himself to the lasting gratitude of the Irish people; and Ireland would then, indeed, have an Ecclesiastical History, to which she might point with pride.' The success of Dean Cogan soon encouraged others to follow his example.

CANON ULICK J. BOURKE, of the diocese of Tuam, who entered Maynooth in 1849, laboured hard to preserve and diffuse a knowledge of the Irish language and literature. Even whilst a student in College he published an *Irish Grammar*, which was widely circulated amongst the students. He subsequently published, in the midst of his labours on the mission, *The Life and Times of the Most Rev. John M'Hale*, an Essay on the *Aryan Origin of the Irish Race*, easy *Lessons in Irish*, and many other contributions to Irish national literature.

The *Collections Relating to the Dioceses of Kildare and Leighlin*, published in three volumes, by the MOST REV. DR. COMERFORD, form another very valuable addition to the historical literature of the Irish Church. Dr. Comerford had ample and interesting materials, and has used them well. We hope his Lordship will continue to encourage the cultivation of Irish literature by his labours and example. Dr. Comerford entered Maynooth in 1851, matriculating for the Physic Class. He read a distinguished course in the College; but always had a special predilection for historical studies. His work displays throughout great learning and research, and we have found it very useful in the composition of the earlier part of this CENTENARY HISTORY.

The VERY REV. SYLVESTER MALONE, Parish Priest of Kilrush, and Vicar-General of Killaloe, has published, in two volumes, a *Church History of Ireland from the Anglo-Norman Invasion to the Reformation*. It is an important and valuable work, and affords ample evidence of laborious research into the ecclesiastical history of a period of which very little had previously been known. Father Malone, whose College career extended from 1845 to 1852, has also written many interesting articles, both in the *Irish Ecclesiastical Record* and in the *Dublin Review*, in connection with the history of St. Patrick; but some of his conclusions are by no means accepted by the majority of Irish scholars.

Another Vicar-General of the diocese of Killaloe, DEAN WHITE, of Nenagh, has published a history of his native diocese, which is replete with varied and interesting information. Dean White matriculated for Humanity in 1853.

Under the title of *Brendaniana*, the REV. DENIS O'DONOGHUE has lately given to the world a very interesting volume, relating to the history of St. Brendan, the founder of the dioceses of Ardfert and Clonfert. Father O'Donoghue's book contains many new and highly interesting incidents and traditions relating to the life of the most romantic of the Irish saints.

THE REV. JAMES O'LAVERTY, P.P., of the diocese of Down and Connor, has published in four volumes a very full and accurate *Historical Account of the Diocese of Down and Connor, Ancient and Modern.* Father O'Laverty entered Maynooth in 1847, and from the beginning devoted his leisure hours, both in College and on the Mission, with great ardour to the cultivation of that field of historical investigation in which he has achieved a signal success.

THE VERY REV. DR. MONAGHAN, Parish Priest of Carrick-on-Shannon, and Dean and Vicar-General of the diocese of Ardagh, has published a very important contribution to the history of his native diocese—that is, *Records relating to the Diocese of Ardagh and Clonmacnoise.* The arrangement is sometimes defective; but the volume contains a great deal of interesting information, both ancient and modern, of the united diocese, and especially concerning the great school of Clonmacnoise. Dean Monaghan entered Maynooth in October, 1857, and read a very distinguished course in College.

One of the latest works in this department of historical literature produced by an Irish Priest is the *History and Antiquities of Kilmacduagh*, by the VERY REV. DR. FAHY, Vicar-General, and Parish Priest of Gort. Kilmacduagh is a small diocese, but it has an eventful and interesting history to which Dr. Fahy does full justice. He entered Maynooth in August, 1860, and passed with distinction through the Ordinary and Dunboyne course of the College. Dr. Fahy has also contributed several interesting papers to the *Irish Ecclesiastical Record.*

The venerable ARCHDEACON O'ROURKE, D.D., Collooney, to whose historical works we have elsewhere referred; REV. JOHN SHEARMAN of Howth, author of the *Loca Patriciana*; the REV. JOSEPH O'FARRELL of Kildare, a brilliant essayist; the late REV. JAMES HEALY, P.P., whose bright and ready wit was for so many years the charm of the best society in Dublin, were likewise all students of Maynooth.

In poetry, as we have already admitted, the Maynooth men, speaking generally, are not strong; but there are exceptions. THE REV. MATHEW RUSSELL, S.J., the well-known and accomplished editor of the *Irish Monthly*, is nephew of the Very Rev. Dr. Russell, who was President of Maynooth for nearly twenty-four years, the longest term of office which any President has hitherto enjoyed. If we are not mistaken, Mathew J. Russell entered Maynooth, for the Rhetoric Class, in October, 1851; but, seeking the perfection of the religious state, he afterwards joined the Jesuits, who have since, with characteristic wisdom, employed Father Russell in literary labour of various kinds, but chiefly in the direction of the well-known *Irish Monthly.* It was the periodical in which we ourselves made some of our first literary ventures; and we are indebted to its accomplished editor for much kindly encouragement and judicious criticism. Father Russell's muse is a heavenly maid, whose strains are all divine. His best-known poems are the *Eucharistic Verses.* They have become very popular, and have produced much spiritual fruit, which Father Russell values far more than mere literary fame.

THE REV. JAMES CASEY, P.P., of Athleague, diocese of Elphin, is also well known as the author of a volume of poems, which has already reached a second edition, entitled—*Verses on Doctrinal and Devotional Subjects.* Father Casey is, of course, a sober-minded, didactic poet, who fashions his style on Pope's *Essay on Man*, and similar poetic effusions, in which the flights of imagination are restrained, or made subservient to the higher purposes of reformation and instruction. Father Casey's poems have had a very wide circulation, and have done much to promote the great cause of temperance, of which, during all the years of his life, he has been, both by word and example, the zealous apostle. Father Casey, who is a native of the county Sligo, entered Maynooth on the 27th of August, 1851; and from the beginning gave indications of his poetic genius. He translated, whilst yet a student, the *Exile of Erin* into Irish verse, and was supposed to be a *collaborateur* of Ulick J. Bourke in producing the *College Irish Grammar.*

It is impossible for us to sketch in this chapter the literary labours of even half the authors who were once students of Maynooth. We merely give examples for the benefit of those who know little of the domestic history of the Irish Church.

THE KITCHEN.

It is always important to have exact lists of the bishops who have been educated in any great Ecclesiastical College. It is to be regretted that no attempt has been hitherto made in Maynooth to keep an official record of the students of the College, who have been elevated to the episcopal dignity. Although it is not yet impossible to compile an accurate list, we have found the greatest difficulty in trying to procure one, and we cannot vouch for the absolute correctness of the list here presented to our readers.

So far as we can ascertain, the number of *different individuals* consecrated for Irish sees, since the year 1795, was, in all, one hundred and forty; of that number the Maynooth Staff has supplied twenty-seven, leaving out of the reckoning the two East Indian Bishops—Dr. Fennelly and Dr. Carew. It appears, then, that there were one hundred and thirteen other

Irish prelates, exclusive of those who were supplied by the College Staff. Of that number Maynooth has furnished, so far as we can ascertain, about sixty-three ; so that including the episcopal ex-members of the Staff, it will be found that of the one hundred and forty Bishops consecrated for Irish sees, since 1795, Maynooth has supplied something about ninety ; that is, nearly two-thirds of the entire episcopacy of Ireland. Six of those, however, though belonging to the Maynooth Staff, were not educated in the College.

It will be observed also that Maynooth has furnished fifteen prelates to various sees in America, India, and Australia, so that the total number *educated* in the College is about one hundred, that is, on an average, one for every year of the century. But, although, on the average, every year has given a Bishop, every class has not done so, for some few classes have furnished several prelates from their ranks, and many others have produced none at all. It is worth recording that the Rhetoric class of 1860, which completed the ordinary course in 1867, has, in this respect, made a record which is not likely to be surpassed. It has already produced no less than five Irish prelates, all still living—they are in order of consecration: Dr. Healy, Coadjutor of Clonfert; Dr. J. Browne, of Ferns ; Dr. O'Dwyer, of Limerick; Dr. R. Browne, of Cloyne ; and Dr. Hoare, of Ardagh.

The worthy and highly esteemed senior of that class, the Rev. Francis Ryan, P.P. of St. Joseph's, Dublin, may fairly challenge any other class to furnish such a record. Dr. Walsh's class, however, which finished the ordinary course in 1864, has produced two Archbishops, and one Bishop ; and Cardinal Logue's class of 1865, has already given a Cardinal and a Bishop to the Irish Church.

The following is, so far as we can ascertain, a complete list of all the Bishops who have been educated in the College. The names are arranged in the order of consecration :—

COMPLETE LIST OF PRELATES EDUCATED IN MAYNOOTH.

Name	Diocese	Birth	Matricul.	Consec.	Died
Dr. Thomas Coen	Clonfert	1772	1795	1816	1847
Dr. Patrick M'Nicholas	Achonry	1781	1799	1818	1852
Dr. Patrick Burke	Elphin	1773	1799	1819	1843
Dr. James Keating	Ferns	—	1804	1819	1849
Dr. Patrick M'Gettigan	Raphoe	—	1804	1820	1861
Dr. Cornelius Egan	Ardfert	1780	1799	1824	1856
Dr. William Crolly	Down & Connor Armagh	1780	1801	1825	1849
Dr. John Ryan	Limerick	1784	1807	1825	1864
Dr. John M'Hale	Killala Tuam	1791	1807	1825	1881
Dr. Thomas Kelly	Dromore Armagh	1792	1814	1826	1835
Dr. Michael Collins	Cloyne	—	1798	1827	1832
Dr. Robert Logan	Meath	—	1806	1827	1830
Dr. James Browne	Kilmore	—	1806	1829	1865
Dr. John Cantwell	Meath	1792	1810	1830	1867
Dr. William Abraham	Waterford & Lismore	1790	1813	1830	1837

Name	Diocese	Birth	Matricul.	Consec.	Died
Dr. George J. P. Browne	Elphin Galway	1795	1812	1831	1858
Dr. Edward Nolan	Kildare	—	1813	1834	1837
Dr. Cornelius Denvir	Down & Connor	1791	1808	1835	1866
Dr. Patrick Kennedy	Killaloe	—	1804	1836	1850
Dr. Nicholas Foran	Waterford	—	1804	1837	1855
Dr. Francis Healy	Kildare	1785	1806	1837	1855
Dr. John M'Loughlin	Derry	1794	1815	1837	1864
Dr. Patrick J. Carew	Edessa; Vicar-Ap., W. Bengal	1799	1817	1838	1855
Dr. Thomas Feeny	Killala	1791	1812	1839	1873
Dr. John Fennelly	Castoria Vic. Apost., Madras	1813	1836	1841	1866
Dr. Peter Richard Kenrick	St. Louis, U.S.A.	1806	1827	1841	—
Dr. Charles M'Nally	Clogher	1788	1808	1843	1864
Dr. Laurence O'Donnell	Galway	1777	1800	1844	1855
Dr. Francis Murphy	Adelaide	1795	1818	1844	1858
Dr. Daniel Murphy	Hobartown, Australia	1810	1831	1846	—
Dr. Edward Walsh	Ossory	1791	1798	1846	1872
Dr. David Walsh	Cloyne	—	1814	1847	1849
Dr. William Delaney	Cork	1803	1820	1847	1886
Dr. John Derry	Clonfert	1811	1827	1847	1870
Dr. Miles Murphy	Ferns	—	1804	1849	1856
Dr. Timothy Murphy	Cloyne	1789	1810	1849	1856
Dr. Francis Kelly	Derry	1813	1835	1849	1889
Dr. Daniel Vaughan	Killaloe	1791	1812	1851	1859
Dr. Joseph Dixon	Armagh	1805	1822	1852	1866
Dr. Patrick Durcan	Achonry	1790	1812	1852	1875
Dr. Patrick Fallon	Kilfenora & Kilmacduagh	1805	1822	1853	1879
Dr. David Moriarty	Ardfert	1814	1831	1854	1878
Dr. Daniel M'Gettigan	Raphoe Armagh	1815	1833	1856	1887
Dr. Patrick Moran	Dunedin	1823	1841	1856	—
Dr. Thomas Furlong	Ferns	1802	1869	1857	1875
Dr. Patrick Leahy	Cashel	1806	1826	1857	1875
Dr. John M'Evilly	Tuam	1816	1833	1857	—
Dr. Michael Flannery	Killaloe Tiberiopolis	1818	1837	1858	1891
Dr. Patrick Dorrian	Down & Connor	1814	1833	1860	1885
Dr. George Butler	Limerick	1815	1832	1861	1886
Dr Eugene O'Connell	Grass Valley, U.S.A.	1815	1837	1861	1885

Name	Diocese	Birth	Matricul.	Consec.	Died
Dr. Nicholas Conaty	Kilmore	1820	1843	1863	1886
Dr. Thomas Nulty	Meath	1818	1839	1864	—
Dr. James Donnelly	Clogher	1823	1837	1865	1894
Dr. Patrick Feehan	Chicago	—	1848	1865	—
Dr. James Lynch	Kildare	1807	1826	1866	
Dr. Cornelius M'Cabe	Ardagh	1816	1838	1867	1870
Dr. Michael Kieran	Armagh	1807	1825	1867	1869
Dr. Tobias Mullen	Erie, U.S.A.	1819	1841	1868	
Dr. Stephen Fennelly	Thermopylæ (Vic. Apos., Madras)	1818	1837	1868	1880
Dr. Hugh Conway	Killala	1816	1834	1871	1892
Dr. James M'Devitt	Raphoe	1831	1850	1871	1879
Dr. Francis M'Cormack	Achonry Galway	1833	1854	1871	—
Dr. James Ricards	Grahamstown (South Africa)	1828	1847	1871	1893
Dr. Patrick Duggan	Clonfert	1813	1833	1872	—
Dr. John Leonard	Charadrus Vic. Apost., Cape of Good Hope	1829	1848	1872	—
Dr. Thomas Hendricken	Providence, U.S.A.	1827	1847	1872	1886
Dr. John M'Carthy	Cloyne	1815	1835	1874	1894
Dr. Michael Warren	Ferns	1827	1849	1876	1884
Edward Cardinal M'Cabe	Dublin	1814	1833	1877	1885
Dr. Daniel M'Carthy	Ardfert	1821	1837	1878	1881
Michael Cardinal Logue	Raphoe Armagh	1839	1857	1879	—
Dr. James Vincent Cleary	Kingston, Canada	1828	1846	1880	—
Dr. Andrew Higgins	Ardfert	1826	1843	1882	1889
Dr. Thomas Carr	Galway Melbourne	1839	1856	1883	—
Dr. James Browne	Ferns	1842	1861	1884	—
Dr. Abraham Brownrigg	Ossory	1837	1856	1884	—
Dr. John Healy	Clonfert	1841	1860	1884	—
Dr. William J. Walsh	Dublin	1841	1858	1885	—
Dr. Patrick M'Alister	Down & Connor	1826	1848	1886	1895
Dr. Bernard Finegan	Kilmore	1837	1854	1886	1887
Dr. Edward T. O'Dwyer	Limerick	1842	1860	1886	—
Dr. Pierce Power	Waterford & Lismore	1820	1849	1886	1889
Dr. Edward M'Gennis	Kilmore	1848	1867	1888	—
Dr. John Lyster	Achonry	1850	1866	1888	—

Name	Diocese	Birth	Matricul.	Consec.	Died
Dr. Patrick O'Donnell	Raphoe	1855	1875	1888	—
Dr. Michael Comerford	Kildare	1831	1851	1889	—
Dr. John Coffey	Ardfert	1836	1856	1889	--
Dr. Joseph Higgins	Sydney (Auxil.)	1838	1858	1889	—
Dr. Thomas M'Redmond	Killaloe	—	1854	1890	—
Dr. John Egan	Waterford & Lismore	1839	1853	1890	1891
Dr. John O'Doherty	Derry	1833	1855	1890	—
Dr. John Conmy	Killala	—	1858	1892	—
Dr. Richard Sheehan	Waterford	1845	1862	1892	—
Dr. Robert Browne	Cloyne	1844	1860	1894	—
Dr. Richard Owens	Clogher	1839	1857	1894	—
Dr. John Gallagher	Coadjutor, Goulburn, N.S.W.	1846	1863	1894	—
Dr. Joseph Hoare	Ardagh	1842	1861	1895	—
Dr. John Clancy	Elphin	1856	1876	1895	—

CHAPTER XXIV.

THE BUILDINGS.

'Et ipsi tanquam lapides vivi superaedificamini domus spiritualis, sacerdotium sanctum.'

We are compelled from want of space to limit our account of the College Buildings to a short description of the more remarkable additions lately made to the magnificent architectural group known as the 'New Buildings.' The various references made in the course of this work to the erection of the different parts of the front quadrangle, as well as the numerous 'views' that are given of various portions of the College, will enable the reader to dispense with a more formal and elaborate account.

We learn from the Report[1] of the Commission of 1826, that a sum of £41,913 3*s.* 1½*d.* had been expended 'in the erection of new buildings at Maynooth College from the commencement of the establishment to the present time;' and that sum did not include expenses for repairs or alterations of the existing buildings, nor for building the boundary wall around the College grounds. If we except the extra grant of £5,000 in the year 1807, no special building grant was ever made to the College during that period. The money was entirely procured by parsimonious savings from the ordinary annual grants.

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[1] See *Report*, p. 452.

From 1826 to 1853 a sum of £23,737 8*s.* 10*d.* was expended on new buildings, 'exclusive of the expenditure made under the direction of the Board of Works;' and during the same period £8,219 was expended on the repairs and extension of existing buildings.

In 1845 a grant of £30,000 was made by Parliament to be expended under the direction of the Board of Works in providing new buildings, and a further sum of £6,988 2*s.* 4*d.* was also voted by Parliament, and expended by the Board of Works on the 'Repairs and Maintenance of Maynooth College.'[1] It will thus be seen that up to 1853, in round numbers, more than £100,000 had been expended in the building and maintenance of the *fabrique* of the College.

A sum[2] of £135,000 0*s.* 0*d.* has been since expended on further new buildings, as well as on the repairs and maintenance of the older portions of the College; and this large sum has been entirely derived either from the gifts of benefactors or from savings from the annual revenue of the Establishment. Of the new buildings thus lately erected, the first that claims our attention is the beautiful College Church, which some people think should, with more propriety, be called a Chapel. The foundation-stone was laid with great solemnity in October, 1875. Many of the Irish Prelates were present; and Dr. Moriarty, Bishop of Kerry, who was so well qualified to handle the great theme, preached on that occasion a sermon of rare power and eloquence, which awoke emotions of deep feeling and ardent sympathy not only in the breasts of his vast audience, but of all Irish Catholics who read the published sermon. On the same occasion Dr. Whitehead, the Vice-President, wrote a short Latin poem, and Father Joseph O'Farrell, of the diocese of Kildare, apostrophized the foundation-stone itself in moving strains, which were widely read at the time. Here is one triplet:—

'O stone! descend into thy destined home,
And keep the memories ever green that form
The heirlooms of the scattered Irish race.'

We owe to Dr. Lennon, Professor of Mathematics and Natural Philosophy, the following interesting account of the architectural features of our beautiful College Church.

I.—THE COLLEGE CHURCH.

The want of a CHURCH large enough to accommodate all the students at the solemn functions on Sundays and Festivals, and in which the sacred ceremonies could be carried out in full accordance with the requirements of the Rubrics, was long and painfully felt by those who were in any way connected with the administration of the College. Provision had been made, in his design of the new buildings, by A. W. Pugin, for a Church of ample capacity; but the Parliamentary grant of 1845 proved altogether inadequate for the purpose. Only three sides of the New Square containing students' rooms and lecture halls, were completed by means of it.

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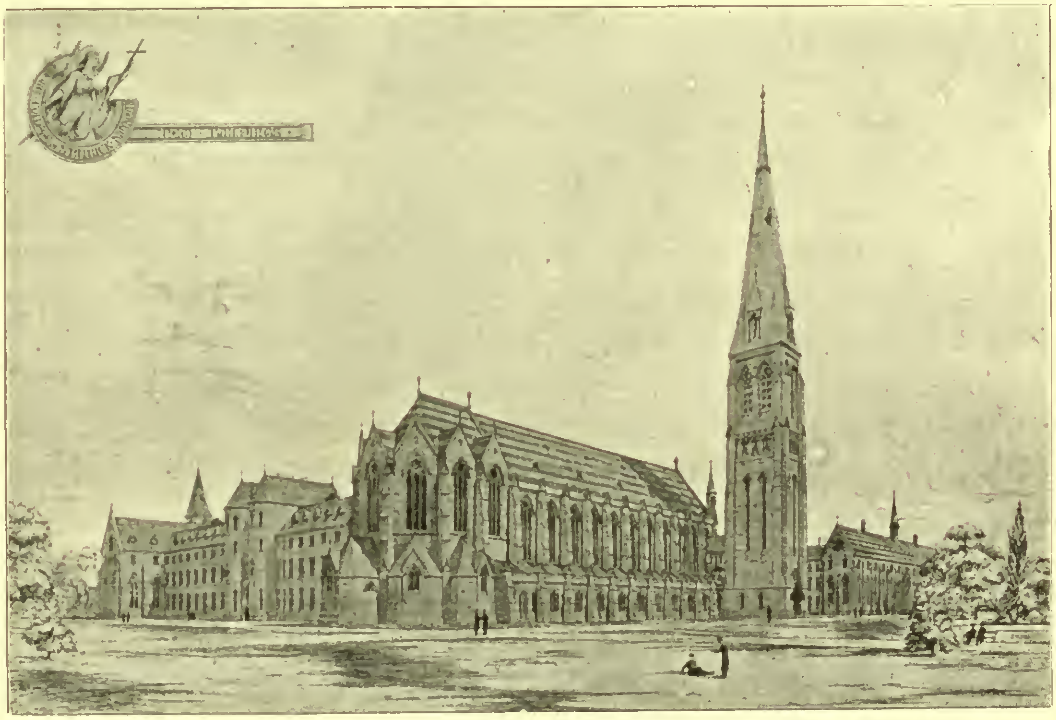
[1] See *Report* of Commission, p. 1853, p. 72.

[2] See Appendix XVIII.

The great increase in the number of students after 1845 made the erection of a new Infirmary a more urgent necessity even than a church; and when the Infirmary was completed, with money borrowed from the Board of Works, Maynooth, in common with the Protestant Church in Ireland, lost its annual endowment. The financial embarrassment consequent on the Act of Disestablishment delayed some years longer the commencement of a work of which all felt the necessity. At length, however, owing mainly to the energy, perseverance, and high personal character of the Very Rev. Charles W. Russell, D.D., then President of the College, the work was begun and the foundation-stone laid in circumstances which promised speedy completion. The site on the northern side of the New Square, at its eastern extremity, was that originally selected by Pugin, with a view to orientation; and the College was fortunate in having, as architect, the late J. J. MacCarthy, R.H.A., a worthy successor of Pugin, and one of his ablest pupils.



PERSPECTIVE DRAWING OF PROPOSED NEW CHURCH, BY J. J. MACCARTHY.

The style of the Church is early fourteenth century Gothic, most appropriately selected, as it follows in historic sequence the thirteenth century Gothic employed by Pugin in the adjoining buildings, and at the same time admits of more ornate treatment which the purpose of the structure naturally demands. In these countries it is usual in the case of fourteenth century Gothic, commonly called Decorated, to distinguish two periods. The earlier is known as Geometrical Gothic—a name derived from the architectural forms employed in the tracery, which always consists of various combinations of geometrical figures. In its general outlines the College Church belongs to this period, with some traces in the lower story, of the preceding one ; it contains, however, several well-marked features which are characteristic of French, rather than English Gothic of the same date. The rose window in the western gable—the glory of the French Cathedrals—is one of these. In English mediæval churches it is rarely found except in the transepts. The apsidal eastern termination is another ; for although common in Norman times, the semi-circular or polygonal ending at the eastern extremity, was nearly always replaced by a square termination when the pointed arch succeeded to the round one. Westminster Abbey is a notable exception.

The masonry used is broken ashlar having finely-tooled dressings of gray limestone, which contrast well with the blue-tinted limestone facing of the walls ; while the numerous weatherings on the buttresses, and their gabled caps, especially as seen on the northern side, combine with the well-defined lines of the plinth and string courses, in suggesting to the eye a division of parts which adds greatly to the apparent size of the structure.

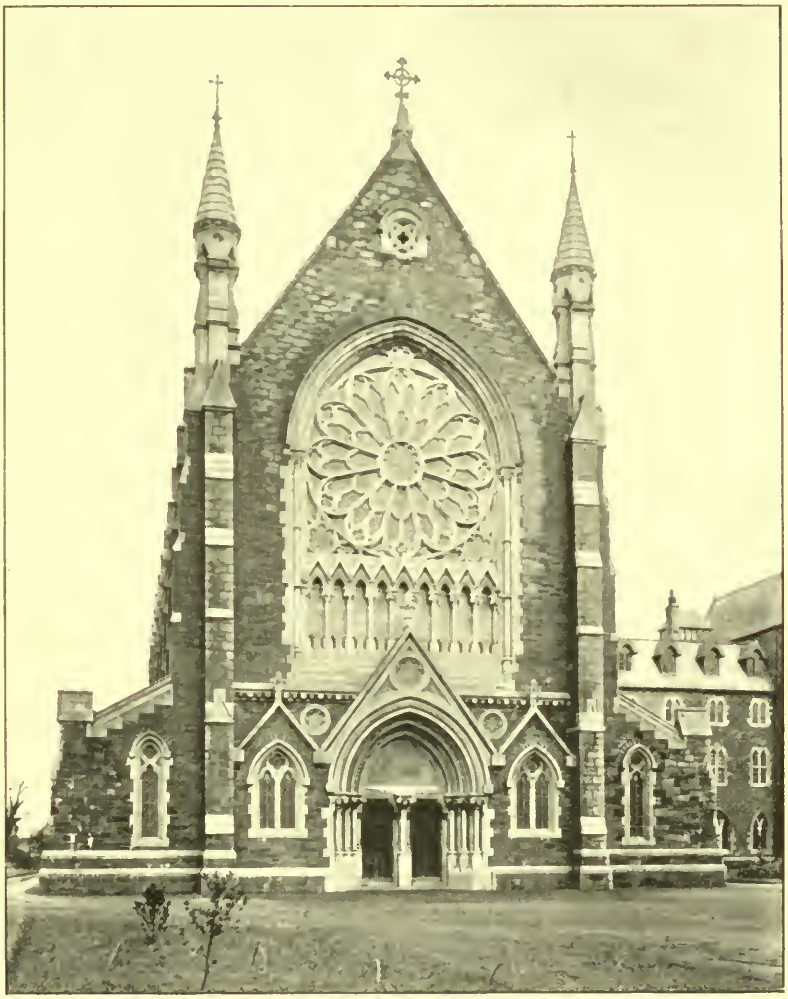
Viewing it at a distance, one gets the impression of a church having a nave and aisles with clerestory windows of great height and width, occupying the space usually allotted to the clerestory and triforium. What appear as aisles, however, are only lateral cloisters, formed in the arched buttresses, and connected at their western extremities with a vestibule, through which access to the church is obtained. In strictness, there is no nave at all, but a vast choir with four hundred and fifty-four stalls arranged in tiers rising on either side of the central passage, and a sanctuary. From the latter radiate five chapels, constructed between the buttresses of the apse, and having stone-groined roofs which slope down externally from the main wall.

The most striking feature on approaching the principal entrance is the fine rose window over the western portal—an exquisite specimen of geometrical tracery. But its effect is much impaired by the absence of statues from the niches of the arcade immediately under it ; and still more by the absence of the tower, the foundations of which have already been laid at the northern extremity of the façade, and which is much needed to give breadth, solidity, and completeness to the whole.

On entering the church from the vestibule, at its western extremity, a vision not soon to be forgotten breaks upon the eye. The mosaic pavement, extending, in varied pattern, throughout the whole length of the church ; the carved oak stalls, in lengthening range, ascending in tiers on either side, their uniformity of colour relieved at intervals by the richly-tinted rays streaming on them from the clerestory ; in the distance the noble chancel arch, with its polished marble shafts and numerous mouldings, rising seventy feet from the pavement ; and beyond it the snow-white marble altar, on which, from the window above, Christ and His Apostles, as if in living form, are looking down—all combine in one graceful picture, beautiful and impressive.

The designs for the completion of the interior, selected by competition, were those of W. Hague, Esq., the present eminent architect of the College. In the choir the ceiling is panelled, but it is groined in the apse ; and there are groins over all the windows. The spandrels between the vaulting ribs of the apse are tinted blue, with gold stars, to give greater elevation, and filled with busts, on canvas, of the Prophets who foretold the coming of our

Lord; of the Apostles and Evangelists; also of Abel and Melchisedech, representatives of sacrifice from the Old Law. In the panels of the choir is depicted a procession, led on by ministering angels, swinging censers and carrying lighted torches. Behind them are seen the Queen of Angels, and St. Joseph, and St. John the Baptist, followed by numerous angels, each holding some emblem of the Passion. Next come Irish saints, some of whom were engaged in missionary work abroad—St. Columbanus, St. Kilian, St. Gallus, and St. Romold; others, who were engaged in teaching, represent the schools of Clonfert, Clonard, Clonmacnoise, Bangor, and Lismore. These are followed by saints who spent their lives mostly in Ireland—St. Malachy, St. Laurence O'Toole, St. Brigid, and St. Patrick. Opposite St. Patrick is a portrait of St. Celestine, the Pope from whom he received his mission to Ireland; and over the door by which the students enter are the guardian angels of youth.



THE COLLEGE CHAPEL: WEST FRONT.

The feature which will most arrest the attention of anyone accustomed to the internal arrangement of an ordinary cathedral is the immense number of stalls—four hundred and fifty-four in all. In this respect Maynooth is without a rival. Amiens, with a choir just twice as high, has only one hundred and sixteen stalls ; Cologne has nearly the same ; few Protestant cathedrals have much more than half that number. Viewed from the altar-steps, the stalls, especially when filled with their occupants, seem to be even more numerous than they are ; and as the eye is carried from stall to stall along the parallel lines, and from tier to tier across the mosaic pavement, which serves as a suitable groundwork of the whole, one is struck with the influence of repetition as an important element of size ; for the choir looks much longer and much wider than it is. In design and workmanship this part of the church leaves little to be desired. The unity of style, so conspicuous in the exterior, has been religiously preserved, even in the minutest details ; and the temptation to exuberant ornament, in which the nature of the material to be worked on sometimes induces artists to indulge, has been carefully avoided. On shields, in alternate panels of the wall framing, above the uppermost row of stalls on either side, are carved the arms of the different Bishops and dioceses of Ireland.

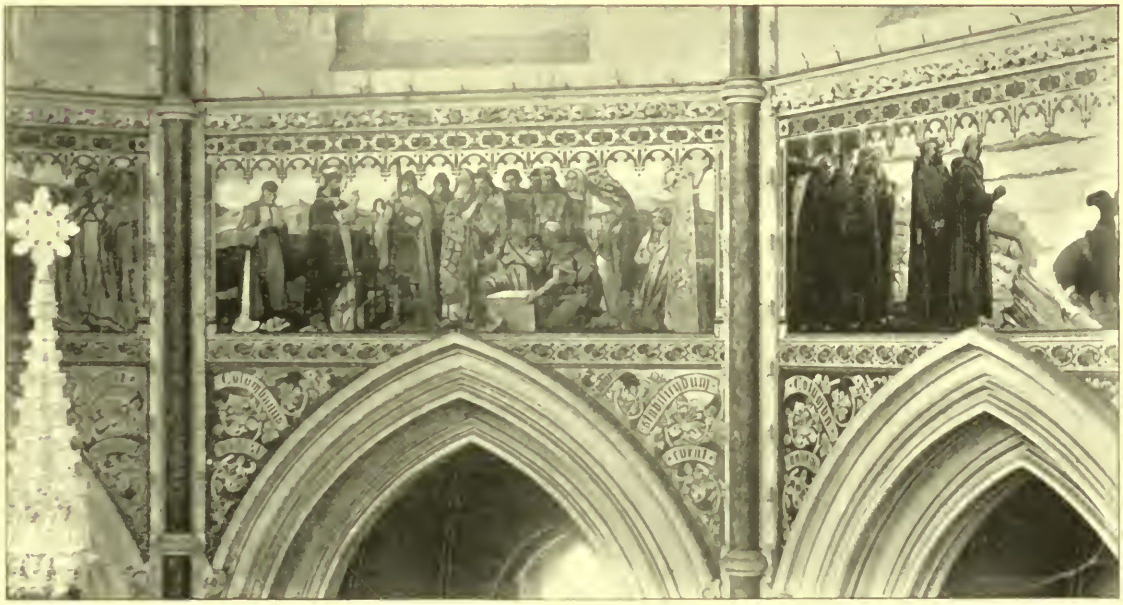
The Stations of the Cross occupy the space on both sides of the choir between the wall framing of the stalls and the string course of the clerestory. They are painted on canvas affixed to the wall, and arranged in panels of great size, with ornamental borders. In some respects the painting would remind one of fresco. In the first panel on the Gospel side, which is introductory to the Stations, there are portraits of the four great Prophets, each holding in his hand a scroll on which is printed the prophecy referring to the Passion of Christ. Daniel foretells that after seventy weeks of years, iniquity will be abolished. Jeremias calls upon 'all who pass by the way to attend, and see if there be sorrow like to My sorrow.' Isaias foretells how 'He is wounded for our infirmities, and bruised for our sins;' and Ezechiel that He 'will seek what was lost, and bind up what was broken.' The different stages of our Lord's Passion are treated in a style which is highly realistic, and many of the Stations are of considerable merit. But we cannot help thinking that the colouring of the figures, which, in some instances, recalls the splendour of a regal palace, is hardly in accord with the character of the subject which they portray —an innocent Son who is reputed a malefactor, dragged to execution by a savage soldiery and an infuriated rabble in the presence of an agonizing mother. We should admire the Stations more were there an interchange of colour between them and the paintings, by a different hand, under the string course in the apse. There the figures being much smaller, and nearly always seen at a great distance, require high colouring and strong relief to make them visible.

The subjects in the apse are historical—incidents in the lives of some Irish saints. In the first picture on the right, St. Columbkille is represented as ready to sail from Derry for Iona. The saint and his companions are in the boat; the broken-hearted monks from the neighbouring monastery, which the saint had founded, have come down to the shore to get the last glimpse of their great spiritual father, while Columbkille himself stands with his eyes turned in grief from the shores of his much-loved Erin, and clasps to his breast the book of the holy Gospels.

The second represents St. Columbanus founding the famous abbey of Bobbio in Italy; and next it, over the arch of the Lady Chapel, is St. Patrick, preaching on the Blessed Trinity before the high king of Ireland and his court. The king is seated and attended by his wise men, and bards, and harpers, while the saint stands with right hand extended, and in his left holds the shamrock by which he illustrates to his pagan audience the mystery of the Trinity. The Hill of Tara and the wooded slopes of Slane are seen in the distance.

Next in order is St. Malachy setting out from Clairvaux for Rome. The monks are standing in the porch of the famous monastery to bid the Irish saint adieu, while St. Bernard himself advances to give the kiss of peace to his bosom friend, St. Malachy.

Further to the left is St. Brigid, the patroness of Ireland, receiving with her companions the veil of the religious profession. The picture embodies the story told in her life. At first the Bishop, impressed by the obligations of the religious profession, hesitated to admit to it St. Brigid and her companions; but when the saint cast herself at his feet in the church, a pillar of light extending from the ceiling rested on her head, and, as she touched the dry wood of the altar, it at once became fresh and sprouted anew.



DECORATION OF THE APSE: ST. COLUMBANUS FOUNDING THE ABBEY OF BOBBIO.

At the extreme left is represented St. Laurence O'Toole protecting his people from the fury of Strongbow's followers, who, taking advantage of his going out to discuss terms of peace, attack the city and ruthlessly slaughter the people.

An essential element in the internal decoration of a Gothic Church is stained glass in the windows—the crowning invention of the Gothic artists. Its necessity is most felt where, as in the College Church, there is no triforium, and nothing but the shafts supporting the vaulting ribs to relieve the monotony of the wall between the windows of the clerestory. The unsatisfactory effect produced by many Gothic interiors is largely due to the absence of stained glass; and when the windows are large, no amount of mural or other decoration can make a Gothic church look furnished without it. Through the generosity of individuals, both clerical and lay, twenty-three out of the twenty-seven stained-glass windows required in the College Church have already been supplied. Different phases of one main subject—the life of our Lord—are depicted in the windows of the choir and apse. With few exceptions, the well-known mediæval method of treatment by type and anti-type is here skilfully applied.

In the *oculus*, or sex-foiled head of each window, there is represented some subject taken from the Old Testament which corresponds to the principal subject in the lights underneath taken from the New Testament.

In the first window on the Epistle side of the choir the subject in the central light is the Annunciation; and over it is the vision of Abraham, when the promise is made that in his seed through Sara all the nations shall be blessed. The two side lights contain the Immaculate Conception and the Visitation.

The subject in the second window is the Nativity; and over it is represented the finding of Moses, the deliverer of his people.

The Presentation in the Temple occupies the third window; and corresponding to it is the Presentation of Samuel in the Temple.

The subject of the fourth window is the Home of Nazareth; the type above it is The Holy Household of Tobias.

Christ among the Doctors, in the fifth window, is typified by Daniel expounding the dream of King Belthasar.

The sixth window contains the Baptism of Christ; and above it, Noe and his family follow with eager eyes the dove just sent forth from the ark, by which they have been saved from the waters of the deluge.

In the seventh window, Christ changes water into wine, at the marriage feast at Cana. In the sexfoil above, the tents of the Israelites, who are perishing from thirst, are seen in the distance; while in the foreground Moses strikes the rock, from which abundant water is gushing forth.

Here the series is interrupted, as four windows are still wanting. The subjects in the windows on the Gospel side are—'Christ Teaching from the Boat at the Borders of the Lake of Genesareth;' the 'Multiplication of the Loaves and Fishes;' 'Christ giving the Keys of the Kingdom of Heaven to St. Peter;' and the 'Transfiguration.'

In the apse windows the place of honour, above the high altar, is given to 'Christ Sending His Apostles to Preach the Gospel to all Nations,' from its appropriateness in a College where all the students are trained for missionary work. The other subjects are—the 'Last Supper,' the 'Taking Down from the Cross,' after the well-known Antwerp picture of Rubens; the 'Resurrection,' and the 'Descent of the Holy Ghost on the Apostles.'

The sexfoils of the apse windows are filled with representations illustrative of the objects for which the church has been mainly designed, such as—the offering of the Sacrifice of the Mass, the administration of the Sacraments of Penance, Confirmation, and Holy Orders; and over the central window is represented the Blessed Trinity.

The great rose window in the western gable, which, by the coloured rays streaming through its countless openings, forces itself at every moment on our attention, contains, in the centre, our Saviour, crowned, and seated on a throne, surrounded by Cherubim. The right hand, on which is visible the mark left by the nail, is uplifted, and in His left he carries a globe, surmounted by a cross—a symbol of the world which He has saved by it.

In the openings between the mullions are represented, in the inner ring, the Archangels, the Blessed Virgin, St. Joseph, St. John the Baptist, and the Four Evangelists. The lights of the outer ring contain, in the upper half, the Apostles, and in the lower half some of the Prophets. Enoch and Elias occupy the sexfoils at the corners; and the smaller openings are filled with appropriate symbols. It is only towards sunset that this magnificent window is seen at its best, when purple light is abundant, and the green, which in the forenoon is sometimes unpleasantly prominent, has been absorbed by the dense atmospheric strata through which the solar rays have passed.

On a gallery constructed over the vestibule, at the entrance of the choir, and just under the rose window, is placed the organ. To avoid obstructing the view, the pipes have been very skilfully arranged, the larger ones being massed so as to form ornamental gablets, covering the wall spaces, usually left vacant at either side of the window. The key-board is placed below in the choir, at the end of one of the rows of stalls, which enables the organist to be within easy reach of the singers. Communication between the key-board and the organ is made by means of electric wires, which are connected with electro-magnets placed within the organ case, and also with a voltaic battery. When a key is pressed down, an electric current flows through one of these wires and the electro-magnet with which it is connected; the latter attracts an armature, and opens a valve, by which wind is admitted to the corresponding pipe. By releasing the key, the electric circuit is interrupted at the key-board; the armature is no longer attracted; and the valve closes. An hydraulic engine, placed at the end of the southern cloister, serves to work the bellows.

At the eastern end, the five chapels surrounding the apse are dedicated to the Blessed Virgin, the Sacred Heart, St. Joseph, St. Patrick, and St. Brigid. They are richly ornamented; and the effect produced by the painted walls and moulded arches, as the rays of the morning sun stream through their stained-glass windows, is enchanting. All the Altars are of marble, simple and graceful in design, and excellent in finish.

Viewed in its entirety, the College Church must be regarded as a fine specimen of ecclesiastical art—an invaluable treasure in the great educational Institution of which it forms so useful and ornamental a part.

We have only to add to this accurate and eloquent description of the College Church that it was blessed for Divine Service by the Most Rev. Dr. Walsh, Archbishop of Dublin, on the 5th of June, 1890. It was, no doubt, a day of joy for the entire College Staff, and especially for the Archbishop. 'The College had been his home for many of the freshest years of his life, and he was known to have fixed his earnest desire on carrying into realization the longings and aspirations of all who had preceded him, and lived with him in the College, for the erection of a church that would be worthy of their world-renowned and cherished *Alma Mater*.'[1]

The still more solemn and important function of the Consecration of the New Church took place on the 24th of June, 1891, in the presence of an immense assemblage of prelates and clergy, not only from Ireland, but from Great Britain, America, and Australia. It was felt to be the greatest day in the history of the College since its foundation-stone was laid on the 20th of April, 1796; and all the children of Maynooth, far and near, gathered together to join in the great celebration, and share in the deep joy of their beloved *Alma Mater*.

The following account of the celebration is in substance taken from the public journals of the time:—

'The ceremony of consecration commenced at the early hour of half-past five o'clock, when his Grace the Most Rev. Dr. Logue, Archbishop of Armagh and Primate of all Ireland, attended by a train of priests and students, entered the oratory, where vigil had been kept, during the night, before the relics of the saints, that were afterwards enclosed in the newly-consecrated altar. The ritual observances prescribed by the Church were carried out with the most exact minuteness, the entire ceremony having occupied nearly four hours.'

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[1] *Freeman's Journal*, June 6th.

'A procession was subsequently formed, which proceeded through the grand cloister to the Church, and included all the students of the College in choral dress; then came three hundred priests—chiefly canons and dignitaries from every diocese in Ireland, as well as the representatives of the colleges and religious orders from all parts of the country; next followed the Monsignori, the Bishops, the Archbishops; and lastly, the celebrant of the Pontifical High Mass, the Most Rev. Dr. Walsh, Archbishop of Dublin, attended by his chapter, in their robes.'

The scene presented in the Church, as this glorious procession moved slowly onward from the western entrance up the centre passage, towards the high altar, to take their places in the stalls, will never fade from the memory of any of those who witnessed it. It was no less suggestive to the mind than it was beautiful to the eye. It was not merely the striking contrast of colouring in the long line of white-surpliced clergy in black soutanes, the various and picturesque habits of the religious Orders, the lace and ermine of the canons, the purple robes of thirty-five prelates, that gave beauty and animation to the splendid panorama; it was not merely that the ear was filled by the tones of the great organ, which, touched by a master's hand, 'seemed to revel in its new delight of filling the noble church with inspiring music;' not merely that painted window, and marble altar, and pictured saint, spoke to the soul through the senses; it was something more: it was the teeming memories of the past, awakened by the glorious vision of the present, that came crowding on the mind, and stirred up in every bosom feelings of deep thankfulness and heartfelt joy.

DECORATION OF THE APSE: ST. LAURENCE O'TOOLE PROTECTING HIS PEOPLE.

Such was evidently the leading thought in the mind of 'the well-chosen preacher, the Most Rev. Dr. Healy, the historian of *Ireland's Ancient Schools and Scholars*.' Taking for his text the words of St. Paul: '*Haec est victoria quae vincit mundum fides nostra,*' he depicted the ceremony as a historic dedication, a great national act of faith, a festival to remind them all of the glories and the sorrows of the past, and, at the same time, to convey a salutary lesson for the future. He described the prelates before him as the spiritual heirs of an illustrious and long-descended line. Their mitres, he said, were worn by the saints of Erin more than thirteen hundred years ago, and were studded as with diamonds by the names of their holy and learned predecessors—the men who had carried the light of the Gospel all over Western Europe, before Dane or Norman swooped down upon our shores. They had to suffer; but by suffering they conquered. That beautiful church was not only a symbol of national faith, but also a trophy of national victory, which would inspire the future Levites of the Irish Church to walk in the footsteps of the saints of old, and in their day to help to carry out that divine purpose for which the Irish race seems to have been destined by Providence—the preservation and propagation of Catholic truth.

THE ORGAN KEY-BOARD.

In the evening the Right Rev. Monsignor Browne, President of the College, to whose zealous exertions its artistic completion is mainly due, entertained at dinner perhaps the most distinguished company that was ever assembled within the College walls. The usual after-dinner oratory was appropriately introduced with an announcement from the President that he had just received a telegram from Mons. Kirby, that 'His Holiness sends apostolic benediction to your festivity, and to all engaged therein.' The venerable President of the Irish College also conveyed his own felicitations on the auspicious event.

II.—THE LIBRARY.

In May, 1800, we find the first reference to the Library in the *Journal* of the Trustees. It was then resolved that the Secretary, Dr. Dunne, be appointed Librarian, with power of naming a deputy at a salary of twenty pounds per annum; and that one of the large halls (in the New Buildings) be fitted up for a library, and a sum not exceeding one hundred pounds be expended thereon, and that a servant on the establishment be allowed to attend the Library.

There were special reasons why Dr. Dunne should be appointed Librarian. He had, himself, it appears, a large collection of valuable books, which he brought to Maynooth, and which formed the nucleus of the College collection. These he afterwards sold to the Trustees, but at a price far below their value. It was only fitting, therefore, that he should be appointed to preserve and arrange the collection of which, at the time, his own books appeared to have formed the principal part.

In November of the same year, 1800, a further sum of thirty pounds was allowed to the Librarian for fitting up the Library. In December, 1809, the Board ordered that no student be admitted into the Library except at the hours, and in the manner prescribed by the Statutes. In November, 1812, it was ordered that Drs. O'Reilly, Troy, Plunkett and Young, expend the sum of £1,000 on the purchase of books 'for the use of the College.' Most of these were to be re-sold to the students; but, doubtless, many of them were to be retained in the Library. It was next year ordered (February 3rd, 1813) that the Sub-Librarian do with all convenient speed complete a catalogue of the books in the Library. So it appears that hitherto there was no catalogue of the Library.

November 8th, 1815, we find in the *Journal* a very interesting entry regarding the Library. It was ordered by the Trustees 'that £500 be paid to the Rev. Andrew Dunne for his books now in the College, and those (being his own) that he has taken from the Library on quitting the College, the whole amounting to above three thousand volumes, and forming nearly the entire ecclesiastical Library now in the College, and estimated according to the present price of such books as (worth) one thousand pounds. Of these books a catalogue now in the College is ordered to be laid before the Board at its next meeting.' From this entry we may fairly infer that the valuable library of Dr. Dunne was really the nucleus of the splendid collection of theological works now in the College Library, and that the College acquired them at, perhaps, less than half their market value. All such works were particularly dear at that time.

By a resolution of the 8th February, 1822, it was ordered 'that about £20 per annum be allowed to the President and Librarian for the purchase of books for the Library of the College.' This sum was wholly inadequate for the purpose; but it never has since been increased. The consequence is, that, though the Library is rich in works of Scholastic Divinity, Ecclesiastical History, and such like, it is very imperfectly furnished with modern literature and works of reference of any kind.

Subsequent noteworthy additions were made to the Library by the bequest of Dr. Crotty, to which we have already referred. Dr. O'Hanlon's collection was also purchased for the College; but, unfortunately, Dr. Whitehead's books were disposed of in London, with little profit to those interested in the sale. Dr. Russell, however, bequeathed on easy terms, his own splendid collection to the College Library, which thus acquired what it very much wanted—a large number of books on modern literature in its widest sense.

Several distinguished scholars have also sent complete editions of their works to the Library; amongst others, Mr. Gladstone, and also Sir G. O. Trevelyan, who, when the present writer, then Librarian of the College, showed him Mr. Gladstone's works, begged to be allowed to send copies of his own writings to the College library.

The new Library is a very fine hall—well lighted and well ventilated, measuring one hundred and forty-three long by thirty-four feet wide. It contains at present about forty thousand volumes, to which may be added about eight thousand more placed in three reading-rooms, one in each division, for the use of the students. These volumes for the greater part consist of works on Theology, Ecclesiastical History, and Canon Law. Of late years there have been few new purchases ; and as the last twenty-five years constitute a period of great activity, not only in general literature, but also in biblical and historical studies, the result is that our Library, in modern literature of any kind, can hardly be described as up-to-date.

Moreover, the scientific department was never much attended to; so that not only is the Library deficient in scientific works published within the past quarter of a century, but it wants even the older publications on philosophical subjects, with the exception of such as are preparatory to the study of Theology.

Literature, as understood in its narrower sense, is but poorly represented. There are some volumes of the well-known English Classics; but literary productions in the modern Continental languages form scarcely any part of our collection. There is, however, a class of literature in which, we are glad to say, the Maynooth Library is very rich. We refer to works on Irish History and Archaeology. Some of the best of our modern writers in that too little worked, but interesting, field of letters have presented copies of their writings to the Library. Several valuable Irish manuscripts, mostly collected by Dr. Renehan, also find a fitting place in the Library of the National College.

Literary curiosities, which lend so much interest to well-furnished libraries, are to a great extent wanting in ours. With the exception of the old Irish manuscripts we have referred to, we have no others of great value, and but few specimens of early or specially-prized editions. There is, however, a fair collection of coins, particularly of those issued by Roman Emperors in the early years of Christianity.

The amounts of money assigned at different times for the purchase of books, though as large as the cramped resources of the College could allow, were not as large as was desirable. In his evidence before the Royal Commission of 1827, Dr. Slevin, the Librarian of that time, testified that '£20 per annum is the whole sum allowed at present by the Board of Trustees for the purchase of new books for the Library.'

A tabular statement furnished to the Commission of 1853 by Rev. Thomas Farrelly, the then Bursar, shows that during the years from 1826—the date of Dr. Slevin's statement to 1853, the sum of £11,153 1*s.* 5*d.* was expended in supplying books to the Library. This means an average yearly expenditure of (about) £413 1*s.* 6*d.* during that period. It does not, however, represent the ordinary annual allowance, for in 1830 the sum expended in books was as high as £2,012 21*s.* 3*d.*, while in 1842 it was as low as £78 19*s.* 5*d.*

Before the same Commission of 1853 Dr. O'Hanlon, then Librarian, stated that after the increase of the grant to the College, he had urged on the Trustees the propriety of setting aside a considerable sum for Library purposes. The Bursar, who happened to be present, expressed his willingness to advance whatever sums might seem reasonable in the eyes of the President or Librarian; and so it was not deemed necessary to make at the time any law or regulation on the subject.

When asked what was the average sum expended for books, he replied that 'the average cost of books during the last eight or ten years has been from £60 to £100 a-year.' This sum was exclusive of the cost of binding books, which amounted on an average to nearly £100 per annum. Dr. O'Hanlon's evidence on this occasion leaves no room for doubt, that the Library suffered from many defects, which at the time were not easily remedied.

Things continued in an unsatisfactory state until the disendowment of the College in 1870. When, not long afterwards, Dr. O'Hanlon died, the Trustees purchased his valuable library for about £1,600. The disendowment, naturally, was the cause of a great diminution of the yearly income of the College, and from that time down to 1878, no allowance was made for the purchase of books. In that year a new arrangement was made by which the moderate sum of £20 a-year was again apportioned for the acquisition of books. This is the sum which represents the annual addition to our library at the present time.

The Senior Students of the College have no general permission to read in the Library at stated times. Owing to want of funds the College is able to allow only one servant for library purposes ; hence, if the students were freely admitted to read, they should be afforded free access to the shelves, to take books and replace them for themselves. This would, of necessity, lead to confusion ; and would, besides injuring the books, soon render the catalogue quite useless. Hence it has been found impracticable to admit the great body of the students to the large library.

To supply for this want we have in each of the three divisions of the College a reading-room, fairly well stocked with all the books that the students of the division may require. Monitors, chosen from amongst the students, preside in these halls, to preserve order and silence; they are also charged with seeing that no injury is done to the books, and that after using a volume, the reader restores it to its proper place.

Should any student have any need of consulting an author whose work is not to be found in the reading-room, permission to enter and read in the large Library may be obtained. The statutes direct that no student be admitted to read in the Library who has not been four years in the College, and even then he must be recommended by a Professor, and must have permission from the President. It is provided that students of shorter standing may be admitted on the responsibility of a Professor, with the express permission of the President. For a long time it has been the custom to require no recommendation or security from Professors ; and the President delegates power to grant permission.

It is much to be regretted that hitherto no regular account has been kept of the donations and bequests to the Library; so that it is impossible to compile a complete list of benefactors, or to give an accurate account of the extent of their generosity. This admission will not have to be made in future, as we have now got a book in which donations are regularly recorded. Moreover, the present Librarian is engaged in an attempt to discover, as far as possible, the books that have been at any time presented to the library, and by whom the donation or bequest was made. On the inside of the covers of all such volumes a plate will be pasted, on which the donor's name, and the date of the donation will be recorded.

As far as we can ascertain the donations received up to the present are as follows :— We find in Dr. O'Hanlon's evidence before the Commission of 1853, mention of a 'handsome collection of classical books' made by the celebrated Edmund Burke ; and of about one thousand two hundred volumes bequeathed, at his death, by Dr. Crotty, Bishop of Cloyne. Dr. Murphy, Bishop of Cork, presented to the College the whole, or greater part, of his valuable library, which contained many volumes of interesting Irish manuscripts.

Dr. Murphy had a large collection, for we are told by a writer at the time that 'Not only are the Bishop's sitting-room and dining-room filled with books, but even in his bed-rooms every spare place is similarly occupied. His attendants, and even his maid-servants, sleep in little libraries. The walls of his staircase, and the corridors of his rooms are filled with books up to the very garrets. His house contains the largest collection of books in Ireland, and is rich in costly and interesting works.'

Dr. Russell's collection occupies a place of honour in our library. He it was who procured for the College the splendid edition of the Fathers, and other important works, published by the Abbé Migne. These were received in consideration of Masses kindly said by many priests throughout the country.

THE AULA MAXIMA.

Dr. Renehan bequeathed a portion of his Manuscripts, to the value of £100, to be selected by Dr. Russell.

Dr. Murray, Professor of Theology, gave many books on history and on general literature, which are now placed in the students' reading rooms.

From Her Majesty's Literary Office we get the Records, Publications, and Calendars of State Papers.

The Smithsonian Institution at Washington sends all the Reports of its proceedings.

To the Public Offices in Canada we are indebted for many interesting and valuable reports connected with that country.

The Royal Irish Academy sends all its publications.

The late Canon O'Rourke and the late Rev. John Sheerman bequeathed some valuable works to the library.

Many individual authors have likewise sent presentation copies of their works.

Before concluding this brief account of the Library we must say a word about the catalogue. There is at present a good catalogue of all the books contained in the chief Library. When the fire occurred in 1878, that collection was considered to be in danger, and the books were all removed for safety. On replacing them it was thought well to adopt a new arrangement, the effect of which was to render quite useless the catalogue then in existence.

When the present Bishop of Raphoe held the office of librarian he began the compilation of a new catalogue, a work which was completed some years ago. The order observed in this catalogue is mainly that of the authors' names, but there are frequent references to the subjects treated. If this order is not ideally perfect, it suffices at least for working purposes.

III.—THE 'AULA MAXIMA.'

The *AULA MAXIMA*, lately erected for the accommodation of all the members of the College on occasions of public celebrations, is a large and well-proportioned building, admirably suited for the purpose for which it is designed. It has been erected at a cost of more than three thousand pounds, the munificent gift of one generous benefactor. 'The hall itself, which is rectangular, with ornamental front and richly-moulded windows, affords seating accommodation for more than nine hundred persons. The origin of the building deserves to be recorded. It is the gift of a distinguished ecclesiastic, the Very Rev. J. M'Mahon, of the Catholic University of Washington. Of its many distinguished Presidents, Maynooth has had none who laboured more assiduously and successfully for its welfare than Father M'Mahon's uncle, the illustrious Dr. Montague, who, as we have already pointed out, was one of the first students of the College, and afterwards gave his entire life to its service. Under his guidance as Vice-President, and afterwards as President, from 1834 to 1845, many of the College buildings were erected; and it seemed fitting, therefore, that the great work of material improvement, so successfully carried out under Dr. Montague, should be continued through the generous assistance of his venerated nephew. In less than two years the building was completed; and yesterday witnessed within its walls a striking scene, which will be memorable in the history of the College.'[1]

The 'striking scene' here referred to was the public reception of his Eminence Cardinal Logue, which fittingly took place in the new *Aula Maxima*, that had just been built at the expense of a child of the diocese of Armagh.

In his address in the name of the College, delivered on that occasion, Monsignor Browne, the President, now Bishop of Cloyne, thus referred to the generous gift of Father M'Mahon:—

'This *Aula Maxima*, so spacious, so beautiful in its proportions and interior embellishment, has been used for the first time to-day; and it is to us of the College a great satisfaction that it has been available for this great occasion. This, however, is not the solemn opening of the *Aula Maxima.* We reserve that ceremony for June next, when we hope to be honoured by the presence of the benefactor to whose splendid generosity we are solely indebted for this College Hall, and by the presence also of his friend, the distinguished Bishop and orator, the Right Rev. Dr. Keane, Rector of the Catholic University of America, who has kindly consented to deliver the inaugural address.

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[1] *Freeman's Journal*, 20th April, 1893.

'The name of our great benefactor, the Very Rev. Father M'Mahon, of the Catholic University, Washington, is familiar to everyone here. You also know the circumstances in which this gift was made, and which enhance so much its character and merit. Father M'Mahon was a former student ot Maynooth. From here he passed, first, to St. Sulpice, afterwards to the College at Montreal, and thence to the mission in New York. But there was one feeling deep down in his heart which never left him ; he carried it across the seas ; it survived the years spent in another college ; it was proof against long years of engrossing missionary cares. This feeling was an affection for Maynooth, and an admiration for the work it has been doing for the Church. This noble hall is the practical testimony to the depth and sincerity of Father M'Mahon's devotion to his *Alma Mater.*

'It is true that there were other ties, besides those common to all Maynooth students, binding him to this College ; for here lived for nearly fifty years his distinguished uncle, the Very Rev. Dr. Montague, who filled the offices of Bursar and Vice-President, and was President for the ten last years of his life. To him more than to any other Maynooth is indebted for its vast dimensions and ample accommodation. It was Dr. Montague who built the Junior College, St. Joseph's College, the Dunboyne House, and who enclosed the College grounds with that great wall, which is fully a mile in extent. His name will live with Maynooth ; and it is with no commonplace pride that I announce that this notable addition to our College, the M'Mahon *Aula Maxima*, has been raised at the sole expense of Dr. Montague's nephew, and is closely attached to the buildings erected by his distinguished uncle. Need I add, that I tender to Father M'Mahon, in the name of all Maynooth priests and students, our heartfelt thanks, and pray that God may reward him for his noble charity.'

On the same occasion his Eminence Cardinal Logue said 'he rejoiced that for his reception provision had been made so magnificently by the generosity of a child of his own diocese. On the part of the episcopacy he joined in the expression of thanks so eloquently rendered by the President to the benefactor who gave them that magnificent hall. Their thanks were also due to the distinguished architect and contractor for the skill and judgment with which they had carried out the work entrusted to them.'

The following interesting notice of Monsignor M'Mahon's personal history, which has been kindly sent to us by Canon O'Hanlon, the learned and venerable author of the *Lives of the Saints of Ireland*, is taken from *St. Joseph's Advocate*, to which it was transferred from the Chicago *New World* of October 6th, 1894 :—'The venerable clergyman whom Leo XIII. has thus signally honoured (by conferring on him the rank of Domestic Prelate), is a native of Ireland, where he was born seventy-eight years ago. Early in life he determined to study for the priesthood, being probably influenced somewhat in that decision by the fact that his uncle (Dr. Montague), a distinguished Irish clergyman, was President of Maynooth College. To that institution young M'Mahon, after he had completed his preliminary studies, went to pursue his divinity course. He matriculated for Rhetoric on the 26th August, 1834. The course thus begun at Maynooth was continued at the Seminary of St. Sulpice, Paris, and completed at the Grand Seminary of Montreal, where Monsignor M'Mahon was ordained to

MONSIGNOR M'MAHON.

the priesthood in 1843 for the archdiocese of New York. For his first appointment Archbishop Hughes, then Ordinary of New York, assigned Father M'Mahon to old St. Mary's Church, in the episcopal city, the pastor of which at the time was the Very Rev. William Starr, V.G. A few years later the future Monsignor was appointed Rector of the Church of St. John the Evangelist, an edifice that then stood on the site of the present New York Cathedral, but which was moved four blocks further up town and over the First Avenue, when its original site was taken for the Cathedral. In 1880 Father M'Mahon was called down town again, and made pastor of St. Andrew's Church, Duane Street, and City Hall Place, and that position he held up to a short while ago, when he resigned his charge, and took up his residence at the Washington University.

'The Monsignor enjoys quite a reputation as a Biblical and Hebraic scholar. So far back as 1848, whilst still a Curate to Vicar-General Starr at Old St. Mary's Church, he published, with the approbation of Bishop Hughes, a translation of the New Testament, based upon Dr. Challoner's revision of the old Douay Bible, issued in 1750-52. He also edited the American edition of Haydock's Bible; and he is highly skilled in Ecclesiastical music and all that appertains thereto, even to the construction of organs. His scholarly inclinations and tastes, doubtless, impelled him to endow the Catholic University with the means of erecting its School of Philosophy, which it was expected would be ready for the reception of students this fall, but whose opening has, for good and sufficient reasons, been deferred until next year. On Sunday, September 23rd, his Excellency the Papal Legate, formally announced in Washington that His Holiness had conferred on Father M'Mahon the rank of Domestic Prelate.'

It is said that 'property valued at about a round half-million of dollars' has been bestowed on the University of Washington by Monsignor M'Mahon for the purpose of establishing a Philosophical School in the University. The answer to the question which might naturally occur—How did a priest realize so much wealth? is equally creditable to Monsignor M'Mahon. 'He inherited a small property, which he judiciously invested in land'—land that afterwards became increased immensely in value, and thus brought great wealth to the good priest and to the Church of God. The Pope, in the letter with which he honoured Monsignor M'Mahon when conferring on him the dignity of a Roman Prelate, speaks of the generous donation of Father M'Mahon to the University, as if it were made to himself. The College of Maynooth, too, will ever treasure his name as amongst her most generous benefactors.

IV.—THE NEW INFIRMARY.

The want of a suitable INFIRMARY had for a long time been very much felt in Maynooth. What was known as the Old Infirmary was entirely unsuitable for the purposes of an hospital. Dr. Farrelly, the Bursar, testified before the second Commission that 'the present Infirmary, being one of the oldest of the College buildings, is falling to pieces from mere old age, and is in such a state of decay, that no amount of exertion is capable of making it neat and comfortable.' Surgeon Ellis, speaking of it, said: 'The sooner it is pulled down the better;' and he reported, too, at the same time, that the 'New' Infirmary, which was then in process of construction, 'is by no means perfect, but may be continued with modifications.' The 'present Infirmary,' referred to by Dr. Farrelly, was the old Lay College, and since it was not, of course, originally intended for the purposes of an infirmary, badly served the purposes of such an institution. The 'New' edifice, to which Surgeon Ellis referred, was modified according to his suggestions, and is now a comfortable building, affording every convenience and accommodation necessary for the students of the Junior House. The Senior Infirmary is the *new* infirmary *par excellence;* it is designed to accommodate, so far as may be necessary, the students of the Senior House, and ranks amongst the finest of our College buildings. It was erected at a cost of about £15,000, is admirably situated in the open space beyond the church, and is fully equipped with all necessary accommodation for the health and comfort of the students.

The Medical Staff of the College has for many years past consisted of a 'Resident Medical Attendant;' a 'Physician,' who visits at stated times, and also on the summons of the Resident Medical Attendant; a 'Consulting Physician,' who is only called in on extraordinary emergencies; a 'Surgeon,' who is also called when his services are needed; and of late years a 'Dentist,' who, at present, visits the College once a-week.

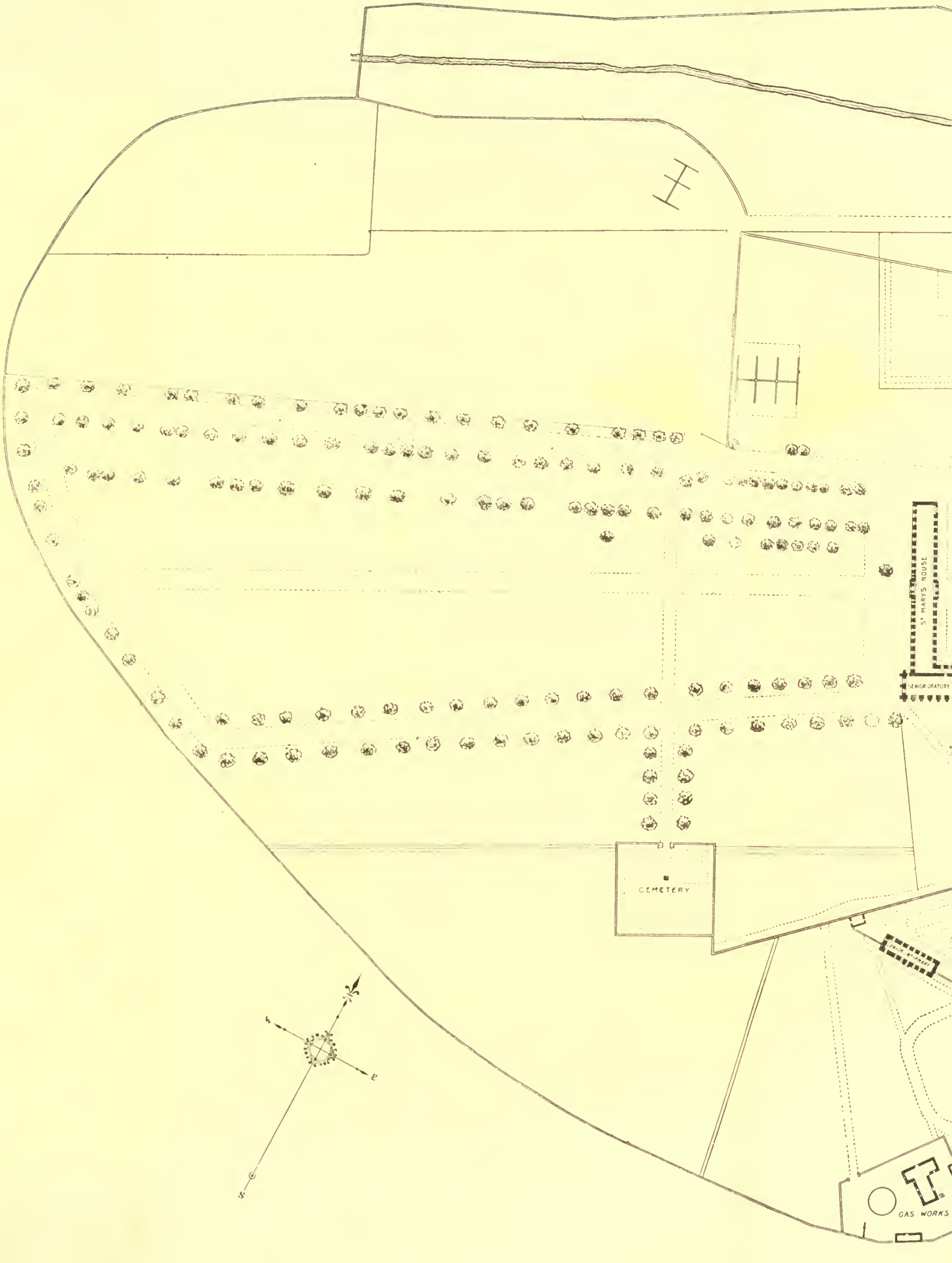
The office of Resident Medical Attendant has been held for three generations by members of the same family in immediate lineal descent. Dr. Edward Talbot O'Kelly, born at Carrick-on-Shannon, in the year 1779, was appointed a medical attendant of the College so far back as the year 1804, and continued in office up to his death in October, 1869. It may be truly stated that in his time he prescribed for more ecclesiastical students than any other medical doctor either in Ireland or anywhere else, and he long enjoyed the confidence and friendship of many amongst the Irish bishops and priests. For many years before his death, his son, also Edward Talbot O'Kelly, was associated with him in the discharge of the duties which afterwards devolved exclusively upon him. This second Dr. O'Kelly was succeeded in like manner by his son, Dr. Edward T. O'Kelly, who at present occupies the responsible office of Resident Medical Attendant for the entire College.

The Visiting Physicians and Visiting Surgeons have nearly always been selected from amongst the most eminent men in Dublin in their respective professions. Such, for instance, in their own time, were Sir Dominic Corrigan, Dr. Lyons, and Surgeon Ellis, who were for many years connected with the College. At the present time the Physician of the College is Dr. Christopher J. Nixon, who is universally recognised as one of the very first physicians in Dublin; and Surgeon Hayes is, we believe, no less eminent in his own branch of medical practice. We know of our own knowledge that Dr. Nixon takes a great interest in promoting the health of the students, and improving the hygienic state of the College. He has, we believe, offered many valuable suggestions in furtherance of these objects; and they have been carefully carried out by direction of the Trustees. Not the least important was the heating of the old buildings, which tends so much to promote the health and comfort of the students.

V.—THE CEMETERY.

The Infirmary and the Doctors naturally turn our thoughts to the Cemetery, for those whom they fail to cure must be provided for in the bosom of mother earth. The Cemetery of

Maynooth College is not annexed to the Church, but is situated in a retired part of the grounds, surrounded by a neat wall, and approached by an avenue bordered with yew trees, with a large crucifix marking the entrance to that last road which leads to the home of the dead. We find the following note in the *Records:* '1817 Maii 30, Feria Sexta Quatuor Temporum Consecratio Cremeterii pro sepultura mortiturorum in Collegio de Maynooth in agro prope Collegium.' The ceremony was performed apparently by Dr. Troy, who is said to have inscribed the above words in the Dominican Directory for that year with his own hand. Since that day it has received the remains of twenty-six members of the College Staff, and forty-five students of the house. The names of all who sleep in the Cemetery are inscribed on a marble slab within the porch at the entrance to the Cemetery. A list of the names is given elsewhere. May their souls rest in peace.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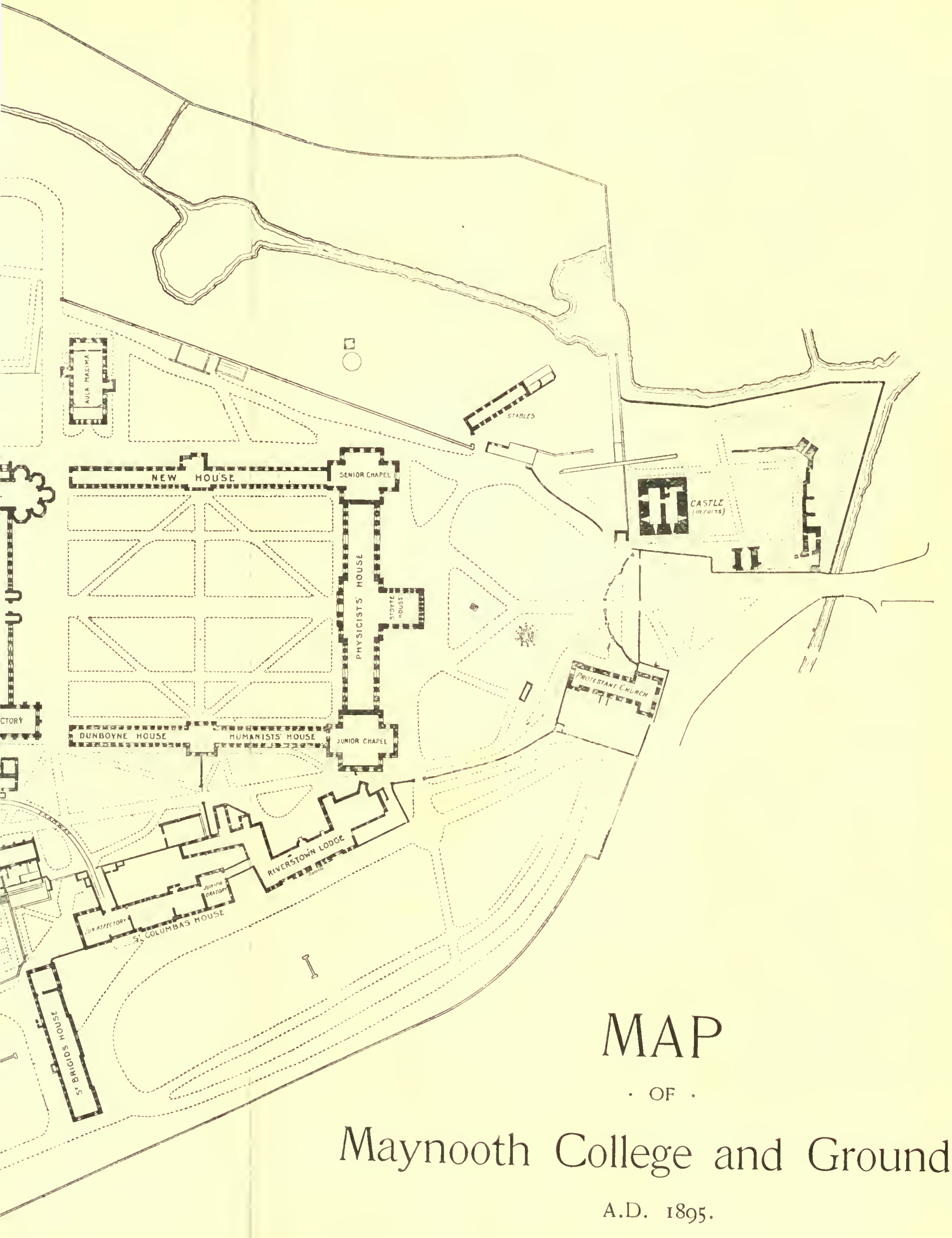

MAP

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Maynooth College and Grounds,

A.D. 1895.

SCALE: 200 FEET TO AN INCH.

Browne & Nolan, Limited, del., Dublin.

APPENDICES.

APPENDIX I.

MEMORIAL OF THE IRISH BISHOPS TO THE LORD LIEUTENANT, 14th OF JANUARY, 1794, WITH THE OFFICIAL REPLY.

(From the Diocesan Archives, Dublin.)

To His Excellency John, Earl of Westmoreland, Lord Lieutenant General and Governor General of Ireland.

The Humble Memorial of the Prelates of the Roman Catholic Communion in Ireland.

May it Please Your Excellency,

Your Memorialists beg leave, with the greatest deference, to represent to your Excellency,

That a great number of his Majesty's subjects in this kingdom are attached to the Roman Catholic religion, insomuch that they have submitted to legal penalties rather than abandon it.

That the duties of morality have been taught, and religious rights administered, in the manner most acceptable to this portion of his Majesty's subjects, by a body of Clergymen educated according to the discipline of the Roman Catholic Church. The conduct of these Clergymen has never suffered the reproach of disaffection or irregularity; on the contrary, they have been complimented on many occasions for assiduously instructing their respective flocks in the sacred precepts of Christianity, and for inculcating obedience to the Laws, and veneration for his Majesty's Royal Person and Government. Memorialists humbly apprehend that the labours of a body of men thus occupied are useful to the State, and that considerable detriment would ensue to the cause of Religion, and to that of good order, which is connected with it, if the public were to be deprived of their services.

Under the laws which formerly existed, your Excellency's Memorialists were obliged to resort to foreign countries for education, particularly to the kingdom of France, where they had procured many valuable establishments. Four hundred persons were constantly maintained and educated therein, for the Ministry of the Roman Catholic Religion in Ireland. In the anarchy which at present afflicts the kingdom, these establishments have been necessarily destroyed, and even although lawful authority should be restored, Memorialists conceive the loss to be irreparable; for the revenues would not easily be recovered, and as the profligate principles of rebellion and atheism, propagated by the faction which now rules that kingdom, may not be speedily effaced, they would not expose youth to the contagion of sedition and infidelity, nor their country to the danger of thus introducing the pernicious maxims of a licentious philosophy. Memorialists, therefore, are apprehensive that it may be found difficult to supply the Ministry of the Roman Catholic Church in Ireland with proper Clergymen, unless Seminaries, Schools, or Academies be instituted, for educating the youth destined to receive Holy Orders according to the discipline of their own Church, and under Ecclesiastical Superiors of their own communion; and they beg leave further to represent, with all due respect and deference to your Excellency's wisdom, that said institution would prove of advantage to the nation at large, and be a matter of great indulgence to his Majesty's subjects professing the Roman Catholic Religion in Ireland.

While sentiments unfavourable to the members of their communion prevailed, your Excellency's Memorialists were discouraged from seeking the means of education in their native country; but conceiving that the demeanour of the Roman Catholics has removed such ill opinion, they humbly hope that the moral instruction of a people who have been legally authorized to acquire landed property in this kingdom, and upon whom many other valuable privileges have been conferred under your Excellency's administration and auspices, may appear to his Majesty's Ministers a subject not unworthy of his Royal Consideration and Bounty. Your Excellency's Memorialists are confirmed in this hope by the opinion often and publicly expressed by respectable individuals of their Protestant fellow-subjects, that it would conduce to the public good to educate the Irish Ecclesiastics of the Roman Catholic Religion within his Majesty's dominions.

Your Excellency's Memorialists also beg leave humbly to represent that although the mode of education practised in the University of Dublin may be well adapted to form men for the various departments of public business, yet it is not alike applicable to the Ecclesiastics of a very ritual religion, and by no means calculated to impress upon the mind those habits of austere discipline, so indispensable in the character of a Roman Catholic Clergyman, that without them he might become a very dangerous member of society.

That a distinct place of education is also necessary, because the regulations of the Roman Catholic Church enjoin that candidates for Holy Orders shall be proficients in certain branches of learning, which are not included in the exercises of the University of Dublin.

That even where the Roman Catholic is the established Religion, candidates for Holy Orders are obliged to receive the most important part of their education in Seminaries distinct from the public Universities.

That many persons who destine themselves to the Ministry of the Roman Catholic Religion in Ireland, are not sufficiently opulent to bear the expense of education in the University of Dublin, and of constant residence in the metropolis; it is, therefore, the more necessary to provide literary instruction for them on more easy conditions; and although the liberality of the present heads of the University might induce them to receive persons on the foundation, yet neither could a sufficient number be thus accommodated, nor would it prove grateful to the feelings of the parties, and many other inconveniences might arise, if young men should observe great temporal advantages conferred upon their fellow-students, whilst they were restricted to the humble walk of a subordinate ministry.

From these considerations, and conceiving that piety, learning, and subordination would be thereby essentially promoted, your Excellency's Memorialists are induced to undertake the establishment of proper places for the education of the Clerical Youth of their Communion. Being advised by counsel that his Majesty's Royal License is necessary, in order legally to secure the funds which they may appropriate for that purpose, they humbly beg leave to solicit your Excellency's recommendation to our Most Gracious Sovereign, that he will be pleased to grant his Royal License for the endowment of Academies or Seminaries for educating and preparing young persons to discharge the duties of Roman Catholic Clergymen in this kingdom, under Ecclesiastical Superiors of their own Communion.

John Troy,
Rom. Cath. Archb. of Dublin.
For myself, and on behalf of the Prelates of the
Roman Catholic Communion of Ireland.

January 14th, 1794.

Dublin Castle, *January*, 1795.

Sir,

The Memorial which you laid before the Lord Lieutenant from the Roman Catholic Prelates of Ireland, praying a recommendation to the King for the Grant of a Charter of Incorporation to competent persons of their own Communion, to carry into effect the establishment of Colleges, Seminaries, Schools, or Academies, for educating and preparing young persons to discharge the duties of Roman Catholic Clergymen in this Kingdom, under Superiors of their Communion, and his Majesty's Royal License to receive such donations as

shall be appropriated to that purpose, having by his Excellency's command been referred to his Majesty's Prime Sergeant, A. Horney, and Solicitor-General, to report their opinion what might legally be done therein, I am commanded by his Excellency to acquaint you that they have accordingly laid before him a report, stating that by the Act passed in the 33rd year of the reign of his present Majesty, the prayer of the Memorial cannot legally be complied with, and I have the honour to send you herewith, by command of his Excellency, a copy of the said Report at large.

I have the honour to be, Sir,
Your most obedient humble servant,
T. Hamilton.

Rev. Dr. Troy.

APPENDIX II.

EXTRACT FROM THE LETTER OF THE IRISH ARCHBISHOPS AND BISHOPS TO THE CARDINAL PREFECT OF PROPAGANDA, FROM DUBLIN, 5TH DECEMBER, 1793.

(From the Diocesan Archives, Dublin.)

Non ignoramus harum Relationum praecipuum caput esse scholarum erectionem et juventutis institutionem. Hactenus quidem ob aerumnosam conditionem nostram Seminaria juxta Regulas S. Concilii Tridentini nequaquam erigi poterant. Illorum defectui aliquo modo in unaquaque fere Dioecesi suppletum est, scholarum erectione, et in nonnullis, Academiarum etiam institutione; ubi adolescentes nedum Fidei rudimentis imbuuntur, sed humanioribus etiam litteris excoluntur. Grati agnoscimus ingens quo S. Congregatio incenditur studium pro harum scholarum erectione, atque ejusdem eximiam in hanc rem liberalitatem, annua scutorum mille erogatione comprobatam. Hanc summam Archiepiscopo Dubliniensi transmissam quotannis ille inter quatuor Metropolitanos aequali ratione fideliter dividit, et horum quilibet portionem provinciae suae obtingentem, inter seipsum et Praesules suos suffraganeos pari modo distribuit. Quilibet Episcopus summam ipsi contingentem expendit, in conducendis scholaram magistris ad pauperiores in doctrina Christiana erudiendos, atque in libris opportunis comparandis. Mediocris admodum cum sit isthaec summa, Episcopi et parochi aliique etiam Sacerdotes quamplures ex modicis eorum obventionibus hisce scholis pro modulo subministrant. His tamen non obstantibus multi ex pauperioribus adolescentibus Catholicis ad protestantium scholas alliciuntur, victum et vestitum in iisdem consecuturi, quibus procurandis impares sunt miserrimi eorum genitores et propinqui. His deflendis malis accedit illud omnino maximum, excidium nempe omnium nostrorum Seminariorum in Galliarum dominio existentium ubi quatuor centum fere ex adolescentibus nostris alebantur, atque ad sacra administranda instituebantur. In praesenti hoc conventu nostro cui intersunt Episcopi Coreagiensis, Midensis, Alladensis, Fernensis, et Kerriensis, de summa hac re serio actum est, et media nonnulla excogitata ad praecavendam cleri nostri inopiam; quae tamen nonnisi in frequentiori Praesulum congressu, opportuniori tempore habendo, stabiliri nequeunt. Interim, ab omnibus in eam sententiam concordibus suffragiis itum est, nihil commercii, nihil nos commune habituros cum Universitate hac Dubliniensi Protestantium, in Cleri nostri institutione, vel in Seminariorum nostrorum erectione aut administratione; etsi contrarium statutum sit in nupero quodam decreto, seu Acto Parlamentario. Moriendum potius in simplicitate nostra omnes Praesules censuere. Praecipuae obices Seminariis erigendis sunt, nostrorum communis paupertas, et denegata adhuc a legibus facultas fundos emendi vel redditus stabiles possidendi pro nostrae juventutis praesertim Ecclesiasticae educatione. Forsan huic impedimento occurri aliquo modo poterit per fundorum collocationem in exteris regionibus Catholicis. Verum de his omnibus plenius agetur in pleniori et frequentiori indicando Episcoporum consessu. In hoc nostro congressu praeliminaria quaedam tantum attigimus, caeterorum Episcoporum judicio subjicienda et communi eorum concilio delibanda et maturanda. Scimus equidem et supra quod exprimi potest, vehementer dolemus S. Congregationem, tot missiones

Galliae subsidiis repente et infelicissime orbatas, alere et sustentare coactam esse, ac proinde effusiore liberalitate inopiae nostrae sublevandae imparem esse: illam tamen non defuturam confidimus si melior illa aliquando afflaverit aura quam, Deo miserente, speramus. Perspectum pariter habemus numerosam admodum et inclitam hanc Christi gregis portionem, nedum ab Eminentissimis Patribus, sed ab ipso etiam tenerrimo Patre Summo Pontifice Pio VI. maximi haberi, neque illum latere quam ingens et proxima sit spiritualium incrementorum jactura ex illo quo laboramus et angimur temporalium auxiliorum defectu. Cum caeteris S. Congregationis Epistolis replicandum huic nostro responso finem dabimus verbis ipsis S. Caesarii Arelatensis (epist. ad Symmach Pap.): 'Sicut a persona B. Petri Apostoli Episcopatus sumit initium, ita necesse est ut disciplinis competentibus Sanctitas Vestra singulis Ecclesiis, quid observare debeant, evidenter ostendat.' Ex quibus liquido patet, iis etiam quorum consiliis et opera utitur Romanus Pontifex in rebus Ecclesiasticis expediendis atque ab ipso in partem Apostolicae sollicitudinis vocatis, morem, debite gerendum esse. Monita igitur nobis a S. Congregatione tanto religionis propagandae zelo, doctrinae apparatu, et humanitate data, saluberrimis etiam S. Concilii Tridentini et B. Gregorii Magni sententiis egregie respersa et illustrata, congruo obsequio amplectimur, et pro viribus exequi conabimur.

✠ FR. JOHN THOMAS TROY,
Archiepiscopus Dublinensis.
✠ THOMAS BRAY,
Archiepiscopus Casseliensis.
✠ RICHARDUS O'REILLY,
Archiepiscopus Armacanus.
✠ BOETIUS EGAN,
Archiepiscopus Tuamensis.

Cum eadem sit nostra et Reverendissimorum DD. Metropolitanorum suprascriptorum mens et sententia quoad omnia et singula ab ipsis supra exposita, pari modo subscribimur.

Dublinii, die et anno quibus supra,

✠ FRANCISCUS MOYLAN,
Episcopus Corcagiensis.
✠ JACOBUS CAULFIELD,
Episcopus Fernensis.
✠ GERARDUS TEAHAN,
Episcopus Kerriensis.
✠ P. J. PLUNKETT,
Episcopus Midensis.
✠ DOMINICUS BELLEW,
Episcopus Alladensis.

EXTRACT OF A LETTER OF THE S. CONGREGATION OF PROPAGANDA TO THE IRISH BISHOPS, THE 6TH OF SEPTEMBER, 1794.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Denique Sac. Congregatio universa maximas Vobis gratias agit, majores habet, debitam vero, ac meritam referre se nunquam posse profitetur, quod vos scholis, ac Seminariis ex demenso vestro constituendis tam sapienter, ac sedulo Clericorum istorum institutioni prospiciendum statueritis. Opus sane dignum paterna charitate vestra, dignum Apostolicis vestris studiis, Praesules clarissimi, vos excogitatis, atque hujusmodi quod in tanta rei Catholicae perturbatione prodigii loco non modo apud nos, sed etiam apud omnem posteritatem habebitur, quo vel uno omnia fausta Catholicae Religioni istis in Regnis ominari nos possumus. Jamdiu nos multa fieri in regionibus istis videmus, quae indicio nobis sunt respicere de caelo Deum nationes olim sibi carissimas velle, easque suaviter ad magna aliqua Religioni universae gloriosae sensim comparare. Ad ea quae vidimus, si hoc etiam, quod vos aggressi estis accedat, magnus cumulus ad hanc bonorum omnium spem erit accessurus. Itaque in hanc curam incumbite, opus urgete, efficite, ut per studium, instantiam, largitatem vestram tanta, ac tam praeclara res ad exitum perducatur; illudque constituite nulla alia re vos aut sapientius, aut stabilius Catholicorum istorum commodo, et Ecclesiae universae gloriae consulturos. Valete.

Amplitud^um^ Vrarum.

Uti Frater studiossimus

L. CARD. ANTONELLUS, Praef^s.
A. ARCHIEPUS. ADANEN, Sec^rius

ROMAE, 6*th* *Sept^ris.* 1794.

APPENDIX III.

LETTER OF THE IRISH BISHOPS TO MR. GRATTAN, 2ND OF FEBRUARY, 1795.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

SIR,

We, the underwritten Roman Catholic Prelates of Ireland, having on behalf of ourselves and absent brethren, already expressed our wants and wishes respecting Clerical education, in the Minutes submitted to your revision and correction, take the liberty at present to explain some of them more particularly, in order to remove misapprehensions, which may furnish an occasion of perplexity or equivocation.

As the principle of our application to Parliament seems universally admitted, we shall confine ourselves to those parts only of the detail to which, as we hear, objections have been made.

It is said, that as our plan extends to the education of the Laity, the appointment of Professors to lecture on Philosophy, Mathematics, Rhetoric, and the languages, which are common to Clergy and Laity, should not be vested in the Bishops only, because these branches of learning are not intimately connected with religion and morality, and much less with the peculiar duties of Ecclesiastics.

We cannot subscribe to this position, as experience has convinced us of the fatal impressions made on youth, in all times and places, particularly in France, by infidel, seditious, or immoral professors even of Grammar, and proved the necessity of scrupulous attention to the principles and conduct of every teacher previous to his admission into any seminary or school. It is always more advisable to prevent evil in this manner than punish the whisperers of Atheism and Jacobinism by a controlling power in the Bishops to expel them; moreover, the exercise of this control will appear odious to many, must occasion clamour, and would frequently excite disputes between the Bishops and lay friends of those unworthy professors or lecturers.

These observations, as you will perceive, are grounded on a supposition that the intended Colleges are to be regulated on the precise plan presented to your consideration.

We extended it to *general instruction* on the suggestion of our zealous and patriot agent at London, who constantly assured us that it was the earnest wish of the Duke of Portland, Earl Fitzwilliam, Mr. Burke, and others, that the laity should not be excluded from the benefit of public instruction in the proposed Colleges.

It appears from our printed Memorial to Lord Westmoreland, of which we enclose a copy, that our original views were confined to Clerical education only. This continues to be the great object of our anxious wishes and solicitude; and as no one, to our knowledge, controverts the exclusive competency of the Bishops to superintend and regulate it, we are perfectly satisfied to arrange the education of persons not destined for the Sacred Ministry on another proper plan, to be hereafter concerted.

As four hundred *Clerical* students are absolutely necessary to preserve the succession of the Roman Catholic Clergy in this kingdom, we have, after very mature deliberation, judged it expedient to establish one House in each province for their education. It is needless now to enter into a detail of our motives. They are many and weighty. We shall mention one: By our having a College in each province, the opulent and religious Catholics will be more strongly excited to grant donations to an establishment in their own neighbourhood, than they would be to others at a great distance, which many of them may view with jealousy, and feel hurt at not being equally accommodated.

We confidently hope that these four Colleges will equally partake of the national bounty in whatever sum it may be granted by Parliament.

It never was our wish or intention that you should introduce our plan of education, or any part of it, into Parliament, until the Bill of General Emancipation shall be disposed of, as we always considered the success of this to depend, in a great measure, on that of the other.

We understand that the appointment by us of a Medical and Chymical Lecturer is objected to from our incompetency to judge of his knowledge in these sciences. It was our design to consult learned professional men on the choice of such Lecturers, after ascertaining their principles and conduct. Neither did this measure of a Chymical or Medical Professor originate with us. It was likewise suggested by our agent at London, as recommended to Government from motives of humanity. We shall most readily give up that point, if required, as it made no part of our own original plan.

With the firmest reliance on your brilliant exertions in promoting the measure we have so much at heart for the advantage of society in this kingdom, and with due deference to your instructions in conducting it on our parts, we have the honour to remain, &c.

DUBLIN, *2nd February,* 1795.

JOHN THOMAS TROY, of Dublin.
THOMAS BRAY, of Cashel.
FRANCIS MOYLAN, of Cork.
GERARD TEAHAN, of Kerry.
WM. COPPINGER, of Cloyne and Ross.
JAMES CAULFIELD, of Ferns.
DANIEL DELANY, of Kildare and Leighlin.
DOMINICK BELLEW, of Kilalla.
EDMUND FRENCH, of Elphin.
RICHARD O'REILLY, of Armagh.
BOETIUS EGAN, of Tuam.
P. J. PLUNKETT, of Meath.
HUGH O'REILLY, of Clogher.
MATT. LENNAN, of Dromore.
JOHN CRUISE, of Ardagh.
JOHN M'MULLAN, of Down and Conor.
CHARLES O'REILLY, Coadjutor of Kilmore.
CHARLES DILLON, Coadjutor of Kilfenora and Kilmacduagh.

APPENDIX IV.

MEMORANDUM OF THE IRISH BISHOPS ADDRESSED TO THE LORD LIEUTENANT, THE 11TH OF FEBRUARY, 1795.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

The Roman Catholic Prelates of Ireland beg leave to express the grateful sense they entertain of the Lord Lieutenant's benevolent declaration to Rev$^{d:}$ Doctors Plunkett and Teahan on Friday last.

Availing themselves of his Excellency's gracious condescension, they take the liberty to represent that, notwithstanding the legal permission granted to Roman Catholics in his Majesty's service to practise the duties of their religion without any restraint, many of them enlisted under this condition expressly stipulated, have been and are deprived of that advantage by their respective officers, and some of them compelled to attend the Protestant worship. An extraordinary instance of this violation of law has recently occurred at *Carrick-on-Suir,* in the person of *James Hyland,* a private in the 14th Dragoons.

It is needless to detail the circumstances of his case, as they are notorious. The Prelates, therefore, only remark, that nothing can more effectually injure the military service, particularly in these times, and prevent the desirable union of all his Majesty's subjects in this kingdom, which it is his Excellency's avowed and laudable intention to promote, than any appearance of persecution on the score of Religion.

To obviate similar illegal and revolting abuses in future, it is humbly suggested to his Excellency to issue a proclamation, or otherwise intimate the Law authorizing every soldier on the Irish establishment to profess the Religion of his conscience, and to practise the duties of it publicly. Those duties can never exempt any soldier from obeying the lawful commands of his military superiors.

The proclamation, or other official intimation, will promote the military service, into which Catholics cannot enter conscientiously, if restrained from assisting at Catholic worship, or obliged to attend at any other.

Relying on the wisdom of his Excellency, the Prelates humbly hope that the very important measure of a suitable education for their Clergy will be carried into effect with all convenient despatch. A scarcity of Roman Catholic Clergy is already felt in many districts. Four hundred were constantly educated for the sacred ministry in France. A similar number is necessary to preserve the succession of Catholic Priests. The Prelates will thankfully receive whatever sum may be granted by the bounty of Parliament, and faithfully expend it, with responsibility to such persons as shall be appointed for the purpose by Government.

As present circumstances may render it inconvenient to grant a sum adequate to their wants, they humbly request that until the intended College or Colleges shall be opened for the admission of clerical students, the annual sum to be granted by Parliament be paid to such Catholic Bishops as shall be appointed administrators, in order that the clerical education be forwarded without delay.

Finally, they confidently hope that the appointment of Presidents, and of every Professor or Lecturer in the Clerical College or Colleges, may be entrusted solely to a certain number of Roman Catholic Prelates to be incorporated ; and this they conceived to be the more indispensably necessary, as the poison of Atheism and Jacobinism may be as effectually communicated by a teacher of Mathematics, Rhetoric, or of Grammar, as by any Professor of the Sacred Sciences. This has been but too fatally exemplified in France. To preserve the people from this dreadful contagion is the peculiar duty and constant study of the Roman Catholic Clergy in general, and especially of their Bishops, who, by being thus invested with the exclusive superintendency over the education of their clerical youth, will be enabled more effectively to inculcate by precepts and example the great principles of Religion and Morality, inseparably connected with the duties of allegiance to our most gracious Sovereign, and obedience to the Laws.

DUBLIN, 11*th February*, 1795.

APPENDIX V.

LETTER OF THE CARDINAL PREFECT OF PROPAGANDA TO THE EPISCOPAL BOARD OF ST. PATRICK'S COLLEGE, MAYNOOTH, WITH THE BISHOPS' REPLY, JULY, 1796.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

PERILLUSTRES AC REVERENDISSIMI DD.

Ea semper fuit firma, constansque hujus S. Congregationis in Ecclesiam Hiberniæ, avitæ Sanctitatis laude spectatissimam summa cum existimatione conjuncta dilectio, ut quemadmodum ex adversis, quæ quandocunque ipsi acciderint, magnam semper tristitiam, magnumque dolorem corde hauserit, sic nunc vicissim vestræ consors lætitiæ summopere gaudet, nec sibi minus quam Vobis de optatissimo nuntio gratulatur quod litterarum Vestrarum significatione nuper accepit ; Potentissimi nempe, Clementissimique Regis, Augustique Senatus eximia liberalitate, ac munificentia, copiam Vobis, facultatemque factam esse instituendi, erigendique peramplum Seminarium pro Adolescentibus ad Sacrum Ministerium informandis. De quo tali tamque prospero eventu, cum ante omnia immortales largitori bonorum omnium Deo. Opt. Max. gratias habere debemus, tum et istud vehementer expetendum, quod sedulo a Vobis præstitum iri non dubitamus, in hoc tam insigni accepto beneficio, omni qua par est, grati et obsequentis animi significatione dignos Vos fuisse comprobetis. Quod si nefas debito huic officio erga eos deesse, quos adversarios patimur, quid non iis debeamus, per quos dat Nobis Deus, ut horum benignitate sublevati quietam, et tranquillam vitam in omni pietate degere valeamus?

Atque id quidem eo felicius cessurum Vobis, propitiante Deo, confidimus, quo pro perspecta jamdudum, planeque cognita præstanti Vestra virtute certiores sumus, nunquam vos desituros in hæc duo potissime Pastoralis vestræ sollicitudinis munera incumbere ; primum ut Juvenes in sortem Domini vocatos curetis dignis hac sacra vocatione præceptis, et moribus imbuendos, ut quemamodum præcipit Apostolus, proficiant in fide, et dilectione, discant sobrii esse, prudentes, pudici, modesti, non cupidi, non vinolenti, non litigiosi, nemini dantes ullam offensionem, soliciti servare pacem in unitate Spiritus, tum insuper sæpe seduloque admonendi principibus, et potestatibus subditos esse, ut nunquam istos pœniteat, immo sibi potius eo magis in dies plaudendum existiment de insigni hoc suo in

Catholicos collato beneficio, quo certius ipsis constiterit insitum illud erga sublimiores potestates inviolatæ, fidelitatis obsequium, Catholicæ Professionis maxime proprium, quod Apostolico mandato Divinitus præscriptum, probe nostis, quam sancte, quam sedulo fuerit a S. Congregatione Alumnis suis ubivis terrarum degentibus omni tempore commendatum.

Alterum est, in quo summo semper studio cura evigilavit Pastorum Ecclesiæ, ut qui Sacris Disciplinis addicti sunt Adolescentes, bonæ, sanæque doctrinæ verbis erudiantur, quæ dein ubi opus fuerit, potentes sint, aliis, ut monet Apostolus, fideliter tradere, qua etiam diligenti cautione, ut et omni alia ope providendum est, ne in gregem irrepant aliquando, aut serpant latius perniciosarum opinionum, seu potius errorum portenta, quæ miseris hisce præsertim temporibus insana quædam philosophandi libido in humani generis perniciem invexit, quam ea mox consecuta est flagitiorum scelerum, impietatum generis cujusque fæda, tetraque colluvies, jam ut nemini obscurum esse queat, quin dilapsa semel ex hominum mentibus notitia Supremi Numinis, simul cum extincta religione sensus omnis humanitatis extinguatur.

Neque minus curandum, ne sint inter Vos, qui falsa zeli specie inducti, licere sibi putent Sacra Dogmata, Dogmatumve consecrata vocabula emollire, quo facilius discissas Sectas ad concordiam cum Catholicis ineundam allicere valeant, quasi non secus ac si de forensi lite ageretur, fas esset de Verbo Dei transigere, cujus depositum Ecclesiæ creditum est incorrupta fide custodiendum: Imprudentes sane, qui non advertant in mundanarum rerum omnium perpetua inconstantia, et mutabilitate, hanc plane unam Catholici Dogmatis inviolatam ab origine integritatem, non nisi una quoque Divini Sui Conditoris admirabili virtute sustentari potuisse, in qua una proinde immutabili constantia Digitus ipse Dei patentem omnium oculis, eandemque splendidissimam notam impresserit, qua una Divina Religio se sua luce a ceteris Sectarum quarumcunque variantibus commentis secerneret.

Quo majori reprehensione digni se produnt, qui Catholicos sese profitentes, dum suo nutu, et arbitratu, spreta communi Ecclesiarum auctoritate Doctores Legis esse volunt, in profana, et vaniloquia convertuntur, quibus etiam dum agnoscunt, ultroque fatentur dissensiones, jurgia, contentiones oriri, in his tamen obfirmato animo persistunt, haud satis attendentes, quo instinctu concitetur spiritus iste contentionis, cujus consuetudinem non habet Ecclesia Dei, per quem turbata Ecclesiae pace Spiritus veritati contristatur, Spiritus Dei, qui Deus est pacis, et non dissensionis.

Cui gliscenti malo comprimendo cum alia multa, tum et istud pro Vestra Sapientia intelligitis, quod paullo ante indicatum est, valde profuturum, si Juvenes, qui Vobis commendantur, sanae doctrinae pabulo enutriendi, discant in primis non altum sapere, sed sapere ad sobrietatem, ne et ipsi juvenili quodam impetu animi elati, sese cupidius illis implicent peregrinis, noviter inductis, ad exquisitioris cujusdam eruditionis fallacem speciem compositis, et adornatis opinionum commentis, quibus non paucos reprobae, suspectaeve notae Scriptores audiant ad aliquam ut nemini certe Catholico invidendam nominis, et famae celebritatem pervenisse. Miseri, qui sese Auctoribus temere committant, quos scire debeant et falli, et fallere potuisse: Saepius proinde admonendi, quod praeclare dictum est ab Augustino, *doctrinam veritatis positam esse a Deo in Cathedra Unitatis;* ut qui tutum se ab omni errandi periculo praestare velit, ad illius Apostolicae Cathedrae auctoritatem se conferat, quam sciat sic a diebus antiquis dispositam esse, ut per Os Petri perpetuo in ea victuri audirent Gentes Verbum Evangelii, et crederent. Absit propterea, ut Catholicus quispiam satis sapiens sibimetipsi videri velit, ut eum pudeat ex ejus Sedis Magisterio pendere, a qua una maximus Doctor Hieronymus, ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Verum cum et nonnullae adhuc supersint quaestiones, quae in Scholarum disputationibus in utramque partem salva fide, et pace versantur, magni quoque refert statuere, quibus potissimum Ducibus, ac Magistris in earum explicatione utendum sit. Quo in delectu ne diutius haesitandum sit, faciunt duo illa, quae se statim omnium oculis offerunt splendidissima Ecclesiae lumina, et ornamenta Augustinus et Thomas, quorum excellenti doctrinae Orbem prope totum Theologicae Disciplinae complectenti, eo tutius fidere quisque valeat, quo ampliora illis omni aetate, Sapientum omnium consensu, Summorum Pontificum notissimis Decretis tributa sunt plena laudis, et commendationis insignia.

Horum ductu nimia quorundam, nimiumque dissoluta in tradendis morum regulis facilitas ita vitabitur, ut Evangelicae Caritatis mansuetudo, et suavitas ab ea quae propria est Christianae institutionis salutari severitate nunquam disjungatur.

His tot tantisque adjumentis cum Pastoratus Vestri Ministeri viva vox accesserit plena gravitatis, et sapientiae minime profecto dubitandum, quin ex florente ista lectissimorum Adolescentum corona, quos in spem Ecclesiae Curae Vestrae commendatos Sacra Congregatio amantissime complectitur, quam plures, juvante Deo idonei prodituri sint Ministri Christi Jesu, qui providentes bona coram Deo, et hominibus, doctrinae veritatem Sanctitate vitae illustrent, et comprobent: Quorum conversatio e Coelis in terram deducta vel ipsos nostros Obtrectatores in sui admirationem rapiat eosque ad glorificandum Deum in veritatis agnitione facilius adducat.

Interea dum Sacra Congregatio in sua Vobis omnia Studia, et officia defert ex animo, Deum Opt. Max. summis precibus rogare non desinit, ut Vos Vestri semper simillimos Sibi, Ecclesiaeque universae quam diutissime servet incolumes.

AA. V.V.

ROMAE, 9 *Julii*, 1796.

H. CARD. GERDIL, *Praef.*
CAESAR ARCHIEP. NISIBENUS, *Sec.*

Perillustribus ac Reverendissimis D.D., Archiepiscopis,
et Episcopis Praefectis, seu Commissariis Regalis
Collegii Catholici S. Patricii in Hibernia.

RESPONSUM.

EMINENTISSIME ET REVERENDISSIME DOMINE,

Post acceptam ab Archiepiscopo Dubliniensi pergratam Eminentiae tuae nobis infrascriptis Regalis Collegii Catholici St. Patritii Curatoribus ad diem 9 Mensis Julii, proxime praeteriti inscriptam Epistolam, nonnisi hisce diebus una convenire potuimus. Nulla interposita mora, perlecta est in ipso praesentis nostri Conventus exordio, cum omnium nostrum laetitia et plausa singulari. In illa namque cognovimus tum consiliorum gravitatem summam, tum eximiam prudentiam doctrinae sacrae et eloquentiae luminibus ornatam, denique caritatem illam, qua S. Congregatio sibi semper constans et par rebus nostris studere et patrocinari non cessat.

Pro tam insigni EE. PP. in nos et hanc Hiberniae Ecclesiam Studii et Amoris monumento, gratias agimus quam maximas, simulque spondemus ac pollicemur nihil nos, opitulante Deo, pro viribus nostris non acturos, ut quae tam sapienter et opportune ab Eminentia tua nobis commendantur, pro Religionis bono, et sacri nostri Ministerii decore, ad effectum perducantur.

Hoc a nobis exigit misera, qua utimur, temporum conditio. Siquidem compertum est, divinas humanasque leges ab impiis faederatis hominibus Philosophorum titulo proterve abutentibus jacere palam spretas et conculcatas, illorumque conatus et molimina eo omnia spectare, ut obliteratis, si fieri possit, in hominum mentibus Religionis principiis, quibus vel ipsa totius civilis Societatis fundamenta innituntur, corruptae Naturae cupiditatibus liberius indulgeant, et obsequium spiritualibus et terrenis potestatibus debitum omnino excutiant. Quae inde secuta sint omnis generis Calamitates et Mala quis ignoret? Quis neget? Quis bonus non defleat?

Nostrum profecto est praecipue, immo cujusvis ordinis Ecclesiasticorum, hisce ingentibus malis ex novorum errorum portentis scaturientibus, agmine facto et in aciem instructo, quantum possumus occurrere Verbo Vitae in doctrina sana, et exemplo irreprehensibili; ut eos qui contradicunt efficaciter arguere valeamus.

Ad juvenes in sortem Domini vocatos atque sacris disciplinis in Collegio imbuendos quod attinet, maxime interest, uti sapienter monet Eminentia tua, ut sanae doctrinae pabulo enutriantur, atque a noxio vel suspecto arceantur: Cavendum item ab inutilibus et stultis quaestionibus quae lites generant. In dubiis vero de quibus salva fide et pace in Scholis hinc inde disputatur cum Nobis exploratum sit quot, et quam eximiis praeconiis Summi Pontifices et Ecclesia universa omni aevo exornaverint doctrinam S. Augustini et S. Thomae fidelissimi ejus interpretis, hos tanquam duces et Magistros in ejusmodi quaestionibus amplectendos et sequendos curabimus.

Neque minus nobis cordi erit, omni qua par est grati et obsequentis animi significatione, dignos nos comprobare insignis accepti beneficii a Serenissimi Regis nostri

Augustique Senatus liberalitate et Munificentia; itemque pro tali tamque prospero eventu bonorum omnium largitori Deo. Opt. Max. immortales gratias habere.

Ingemiscimus profecto vel inter eos qui Catholicos se profitentur nonnullos reperiri, qui vel falsae pietatis specie, vel ingenii luxuriantis illecebris adducti, dogmata dogmatumque ab Ecclesia Dei sancita vocabula emollire et extenuare conantur; et spreta commun Ecclesiarum omnium auctoritate, Doctores legis se exhibentes, ad vaniloquia et profana convertuntur; non satis attendentes concitari inde Spiritum Contentionis cujus consuetudinem non habet Ecclesia Dei. His constanter opponemus praeclarum Augustini effatum—doctrinam Veritatis positam esse in Cathedra Unitatis—proindeque vere Catholicorum Nemini licere a Sedis Apostolicae Magisterio se subducere, a qua una Maximus Doctor Hieronymus ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Hanc salutarem sentiendi et loquendi regulam a Majoribus nostris accepimus, quibus nulli priores unquam fuere in agnoscenda tuendaque Romani Pontificis suprema in universos Christi fideles divinitus instituta jurisdictione et auctoritate: Cujus, ut et caeterorum Catholicae fidei dogmatum sacratissimum depositum nobis commissum, fideliter custodiemus inviolatum, Successoribus nostris tradendum.

Interim, Nos et Collegium cui praesumus S. Congregationis patrocinio enixe commendantes necnon Deum Opt. Max. indesinenter exorantes ut Eminentiam Tuam, ad Ecclesiae bonum et decus, quam diutissime sospitet servetque incolumem, singulari cum obsequio ex animo subscribimur.

Eminentissime Domine,

Vestri humillimi et addictissimi in Domino Servi,

Dublinii, 17 *Nov.*, 1796.

Fr. Joh. Tho., *Archiep. Dubliniensis, etc.*
Boetius, *Archiep. Tuamensis.*
P. J. Plunkett, *Epus. Midensis.*
Philippus, *Derrensis Epus.*
Daniel, *Epus. Darensis et Leighlinien.*
Thomas Hussey, *Collegii Praeses.*
Richardus, *Armacanus, etc.*
Tho., *Archiep. Caseliensis.*
Fran. Moylan, *Epus. Corcagiensis.*
Gerardus Teahan, *Epus. Kerriensis.*
Edmundus French, *Epus. Elphinensis.*

APPENDIX VI.

ACTS OF THE IRISH AND IMPERIAL PARLIAMENTS RELATING TO THE ROYAL COLLEGE OF ST. PATRICK, MAYNOOTH.

Act of Incorporation, entitled 'An Act for the better Education of persons professing the Popish or Roman Catholic Religion.'—(35 Geo. III., c. 21.)

[Friday, the 5th day of June, one thousand seven hundred and ninety-five, Royal Assent given.]

John Gayer, D. Cler. Parl.

Preamble.

Whereas, by the laws now in force in this Kingdom, it is not lawful to endow any College or Seminary for the education exclusively of persons professing the Roman Catholic religion, and it is now become expedient that a Seminary should be established for that purpose; Be it therefore Enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That the Right Honourable John Viscount Fitzgibbon, Lord Chancellor of Ireland, the Right Honourable John Earl of Clonmel, Chief Justice of his Majesty's Court of King's Bench in Ireland, the Right Honourable Hugh Lord Carleton, Chief Justice of his Majesty's Court of Common Pleas in Ireland, and the Right Honourable Barry Yelverton, Chief Baron of the Court of Exchequer in Ireland, and the Chancellor, or Lord Keeper, Chief Justices, and Chief Baron of the said Courts for the time

Persons herein named shall be trustees for establishing, endowing, and maintaining an academy for the education of Roman Catholics.

being, together with Arthur James Plunkett, commonly called Earl of Fingall, Jenico Preston, commonly called Viscount Gormanstown, Sir Thomas Browne, baronet, commonly called Viscount Kenmare, Sir Edward Bellew, baronet, Richard Strange, of the city of Dublin, esquire, Sir Thomas French, baronet, the Reverend Richard O'Reilly, of Drogheda, doctor in divinity, the Reverend John Thomas Troy, of the city of Dublin, doctor in divinity, the Reverend Thomas Bray, of Thurles, doctor in divinity, the Reverend Boetius Egan, of Tuam, doctor in divinity, the Reverend Patrick Joseph Plunkett, of Navan, doctor in divinity, the Reverend Philip Mac Davett, of Strabane, doctor in divinity, the Reverend Francis Moylan, of Cork, doctor in divinity, the Reverend Gerald Tehan, of Killarney, doctor in divinity, the Reverend Daniel Delany, of Tullow, doctor in divinity, the Reverend Edmund French, of Athlone, doctor in divinity, and the Reverend Thomas Hussey, of the city of Dublin, doctor in divinity, and the persons to be hereafter elected, as by this Act is directed, shall be Trustees for the purpose of establishing, endowing, and maintaining one Academy for the education only of persons professing the Roman Catholic religion; and that the said Trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds, and to erect and maintain all such buildings as may be by the said trustees deemed necessary for the lodging and accommodation of the president, masters, professors, fellows, and students who shall from time to time be admitted into or reside in such academy.

Trustees empowered to receive subscriptions and donations, and to purchase and acquire lands not exceeding £1,000 per annum, and to erect buildings, etc.

2. And be it enacted, that it shall and may be lawful for any Popish ecclesiastic to officiate in a chapel or building, to be appointed for that purpose by the said trustees, or any seven or more of them; any law, statute, or provision to the contrary notwithstanding.

Popish ecclesiastics may officiate.

3. And be it further enacted, that it shall and may be lawful for the said trustees, or any seven or more of them, to appoint one president, and so many masters, fellows, professors, and scholars on the foundation, and ministers, servants, and assistants of and in the said academy, with such pensions, salaries, exhibitions, wages, and allowances as to them shall seem fit; and also to make such bye-laws, rules, regulations, and statutes for the government of the said academy, and for the education and government of all such persons to be on the foundation thereof, or to be educated therein and for the appointment and election of a president, masters, fellows, members, and officers of the said academy, as to the trustees, or any seven or more of them, shall seem meet: Provided, that the same shall not be contrary to law.

Seven trustees may appoint a president. masters, fellows, professors, etc., etc.. and make bye-laws, etc.

4. Provided always, that all such bye-laws, rules, regulations, and statutes not affecting the exercise of the Popish or Roman Catholic religion, and the religious discipline thereof, be laid before the Lord Lieutenant, or chief governor of this kingdom, and shall be binding and valid, unless such Lord Lieutenant or chief governor shall disapprove thereof in one month from the time when such bye-laws shall be laid before such Lord Lieutenant or other chief governor respectively.

Bye-laws, not affecting religious discipline to be laid before Lord Lieutenant, and to be binding, if not disapproved by him in one month.

5. And be it further enacted, that the said trustees, or any seven or more of them, shall have the superintendence and visitorial power over the said academy, and over all persons on the foundation, or educated therein.

Trustees to have visitorial power.

6. And be it enacted, that the said trustees shall and may assemble within one month after the passing of this Act, at such time and place as shall be appointed by any seven or more of said trustees, by writing under their hands, and shall at such their first meeting, make such rules and regulations for their assembling in future as to them shall seem expedient; and that the acts of the trustees so assembled at the said first meeting, or the major part of them, and of the trustees to be duly assembled at any future meeting, or the major part of them, shall be binding on and be deemed the act of all the said trustees.

Trustees may assemble in one month after passing this Act, and make rules, etc.

Acts of the majority of trustees binding on the whole.

7. And be it enacted, that so often as a vacancy shall happen by the death, removal, or resignation of the said trustees, or any of them (save the said Chancellor or Lord Keeper, Chief Justices, and Chief Baron of the said courts), the said trustees shall at their meeting, elect a person, being a natural-born subject of his majesty, to fill such vacancy.

When trustees die, etc., others shall be elected, being natural subjects.

8. Provided always, and be it enacted, that no person professing the Roman

No Roman Catholic shall act as trustee, president, master, etc., or be admitted as student or servant until he takes the oath appointed by 13 & 14 Geo. III

Catholic religion shall act as a trustee to the said academy, and that no person shall act as a president of the said academy; and that no person shall act as a master, fellow, professor, teacher, or tutor, or enjoy any place on the foundation of the said academy, or be otherwise admitted into the same as a student, officer, or servant, until he shall have taken and subscribed the oath appointed by the Act passed in the thirteenth and fourteenth years of his Majesty's reign, entitled, 'An Act to enable his Majesty's subjects, of whatever persuasions, to testify their allegiance to him.'

Protestants, or sons of Protestant fathers, not to be received. Penalties to be suffered by any person who instructs a Protestant in said academy.

9. Provided always, that it shall not be lawful to receive into, or educate, or instruct in the said academy, any person professing the Protestant religion, or whose father professed the Protestant religion; and that any president, master, professor, or teacher, who shall instruct any person in the said academy, professing the Protestant religion, shall remain liable to such pains and penalties as he would have been liable to, before the passing of this Act.

By an act of this session, £2,449.600 16*s.* 9¼*d.* is granted for the year 1795.

10. And whereas, by an Act of Parliament, passed this session of Parliament, entitled, 'An Act for securing the payment of the annuities, and of the interest upon the principal sums therein provided for, and towards the discharge of such principal sums in such manner as therein is directed, and for enabling the officers of his Majesty's Treasury to receive certain sums for a limited time, in manner therein mentioned, and for granting to his Majesty a certain sum of money out of the Consolidated Fund, and for applying a certain sum of money therein mentioned, for the service of the year one thousand seven hundred and ninety-five,' a sum not exceeding two millions four hundred and forty-nine thousand six hundred pounds sixteen shillings and ninepence farthing, is granted to his Majesty for the service of the present year; be it enacted, that any sum or sums of money, not exceeding eight thousand pounds, part of the said sum of two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine pence farthing shall and may be issued and paid by the Commissioners of his Majesty's Treasury, or any three or more of them, towards establishing the said academy.

£8,000 may be issued from the Treasury, towards establishing said academy.

Sums issued on said account to be paid to trustees, and accounted for before Commissioner of Imprest Accounts.

11. And be it enacted, that all sum and sums of money, from time to time issued and paid out of his Majesty's Treasury, on account of the said sum of eight thousand pounds, shall be paid to the trustees by this act constituted, or to any seven or more of them, and shall be accounted for before the Commissioners of Imprest Accounts.

An Act for the better government of the Seminary established at Maynooth, for the education of persons professing the Roman Catholic religion, and for amending the laws now in force respecting the said Seminary.—(40 Geo. III., c. 85.)

[Friday, the first day of August, one thousand eight hundred, royal assent given.]

John Gayer, D. Cler. Parl.

Since passing the Act of 35 Geo. III. for education of Roman Catholics, a college was established at Maynooth.

Whereas, an Act passed in the thirty-fifth year of the reign of his present Majesty, entitled 'An Act for the better education of persons professing the Popish or Roman Catholic religion,' and since the passing of the said Act a College or Seminary has been established at Maynooth, in the county of Kildare, for the education of persons professing the Popish or Roman Catholic religion, and large sums of money have been granted to the trustees named in the said Act, to enable them to improve and extend the said institution; and it is therefore become necessary to make further provision for the good government of the said College or Seminary; be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons in this present Parliament assembled, and by the authority of the same, that the Lord Chancellor, or Lord Keeper of the Great Seal of Ireland for the time being, the Lord Chief Justice of his Majesty's Court of King's Bench in Ireland for the time being, the Lord Chief Justice of his Majesty's Court of Common Pleas in Ireland for the time

Persons herein shall be visitors of said college.

being, the Chancellor of the Exchequer, and the Lord Chief Baron of his Majesty's Court of Exchequer in Ireland for the time being, and their successors in the said offices respectively, together with Arthur James, Earl of Fingall, the Reverend Richard O'Reilly, of Drogheda, doctor in divinity, and the Reverend John Thomas Troy, of the city of Dublin, doctor in divinity, shall be and they are hereby nominated and appointed visitors of the said College or Seminary, with full visitorial powers to superintend the same.

Triennial visitations to be made by visitors; the first within 12 months after passing this Act.

2. And be it further enacted, that the said Visitors, or any three or more of them, shall once in every three years from the passing of this Act, visit the said College or Seminary, and call before them the President, Vice-President, Professors, Tutors, and all other members thereof, and the officers and servants of the said College or Seminary, and diligently inquire into the government and management of the said College or Seminary, and if necessary examine on oath every member thereof, in all matters touching the management, government, and discipline of the same, or any violation of the statutes or ordinances which have been or shall be made for the admission of any member of the said College or Seminary, or for the government or discipline of the same; and that the first visitation of the said College shall be held as aforesaid, within twelve months after the passing this Act.

Additional visitations, when ordered by Lord Lieutenant.

3. And be it further enacted that in addition to such triennial or ordinary visitation, the said Visitors, or any three of them, shall in like manner, visit the said College whensoever and so often as they shall be thereunto required by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being, by warrant or order signed by him or them: Provided always, and be it enacted, that the authority of said Visitors shall not extend to or in any manner affect the exercise of the Roman Catholic religion, or the religious doctrine or discipline thereof within the said College or Seminary otherwise than as hereinafter is provided; and that in visiting the said College or Seminary the said Visitors shall judge and determine according to such bye-laws, rules and regulations as have been or shall be made for the government and discipline thereof, pursuant to the provisions of the said recited Act, or of this Act respectively.

Visitors not to affect the exercise of the Roman Catholic religion save as hereafter.

Lord Chancellor and chief judges and Chan. or Ex. shall cease to be trustees for carrying recited Act into execution, but the others shall continue.

4. And be it enacted, that from and after the passing of this Act, the Lord Chancellor, or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, and the Lord Chief Baron of the Court of Exchequer, shall cease to be trustees for carrying the said recited Act into execution, and that their successors in the said offices respectively, shall not hereafter be trustees by virtue of the said recited Act for carrying it into execution, and the other persons named in the said Act in that behalf, or such other persons as have been elected, or hereafter shall be elected to fill any vacancy occasioned by the death, removal, or resignation of any such persons respectively, shall continue trustees for the execution of the said recited Act, as fully and effectually, to all intents and purposes, as if this Act had not been enacted.

So much of recited Act as grants Visitorial powers to trustees is hereby repealed.

5. And be it further enacted, that so much of the said recited Act as enacts, that the trustees therein named, or any seven or more of them, shall have visitorial power over the said Academy or College, and over all persons on the foundation or educated therein, shall be and the same is hereby repealed.

President to be approved of by Lord Lieutenant and to take the following oath in Chancery, before he exercises his office.

6. And be it further enacted, that any person who has been or shall be elected President of said College or Seminary, pursuant to the provisions of the said Act, shall, before he shall be capable of continuing or exercising his said office, be approved by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being, and shall some time in the first term which shall follow such his election and approbation, or if now elected, which shall follow such approbation, publicly make and subscribe the following oath in the High Court of Chancery, that is to say:

President's oath.

'I———————— having been elected and approved as President of the Roman Catholic College or Seminary of Maynooth, do swear, that I will diligently, faithfully, and conscientiously execute the said office to the best of my skill and judgment, and that I will so far as in me lies enforce a due observance of the bye-laws, rules, and statutes made for the government and discipline thereof; and that I will bear faithful and true allegiance, and to my utmost endeavours inculcate the duties of faithful and true allegiance to his Majesty King George the Third and his successors, in every member of the said College or Seminary. So help me God.'

Bye-laws to be approved of by Lord Lieutenant and deposited in Chief Secretary's office, as herein directed.

7. And be it further enacted, that all bye-laws, rules, regulations, and statutes, which have been heretofore made for the government and discipline of the said College or Seminary, and all bye-laws, rules, and regulations hereafter to be made for the government and discipline of the same, shall, in order to give them validity, be approved by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being: and that all such bye-laws, rules, and regulations, shall be fairly transcribed on parchment, signed by the President of the said College, and Secretary of the said Board of Trustees for the time being, and lodged from time to time in the office of the Chief Secretary of the Lord Lieutenant or other Chief Governor or Governors of Ireland: Provided always, that all such bye-laws, rules, regulations, and statutes hereafter to be made, shall be binding and valid unless such Lord Lieutenant or other Chief Governor or Governors shall disapprove thereof, in one month from the time such bye-laws shall be laid before such Lord Lieutenant or other Chief Governor or Governors respectively; and that until such disapprobation shall have been expressed, all such bye-laws, rules, regulations, and statutes already made shall be deemed valid and of full force.

Bye-laws shall be binding, unless disapproved of within one month by L. Lieutenant.

Not to extend to bye-laws affecting the R. C. religion.

8. And be it enacted, that nothing herein contained shall extend, or be construed to extend, to any bye-laws, rules, and regulations affecting the exercise of the Roman Catholic religion, or the doctrine or discipline or worship thereof, within the said College or Seminary.

Visitorial powers in matters relating to religion.

9. And be it further enacted, that in all matters which relate to the exercise, doctrine and discipline of the Roman Catholic religion, the visitorial power over said College shall be exercised exclusively by such of the said visitors as are or shall be of the Roman Catholic religion, in the presence of the Lord Chancellor, or Lord Keeper of the Great Seal, and of the three chief judges, and the Chancellor of the Exchequer, if they, or any of them, shall think proper to attend.

Election of R. C. visitors.

10. And be it enacted, that on the death or resignation of the said Arthur, Earl of Fingall, the said Reverend Richard O'Reilly, and the said Reverend John Thomas Troy, or any of them, the trustees for carrying the said recited Act into execution, or any seven or more of them, shall at their first meeting after such vacancy as aforesaid, elect a fit and proper person, being of the Roman Catholic religion, and a natural-born subject of his Majesty, to succeed to the office of a visitor, whenever it shall be so vacant, and shall return the name of the person so elected to the Lord Lieutenant, or other Chief Governor or Governors of Ireland for the time being, within ten days from such election, for his or their approbation; and such person if approved of by such Lord Lieutenant, or other Chief Governor or Governors, shall immediately become one of the visitors of the said College; but if he shall not be so approved in one month after his being so returned, then and in every such case the said trustees, or any seven or more of them, shall, in like manner, proceed to elect and return a fit and proper person to succeed to the said office in like manner, subject to such approbation as aforesaid, and so on as often, from time to time, as such vacancy shall happen, by the death or resignation of any of the persons so to be elected in the place of any of them, the said Arthur James, Earl of Fingall, the said Richard O'Reilly, or the said John Thomas Troy, so as that there shall be a continual succession of three fit and proper persons professing the Roman Catholic religion, as visitors of the said College.

Trustees may sue and be sued in the name of their Secretary.

11. And be it further enacted, that it shall and may be lawful for the said trustees to sue and be sued, either at law or in equity, by and in the name of their Secretary; and that in any suit to be instituted against the said trustees, in any court of law or equity, touching the said College or Seminary, or any estate, real or personal, claimed by the said trustees in right of their said trust, it shall and may be sufficient to serve their Secretary with the process, or any other order of such court.

An Act to amend two Acts passed in Ireland, for the better education of persons professing the Roman Catholic Religion, and for the better government of the Seminary established at Maynooth, for the education of such persons, so far as relates to the purchase of lands and compounding suits.—(48 Geo. III., c. 145.)

Irish Act, 35 G. III., c. 23.

[25th June, 1808.]

Whereas by an Act passed in the Parliament of *Ireland*, in the thirty-fifth year of the reign of his present Majesty, intituled, 'An Act for the better education of persons professing the Popish or Roman Catholic Religion;' it is amongst other things enacted, that the several persons named as trustees in the said Act, and the persons to be hereafter elected, as by the said Act is directed, shall be trustees for the purpose of establishing, endowing, and maintaining one academy for the education only of persons professing the Roman Catholic religion; and that the said trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds; and to erect and maintain all such buildings as may be by the said trustees deemed necessary for the lodging and accommodation of the president, masters, professors, fellows, and students, who shall from time to time be admitted into or reside in such academy: And whereas it was by the said Act further enacted, that the said trustees, or any seven or more of them, should have the superintendence and visitorial power over the said academy, and over all persons on the foundation thereof, or educated therein: And whereas by an Act passed in the Parliament of *Ireland*, in the fortieth year of the reign of his present Majesty, intituled, 'An Act for the better government of the Seminary established at *Maynooth*, for the education of persons professing the Roman Catholic religion, and for amending the laws now in force respecting the said Seminary;' it is amongst other things enacted, that so much of the last-recited Act as enacts that the trustees therein named, or any seven or more of them, shall have visitorial power over the said academy or college, and over all persons on the foundation thereof or educated therein, shall be repealed, and that the visitorial power over the said college or academy shall be vested in the persons therein named: And whereas in and by the said last-mentioned Act it is further enacted, that it shall and may be lawful for the said trustees of the said college or academy, to sue and be sued, either at law or in equity, by and in the name of their secretary, and that in any suit to be instituted against the said trustees, in any court of law or equity, touching the said college or seminary, or any estate, real or personal, claimed by the said trustees in right of their said trust, it shall and may be sufficient to serve their secretary with the process, or any other order of such court: And whereas, as the said two recited Acts now stand, it is conceived *that no power* is lodged in the trustees thereby named, or in the visitors *named by the said last-recited Act, to compromise any suit* or suits which may arise or have already arisen, concerning the property belonging to or claimed by the said college or academy; and it is thought likely to conduce to the benefit of the said college or academy, that such powers should be vested in the trustees for the time being, under the provisions of the said recited Acts, or any seven or more of them: And whereas by the said first-recited Act it is provided that the trustees thereby appointed shall have power to purchase or acquire lands not exceeding the annual value *of one thousand pounds, and it is fit that the ground on which the buildings stand in which the business of the said college or academy is carried on*, and in which the masters, students, and other members thereof reside, as well as certain grounds immediately adjoining such buildings, held under a lease from WILLIAM ROBERT, late Duke of Leinster, and used for the immediate purposes of the said college or academy, *should not be considered as part of the value of the said annual sum of one thousand pounds*, to which the trustees of the said college or academy are restricted as aforesaid: May it therefore please your Majesty, that it may be enacted, and be it enacted, by the King's most Excellent Majesty, by and with advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that it shall and may *be lawful to and for the said trustees*, named in the said two recited Acts of Parliament, or either of them, or hereafter to be

40 G. III., c. 85.

Power for the trustees of Maynooth seminary to compromise suits, etc.

elected pursuant to the directions of the said two recited Acts, or either of them contained, or any seven or more of them, *to compromise and compound any suit or suits* already commenced or hereafter to be commenced relative to or concerning any property claimed by the said college or academy, or sought to be recovered from it, on such *terms as the trustees* hereinbefore mentioned, or any seven or more of them, shall seem fit and most for the benefit of the said college or academy, and for that purpose to make and execute all such deeds, conveyances, and assurances, as shall be necessary for carrying such compromise into effect and execution; and that all such deeds, conveyances, and assurances, which shall be made and executed by the said trustees, or any seven or more of them, for that purpose aforesaid, shall to all intents and purposes be valid and effectual in the law against the said college or academy, and the trustees and members thereof, and all persons claiming under them, or any of them; and that the person or persons to whom such deeds, conveyances, or assurances shall be made, shall be entitled to have, hold, and enjoy all lands, tenements, or hereditaments, or other property, of whatever nature thereby conveyed, and to have the full benefit of such deeds, conveyances, and assurances, as against the said college or academy, and the trustees or members thereof, and all persons claiming by, from, or under them, or any of them; and that the receipt or receipts of the said trustees, or any seven or more of them, shall be a good and sufficient discharge, or good and sufficient discharges, to the person or persons paying the same, for any sum of money paid to such trustees, or any seven or more of them, as part of the terms of any compromise made in pursuance of the powers given by this Act.

Power for the trustees to purchase land, etc.

2. And be it further enacted, that it shall and may be lawful to and for the trustees for the time being, of the said college or academy, or any seven or more of them, to purchase or acquire lands not exceeding in value the annual sum of one thousand pounds, exclusive of the value of lands and premises held under the before-mentioned lease, from WILLIAM ROBERT, late Duke of Leinster, and the buildings erected thereon, or hereafter to be erected and used for the purposes of the said college or academy.

For explaining the power of the said Act, as to purchase of lands, etc.

3. Provided always, and be it hereby further enacted, that any lands, tenements, or hereditaments already purchased or acquired under or by virtue of the power for that purpose given to the said trustees, or any seven or more of them, in and by the said hereinbefore first-recited Act, shall be deemed part of the lands which they are so authorized to purchase or acquire as aforesaid; and that no more lands, tenements, or hereditaments shall be purchased or acquired by the said trustees, or any seven or more of them, than what, together with any lands already purchased or acquired by them, would amount to the annual value of one thousand pounds, anything hereinbefore contained to the contrary in anywise notwithstanding.

Act may be given in evidence when printed by King's printer.

4. And be it further enacted, that this Act shall be printed by the printer to the King's Most Excellent Majesty, and a copy thereof so printed shall be admitted as evidence thereof by all judges, justices, and others.

An Act to amend two Acts passed in Ireland for the better education of persons professing the Roman Catholic Religion, and for the better government of the College established at Maynooth for the education of such persons, and also an Act passed in the Parliament of the United Kingdom for amending the said two Acts.

[30th June, 1845.]

35 G. III. (I).

Whereas by an Act passed in the Parliament of *Ireland* in the thirty-fifth year of the reign of his late Majesty King George the Third, intituled, 'An Act for the better education of persons professing the Popish or Roman Catholic Religion,' it was amongst other things enacted, that the Lord Chancellor or Lord Keeper of Ireland, the Lord Chief Justice of the Court of King's Bench in Ireland, the Lord Chief Justice of the Court of Common Pleas in Ireland, and the Lord Chief Baron of the Court of Exchequer in Ireland, for the time being, together with certain other persons therein named, and the persons thereafter to be elected in the manner by the said Act directed, should be trustees for the purpose of establishing, endowing, and maintaining one academy for the education only of persons professing the Roman Catholic religion, and that the said trustees should have full power and authority to receive subscriptions and donations to enable them to establish and endow an academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds, and to erect and maintain all such buildings as might be by the said trustees deemed necessary for the lodging and accommodation of the president, masters, professors, fellows, and students who should from time to time be admitted into or reside in said academy ; and it was further enacted, that it should and might be lawful for any Popish ecclesiastic to officiate in a chapel or building to be appointed for that purpose by the said trustees, or any seven or more of them, any law, statute, or provision to the contrary notwithstanding : And whereas by an Act amending the said Act, and passed in the Parliament of Ireland in the fortieth year of his said late Majesty King George the Third, intituled, 'An Act for the better government of the Seminary established at Maynooth, for the education of persons professing the Roman Catholic religion, and for amending the laws now in force respecting the said Seminary ;' after reciting that a college or seminary had been established at Maynooth, for the education of persons professing the Popish or Roman Catholic religion, and that large sums of money had been granted to the trustees named in the Act hereinbefore recited, to enable them to improve and extend the said institution, and that it had become necessary to make further provision for the good government of the said college or seminary, it was amongst other things enacted, that the Lord Chancellor or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, and the Lord Chief Baron of the Court of Exchequer, should cease to be trustees for carrying the said first-recited Act into execution, and that their successors in the said offices respectively should not thereafter be trustees by virtues of the said first-recited Act for carrying it into execution, and that the other persons named in the said first-recited Act in that behalf, or such other persons as had been elected or thereafter should be elected to fill any vacancy occasioned by the death, removal, or resignation of any such persons respectively, should continue trustees for the execution of the said first-recited Act, as fully and effectually, to all intents and purposes, as if the said Act now in recital had not been enacted: And whereas by a certain other Act, passed in the forty-eighth year of the reign of his said late Majesty King George the Third, intituled, 'An Act to amend two Acts passed in Ireland for the better education of persons professing the Roman Catholic Religion, and for the better government of the Seminary established at Maynooth for the education of such persons, so far as relates to the purchase of lands and compounding suits ; it was amongst other things enacted, that it should be lawful for the trustees for the time being of the said college or academy, or any seven or more of them, to purchase or acquire lands not exceeding in value the annual sum of one thousand pounds, exclusive of the value of lands and premises held under a lease from WILLIAM ROBERT, late Duke of Leinster, and the buildings thereon or thereafter to be erected, and used for the purposes of the said college or academy ; and it was provided and further enacted, that any lands, tenements, or hereditaments already purchased or acquired under or by virtue of the power for that purpose given to the said trustees, or any seven or more of them, in and by the said hereinbefore first-recited Act, should be deemed part of the lands which they were so authorized to purchase or acquire as aforesaid, and that no more lands, tenements, or hereditaments should be purchased or acquired by the said trustees, or any seven or more of them, than what, together with any lands already purchased or acquired by them, would amount to the annual value of one thousand pounds ; and whereas it is productive of inconvenience and insecurity that the said trustees can take no effectual grants of lands for the purposes of the said college or seminary to them and their successors ; and it is therefore expedient that the said trustees should be incorporated : Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that the trustees of the said college or seminary, and their successors for ever, shall be one body politic and corporate, by the name of 'The Trustees of the College of Maynooth,' and by that name shall have perpetual succession and a common seal, and by that name shall and may sue and be

40 G. III. (1).

48 G. III. c.cxiv

Trustees of the College of Maynooth incorporated.

sued, and shall have and possess the several powers and authorities vested in the said trustees under the said recited Acts.

Such corporate body may take and possess any personal property, and also lands not exceeding the annual value of £3,000 exclusive of the property already acquired by the trustees.

2. And be it enacted, that the said body politic and corporate, and their successors by the said name, shall be for ever able and capable in law to take, purchase, receive, possess, hold, and enjoy to them and their successors any goods or chattels or personal property whatsoever, and also be able and capable in law (notwithstanding the statutes in mortmain) to take, purchase, hold, and enjoy to them and their successors any messuages, lands, tenements, or hereditaments whatsoever, the yearly value of which shall not exceed in the whole the sum of three thousand pounds, exclusive of the value of any lands, tenements, or hereditaments already purchased or acquired by the said trustees; and it shall be lawful for all and every person and persons, and bodies politic and corporate, otherwise competent to grant, sell, alien, and convey in mortmain, unto and to the use of the said body politic and corporate incorporated by this Act, any messuages, lands, tenements, and hereditaments not exceeding in the whole such annual value as aforesaid.

Lands, etc., now possessed by the trustees of Maynooth College to vest in the said body politic and corporate.

3. And be it enacted, that all lands, tenements, or hereditaments which have been at any time heretofore purchased or in any manner acquired by the trustees of the said college, or any seven or more of them, under or by virtue of the powers for that purpose given to them by any of the said hereinbefore recited Acts, shall be and the same are thereby vested in the said body politic and corporate incorporated by this Act, subject to the trusts upon which the said lands, tenements, and hereditaments are now respectively held.

Provision made for salaries of president, vice-president, officers, and professors, and for an increased number of professors.

4. 'And whereas it is expedient that provision should be made for the payment of the salaries of the president, vice-president, officers, and professors of the said college, and for the expense of commons, attendance, and other necessaries to be supplied to and for their use, and that the number of professors therein should be increased:' Be it therefore enacted, that from and after the passing of this Act there shall be paid and payable to the said body politic and corporate, for the purposes aforesaid, any sum or sums of money not exceeding in the whole the annual sum of six thousand pounds.

Provision for the senior students on the Dunboyne establishment.

5. 'And whereas by the statutes of the said college there has been established therein an order of students called "Senior Students," amounting to twenty in number, to whose exclusive benefit has been applied the annual revenue arising from the bequest of Baron Dunboyne, in said statutes mentioned, together with a further yearly sum of seven hundred pounds out of the annual parliamentary grant made to the said college; and whereas it is expedient that the provision for the senior students on the Dunboyne establishment should be augmented:' Be it therefore enacted, that from and after the passing of this Act, so long as the annual revenue arising from the said bequest of Baron Dunboyne shall be applied to the exclusive benefit of the said twenty senior students, there shall be paid and payable to the said body politic and corporate, for the said twenty senior students, the annual sums for that purpose specified in the Schedule (A.) to this Act annexed.

Provision made for 500 free students, 250 in the three senior classes and 250 in the four junior classes.

6. 'And whereas there are three senior and four junior classes in the said college, and two hundred and fifty free students on the establishment, maintained and educated out of the annual parliamentary grant made to the said college; and whereas it is expedient that provision should be made for an additional number of free students; (that is to say,) for two hundred and fifty free students in the said three senior classes, and two hundred and fifty free students in the said four junior classes:' Be it therefore enacted, that from and after the passing of this Act there shall be paid and payable to the said body politic and corporate, for each of the said two hundred and fifty free students in the said three senior classes, the annual sums for that purpose specified in the Schedule (A) to this Act annexed.

Provision for the expense of commons and other necessaries.

7. And be it enacted, that in order to provide for the expense of commons, attendance, and other necessaries to be supplied to and for the use of the said senior students on the Dunboyne establishment, and to and for the use of the said five hundred free students, there shall be paid and payable to the said body politic and corporate, for the purposes aforesaid, any sum or sums of money, not exceeding in the whole the annual sum of twenty-eight pounds for each such student.

8. 'And whereas the buildings for the public purposes of the said college,

and for the lodging and accommodation of the professors and students, are inadequate and insufficient, and out of repair, and it is expedient that provision should be made for the erection of additional buildings for the purposes aforesaid, and that the present buildings should be put into sufficient repair, and that said buildings, together with the additions to be made thereto, should from time to time be kept in repair, and provided with sufficient and necessary furniture:' Be it therefore enacted that the Commissioners of Public Works in Ireland for the time being shall be and they are hereby constituted Commissioners, for the purpose of purchasing, renting, or providing, as hereinafter mentioned, any houses, buildings, lands, tenements, or hereditaments, that may be necessary for the said college and the purpose aforesaid, and for erecting thereon suitable and necessary buildings and improvements, and for enlarging, improving, upholding, maintaining, repairing, fitting up, and furnishing from time to time the said college, and the buildings and premises occupied therewith.

Commissioners of Public Works to be Commissioners for repairs to Maynooth College, and for the erection of additional buildings, and furnishing same.

Power to Commissioners of Public Works to purchase or provide necessary buildings lands, etc.

9. And be it enacted, that in order to enable the said Commissioners of Public Works in Ireland to purchase and provide the buildings, lands, tenements, or hereditaments which may be required for the said college, and the additions to be made thereto, it shall and may be lawful for the said Commissioners, at the request of the said body politic and corporate, and by and with the constant approbation in writing of the Commissioners of Her Majesty's Treasury, to contract and agree with any person or persons, or body or bodies corporate or politic, for the purchase or renting of any buildings, lands, tenements, or hereditaments required for such college, and in order to make the necessary additions thereto, and also for the purchase of any subsisting leases, terms, estates, or interests therein or charges thereon; and the said buildings, lands, tenements, or hereditaments so contracted and agreed for shall be conveyed, assigned, or demised to the said trustees of the college of *Maynooth* incorporated by this Act.

The expense of buildings, etc., for such college, not exceeding £30,000, to be paid out of the Consolidated Fund.

10. And be it enacted, that all and every the expense of purchasing or providing the houses, buildings, lands, tenements, or hereditaments necessary for the said college under the provisions of this Act, and of erecting the necessary buildings for the same, and of putting the said college into repair, and of fitting up and furnishing the same and the buildings so to be erected, not exceeding in the whole the sum of thirty thousand pounds, shall be discharged and paid by the Commissioners of her Majesty's Treasury out of the Consolidated Fund of the United Kingdom of *Great Britain* and *Ireland*.

Sums payable by this Act to be charged on the Consolidated Fund.

11. And be it enacted, that the several sums payable by this Act and the Schedule thereto annexed shall be charged upon and payable by the Commissioners of Her Majesty's Treasury out of the Consolidated Fund of the United Kingdom of *Great Britain and Ireland*.

Audit of the expenditure under this Act.

12. And be it enacted, that the accounts of the receipt and expenditure of all moneys paid under the provisions of this Act shall once in each year be forwarded to the Commissioners of Her Majesty's Treasury by the said body politic and corporate incorporated by this Act, and shall be by the said Commissioners referred for audit to such person or persons as the said Commissioners shall from time to time in that behalf appoint; and that the said person or persons so appointed shall thereupon proceed to the examination, audit, and discharge of the said accounts, at such time and in such manner as the said Commissioners shall direct, and shall for that purpose have and exercise all the powers and authorities now possessed by the Commissioners for auditing public accounts, by virtue of any Act or Acts now in force.

So much of the recited Acts as appoints the persons herein mentioned to be visitors of the college repealed

13. 'And whereas it was enacted by the said Act secondly above recited, that the Lord Chancellor or Lord Keeper of the Great Seal of Ireland for the time being, the Lord Chief Justice of His Majesty's Court of King's Bench in Ireland for the time being, the Lord Chief Justice of His Majesty's Court of Common Pleas in Ireland for the time being, the Chancellor of the Exchequer and the Lord Chief Baron of His Majesty's Court of Exchequer in Ireland for the time being, and their successors in the said offices respectively, together with certain other persons in the said Act named, should be and they were thereby nominated and appointed visitors of the said college or seminary, with full visitorial powers to superintend the same:' Be it enacted, that from and after the passing of this Act so much of the said recited Acts as enact that the Lord Chancellor or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas,

the Chancellor of the Exchequer, and the Lord Chief Baron of the Exchequer, and their successors in the said offices respectively, shall have visitorial power over the said academy or college, and over all persons on the foundation, or educated therein, shall be and the same is hereby repealed.

Appointment of visitors of the college.

14. And be it enacted, that the other visitors in being at the time of the passing of this Act, or such other persons as shall hereafter be elected to fill any vacancy on the death or resignation of such visitors, according to the provisions of the Act hereinbefore secondly recited, together with such other five persons as Her Majesty shall by warrant under the sign-manual from time to time nominate and appoint, shall be hereafter the visitors of the said college and corporation.

Visitations to be held once in the year.

15. 'And whereas by the said Act hereinbefore secondly recited, it is amongst other things enacted, that the visitors in the said Act mentioned, or any three or more of them, should once in every three years from the passing of the said Act visit the said college or seminary, and call before them the president, vice-president, professors, tutors, and all other members thereof, and the officers and servants of the said college or seminary, and diligently inquire into the government and management of the said college or seminary, and, if necessary, examine on oath every member thereof in all matters touching the management, government, and discipline of the same, or any violation of the statutes or ordinances which had been or should be made for the admission of any member of the said college or seminary, or for the government or discipline of the same; and that the first visitation of the said college should be held as aforesaid within twelve months after the passing of the said Act; and whereas it is expedient that instead of triennial visitations by the said last-recited Act appointed, visitations should be held not less than once in each year therein:" Be it therefore enacted, that the visitors by this Act appointed, or any three or more of them, shall once in every year from the passing of this Act visit the said college or seminary, and inquire in manner aforesaid into the management, government, and discipline of the same, and shall have the several powers and authorities vested in the visitors under the said Act secondly hereinbefore recited; and that the first visitation of the said college shall be held within twelve months after the passing of this Act.

Additional visitations, when ordered by the Lord Lieutenant.

16. And be it enacted, that, in addition to such periodical or ordinary visitation, the visitors by this Act appointed, or any three of them, shall in like manner visit the said college whensoever, and so often as they shall be thereunto required by the Lord Lieutenant, or other Chief Governor, or Governors of Ireland for the time being, by warrant or order signed by him or them.

Authority of visitors not to affect the exercise of the Roman Catholic religion.

17. Provided always, and be it enacted, that the authority of the said visitors shall not extend to, or in any manner affect, the exercise of the Roman Catholic religion or the religious doctrine or discipline thereof, within the said college or seminary, otherwise than as hereinafter is provided; and that in visiting the said college or seminary, the said visitors shall judge and determine according to such bye-laws, rules, and regulations, as have been, or shall be made, for the government and discipline thereof, pursuant to the provisions of the said recited Acts, or this Act respectively.

18. And whereas by the said Act hereinbefore secondly recited, it is amongst other things enacted, that in all matters which relate to the exercise, doctrine and discipline of the Roman Catholic religion, the visitorial power over the said college shall be exercised exclusively by such of the said visitors as are or shall be of the Roman Catholic religion, in the presence of the Lord Chancellor or Lord Keeper of the Great Seal, and of the three Chief Judges, and the Chancellor of the Exchequer, if they or any of them shall think proper to attend: be it therefore enacted, that, in all matters which relate to the exercise, doctrine, and discipline of the Roman Catholic religion, the visitorial power over the said college shall be exercised exclusively by such of the said visitors of the Roman Catholic religion as have been or shall be elected under the provisions of the said Act secondly above recited, in the presence of the said persons whom Her Majesty shall by warrant under the sign-manual, from time to time nominate and appoint as aforesaid to be visitors of the said college, if they or any of them shall think proper to attend.

Visitorial powers in matters of religion.

19. And be it enacted, that the secretary or some other officer of the said college shall make minutes of the proceedings of the said visitors at their several visitations,

and shall keep a book in which he shall enter a fair copy of such minutes, and the names of the visitors present at each visitation; and the said visitors shall after every visitation, held at the said college, report to Her Majesty the several proceedings held thereat, signed by some two or more of them; and a copy of such report shall be communicated to both Houses of Parliament within six weeks after the same shall be made, if Parliament be then sitting, or if not then, within six weeks next after the next meeting of Parliament.

Minutes of the proceedings of visitors to be kept.

20. And be it enacted, that this Act may be amended or repealed by any Act to be passed during this present session of Parliament.

Alteration of the Act

SCHEDULE TO WHICH THIS ACT REFERS.

SCHEDULE (A).

			Annual Stipends	
20 Senior Students on the Dunboyne Establishment	-	-	each	£40 0
250 Free Students in the three Senior Classes	-	-	each	20 0

An Act to enable the Trustees of the Royal College of St. Patrick, at Maynooth, to make Provision for certain necessary Buildings and Repairs (23 & 24 *Vic.*, *c.* 105).

[20th August, 1860.]

Whereas it is necessary to make provision for certain buildings required to complete the unfinished Royal College of *St. Patrick at Maynooth*, and for the annual repairs of the said College: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. It shall be lawful for the Trustees of the said College, with the previous sanction, in every case, of the Lords Commissioners of Her Majesty's Treasury, from time to time to apply to the purposes of such buildings and repairs, the annual sums provided by the sixth section of the Act, of the eighth and ninth years of her present Majesty, chapter twenty-five, or any part of the said sums.

Trustees may apply portion of grants towards buildings and repairs.

2. It shall be lawful for the Commissioners of Public Works in *Ireland*, with like previous sanction, to advance, from time to time, and for the said Trustees to borrow on the security of the said sums, such moneys as may be necessary for the said purposes, such advances to be repaid out of the said sums, at such periods, and at such rate of interest, and by such instalments, as moneys advanced by the said Commissioners, under an Act of the tenth year of the reign of her present Majesty, chapter thirty-two, are by the thirty-seventh section of that Act made repayable.

Commissioners of Public Works to advance money on security of portion of grant applied towards buildings and repairs.

3. Nothing in this Act contained shall authorize any expenditure to provide accommodation in the said college for a greater number of students than the number authorized by the said first-mentioned Act.

Accommodation to be provided only for a limited number of students.

4. The provisions of the eighth and ninth sections of the said first-mentioned Act, shall apply to any buildings to be erected, enlarged, improved, fitted up, or furnished by moneys advanced by the Commissioners under the provisions of the second section of this Act.

Secs. 8 & 9 Vic., c. 25, to apply to buildings provided for under this Act.

An Act to put an end to the Establishment of the Church of Ireland, and to make provisions in respect of the Temporalities thereof, and in respect of the Royal College of Maynooth (32 & 33 Vic., ch. 42.)

[26th July, 1869.]

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40. On and after the first day of January, one thousand eight hundred and seventy-one, the Act of the Irish Parliament, of the fortieth year of the reign of his late Majesty King George the Third, chapter eighty-five, except the fourth and fifth sections thereof, the Act of the eighth and ninth years of the reign of her present

Repeal of Maynooth Acts.

Majesty, chapter twenty-five, except the first three sections thereof, and the Act of the twenty-third and twenty-fourth years of the reign of her said present Majesty, chapter one hundred and four, shall be, and the same are hereby repealed, save in respect of any pecuniary and individual interests at present existing against the Trustees.

Compensation on the cessation of certain annual sums.

When the annual sums hereinafter mentioned cease to be paid, compensation shall be made in respect thereof, by payment of capital sums as follows, that is to say:

* * * * * * * * * * * * * *

(8) In respect of the annual sum paid during the financial year, ending the thirty-first day of March, one thousand eight hundred and sixty-nine, to the Trustees of the College of Maynooth, in pursuance of the Act of Parliament in that behalf, by payment of the capital sum hereinafter mentioned, to the Trustees of the said College.

The capital sum to be paid by the Commissioners in respect of each of the annual sums aforesaid, shall be fourteen times the amount of each such annual sum. And provided further, that in case of the retirement, or removal, from office, of the present President or Vice-President, or any of the existing Masters, or Professors, of Maynooth College, on account of age, permanent infirmity, or any cause other than his own wilful default, such President, Vice-President, Master, or Professor, shall be entitled to receive from the Trustees, by way of retiring allowance, an annual sum equal to two-thirds of his actual salary, at the time of his retirement or removal.

Remission of debt to trustees of Maynooth

41. Any sums of money remaining due from the Trustees of the said College of Maynooth to the Commissioners of Public Works in Ireland in respect of advances made by the said Commissioners on security of the sums payable to the said Trustees under the sixth section of the said Act of the eighth and ninth years of the reign of her present Majesty, chapter twenty-five, shall be, and the same are hereby released.

APPENDIX VII.

STATUTA COLLEGII R. CATHOLICI, APUD MAYNOOTH (ANNO 1820).

Curatores Patroni Academiae Manutianae

Praesidi, Magistris, Alumnis, Discipulis, Cunctaeque Domui, S.

QUUM immortali Regis beneficio Georgii Opt. Clementiss. Patris Patriae III. sapientique Senatus Hibernici consilio atque liberalitate instituta jam et ornata sit Manutiae Academia, in qua cives nostros Catholicae Romanae religionis cultores ad pietatem, artesque bonas informari oporteat: quumque nec domus ulla neque civitas salva consistere nedum amplificari possit, nisi Legum saluberrimo contineatur foedere cum Magistratuum officio et integritate: Eas ob res nos Curatores vestri et Patroni frequenti ordine legitimoque convocati, omnique auctoritate praediti, ut quas leges, jusve domesticum, quaeve morum instituta jusserimus, quasque leges, quodve jus sustulerimus, vel quibus obrogaverimus, id totum jure quam optimo factum sit, animumque advertentes primis illis legibus vestris multa et illa maxima defuisse, eique unice causæ prospicientes, exquisitis sententiis, constitutiones alteras rogavimus, jussimus, indicimus, antiquo jure sublato, omnique legum, quae prius fuerat, vi depressa, iis dumtaxat servatis, quae solemniter repetituri pro novis et recentibus imponemus. Nunc ipsas leges cognoscitote, quae ita habent.

Caput Primum:—*De Familia et Sodalibus Acaaemicis.*

Primum igitur, Esto familia Academica ex his Personis constans, Praeside, Administris, Professoribus, Senioribus Alumnis,[1] Alumnis. Horum omnium actionibus et officiis distincte et articulatim recensendis, Legibus demum communibus proponendis tota Juris ratio absolvetur.

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[1] Instead of 'Senioribus Alumnis' the Statutes of 1800 have 'Tironibus Magistris.'

Caput Secundum :—*De Praeside.*

I. Jam vero quum hoc inconcussum sit, tum denique felicissimum societatis statum obtineri, si Leges per se commodae custodes nactae probos fuerint, postea cives, parentes, permagni refert eum nobis contingere legum nostrarum magistratum ac vindicem, qui tantae auctoritati capiendae par futurus esse videatur. Magna igitur pietatis, facilitatis, doctrinae commendatione Praeses deligitor, quippe cujus praecipuum sit, per omnes provinciarum ordines dispicere, ut ne quis praescripto muneri minus satisfaciat : enimvero is expetendus est, in quem nulla residere possit amoris odiique suspicio ; de quo dubitari nequeat, quin unius rei pulcherrimae ambitioni in ista gravissima procuratione inserviat, ordinis nempe cum temperantia ; is demum, qui bono Religionis reique publicae augendo omnia se consecutum putet. Hic nempe in illis, quas par est Academicos principi suo reddere honoris et observantiae significationibus, non magis imperii cujusdam commodata insignia, quam propriae virtutis ornamenta recognoscet.

II. Praeterea civis esto indigena, imperii Britannici alumnus, annos natus XXX. haud minus, Sacerdotio Presbyter, quique omnis academicae doctrinae curriculum expleverit.

III. Academicis convocatis Praeses omnium gubernator esto. Certamini literarum imperato. Candidatos alumnorum tabulis dignos adscribito. Praemia, non solum quae jam donavimus muneris annui verum etiam si qua posthac alia, vel insignioris praestantiae ornamenta constituerimus, cuncta solus merentibus dividito.

IV. Fraudi maximae obnoxios exauctorato ; absque capitali fraude si quid vel criminis admissum erit, vel praetermissum officii, cui rei cognoscendae, coercendae alium neminem praefecerimus, penes hunc culpae aestimatio judicatioque remaneto, ita tamen ut ne maximam poenam solus inferat.

V. Idem, consilio cum Propraeside et Magistris officii instituto, de sanctorum ordinum potestatem ambientibus Praeses statuito.

VI. Comitiis Ordinariis ad hunc Ordinem quam accuratissime referto de omni statu Academiae, non illa promiscua narratione, sed rerum et provinciarum singularum, quoque modo gestae sint, recensione distincta ; quod ut verius et religiosius assequatur, ita censemus uti e fide Praesidis dignitateque sit, ut omnes hic omnino Academicos, quos certi aliquid afferre confidat, de iis rebus jubeat apud se testimonium dicere.

VII. Praeses ne domo plus mensem et dimidium abesto quotannis ; sin per valetudinis vel aliam gravissimam excusationem ei liberum non erit non abesse diutius, longiorem commeatum, si per comitia contigerit, ab hoc ipso ordine ; negotiis intermissis, a duobus saltem quaesitoribus impetrato.

Caput Tertium :—*De Propraeside.*

I. Verum haec tamen negotia, anxia cum sint curaeque multiplicis, socium nobis videntur jure suo aliquem poscere, qui onere officiorum dividendo Propraeses sit, quique interregni tempore, idemque Praesidis absentia vel morbo impediti operae et praerogativae succedat.

II. Hujus quoque esto omnium Academicorum actiones considerare, familiae totius speculari mores, quodque famae, disciplinae, utilitatibus academicis proximum vel ipse vigilando, vel aliunde perlatum compererit, id omne summa cum fide ad Praesidem deferre.

III. Quae de patriae, ordinis, aetatis, scientiaeque conditionibus Praesidi creando adjuncta sunt, eadem de Propraeside creando jubemus.

IV. Propraeses domo quotannis mensem haud plus unum ne abscedito ; de commeatu impetrando, quibus ipsum Praesidem obnoxium dedimus, iisdem et Propraeses legibus tenetor.

V. Si quae reliqua sunt hujus muneris, suo quaeque loco referri poterunt.

Caput Quartum :—*De Magistris Officii.*

I. Hic jam si quis secum recogitet quanta a vobis expectentur, quae metae sint propositae, et quam oporteat vi legum aequabili undequaque disciplinam tueri, ut, quasi pacato civitatis statu, mores usu perdiscatis, religionibus colendis sanctitatem, is statim planeque sentiat, tantam causam sustineri non posse ista publica, quam diximus Praesidis et legati diligentia; quamobrem creandi videntur Academici officii magistri duo quos Decanum Seniorem, et Decanum Juniorem, appellamus.[1]

II. Decani ordine, patria, pietate, scientiae dotibus sunto qualem jam esse Praesidem volumus.

III. Decanis officio perpetuo Discipulorum mentes pietatis modestiaeque praeceptionibus imbuunto; exercitationibus, quae extra scholas frequentantur, rectores se et adjutores praebento; precibus matutinis intersunto vespertinis; animi remissionibus, spatiis, studiis communibus.

IV. Noctu interdiu Decani eodem quo Praeses et Propraeses jure, alumnorum, si quae volent, cubicula absque fraude ingrediuntor, idque omnino bis faciunto inter bina sabbata, exploraturi num probae munditiei gravitatisque speciem referant, libros curiose inspiciunto, et si justissima suspicio praeiverit, ipsa quoque, annuente Praeside, scrinia et chartas.

V. Quot mensibus Praesidi narranto, si quid exploratum tenebunt de animis ingeniisque Discipulorum. Quod si Praeses censuerit Decanis, et Propraeside, ad eam deliberationem adhibitis unum aliquem a S. munere repellendum postea videri, hanc sententiam Antistiti ejus, cujus res agitur, literis missis ipse Praeses testificator; mensibus deinde interjectis duobus, Decano iterum sententiam proponente, Praeses, si antea judicatis steterit, judicatum missum facito.

VI. Delicta, noxas poena, ut volent, multave Decani coercento, tamen ne ad singula crimina plus argentei coronati maximi quintam partem, multae nomine dicunto. Ii porro, si quem alumnum aut iterato nocentem, suaeve auctoritatis impudenter securum notaverint, apud Praesidem nomen deferunto; hic reum monendo deterreat, quod ni ter admonitus consilium iste cum factis mutaverit, domo pellitor.

VII. Administros quos volent Decani ipsi sibi legunto ex Alumnorum numero, natu maximos, doctrinis provectiores, iique monitores appellandi censurae laboriosissimae particulas exercento, dignos fideliter notanto deferunto.

VIII. Domum ne plus octo dies continuos reliquunto; nec ambo simul quocunque anni tempore a domo absint.

IX. Decanis annuae absentiae dies, sive illi septenarii sint, sive exemtiles, eo numero tantum concedimus, qui solido mensi exaequetur; de commeatu impetrando sunto qua Praeses conditione.

CAPUT QUINTUM:—*De Professoribus Classium.*

I. Et quoniam juventutis non solum moribus exornandae causa, verum etiam sapientiae atque humanitatis copiis instruendae conditam Academiam formamus, jubet ipsa ratio, ut deinceps magisteria constituantur Doctrinarum Academicarum, quarum hae classes sunto.

CLASSIUM DESCRIPTIO.

Theologiae Dogmaticae.
Theologiae Moralis.
Sacrarum Scripturarum, Linguae Hebraicae conjunctim.
Physicae Experientiae Artium Geometricarum conjunctim.
Diaelecticae, Ethicae, Metaphysicae.
Rhetoricae, Graecarum, Latinarumque litt.: classis prima.
Earundem litt.: class. sec.
Linguarum quae nunc vigent.
Anglicanae Elocutionis.
Linguae Vernaculae Hibernicae.

II. Rerum Theologicarum annuam tractationem, qualis futura est, Praeses, Propraeses, Magistri Theologici, anticipato consilio componunto, scilicet quae capita scientiae sacrae explicanda sint, qui auctores adhibendi, qui libri versandi: sin aliquam istius doctrinae partem Magister suo ipse labore collegerit, hanc eidem Consilio permittendam censemus, judiciumque expectandum.

III. Strenuam operam navato Theologicus Dogmatum Professor, ut Discipulis persuadeat sacrosancta fidei jura esse, quae regiae Majestati obligatos tenent, eamque fidem nulla vi extorqueri posse, nulla potestate resolvi.

IV. Magistris omnibus a Praeside convocatis, Concilio unanimi, tabulae exscribuntor, accommodatis ad singularum classium formas rerum docendarum materia serie necessariis auctoribus; eaque tabulae, nisi curatoribus novantibus, pro formulis sunto tralatitiis.

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[1] Instead of the words from 'creandi' to 'appellamus,' the following are found in the Statutes of 1800:—Creandus videtur Academici magister officii ille, quem Decanum appellamus.'

V. Constitutum officii tempus Professores constanter religioseque servanto; modestos docilesque discipulos continento; ingenio, tarditate, secordia insignes Praesidem ne celanto, qui Magistrum officii de ea re monitum facturus est.

VI. Professor si necesse habuerit ludum deserere, exorato Praeside, surrogatoque ex Senioribus Alumnis Promagistro, quem Praeses non abnuat, exito; verum huic domesticae impetrationi sex dumtaxat dies permittimus quotannis; longiorem commeatum a Curatoribus impetrato, ipso tamen Praeside apud hunc Ordinem causam defendente.

VII. Reliquis diebus profestis Magister si Ludo abfuerit, jus judiciumque erit; verum de his alius nobis restat locus ad decernendum.

CAPUT SEXTUM:—*De Professoribus deligendis.*

I. Loco Professoris vacuo, post triduum ea res edicitor pro ludis curiisque academicis omnibus, literis testantibus. Post id factum sexagesimo neque amplius die, petitio publice dator. Praeses interea caveto ne quid studia capiant detrimenti.

Candidati sunto (de academiae primum membris loquimur) tum ipsi Professores, tum seniores Alumni, modo tamen hi contendendi facultatem a Praeside et concilio prius impetraverint.

II. Sin extrarii sint iis duntaxat aditus petitioque conceditor, qui scripto antistitis autoris testimonio praestiterint se disciplinae academicae cursum absolvisse; nec quenquam omnium Praeses ad suffragia captanda admittito, quin is prius apud se professus sit nomen, patriam, ordinem; itemque attulerit litteras ab Episcopo regionis honorificas, item commendationem ab hoc ordine; vel saltem, si intermissis negotiis id fieri non possit, a duobis Quaesitoribus, qui simul sint Patroni Curatores.

III. Judices idem sint quos electioni seniorum alumnorum posthac praeficiemus, ipsis adjuncto si id fieri possit Professore illius facultatis cui providendum est. Horis quotidie duabus utuntor candidati; quarto die munus absolutum esto.

IV. Theologici primis duobus diebus periculum sui faciunto in re theologica, tertio in philosophia, et geometricis disciplinis; ultimo, scripto cogitate accurato. Item Philosophici periclitantor primum quidem in Theologia, deinde iterato in Philosophia et Mathesi, ultimum scripto commentato, Quaestiones theologicas Latine disputanto; reliquas Latine vel Anglice, prout ipsi Praesidi videbitur. Scriptae commentationis disputatio apta esto ex iis argumentis quae propria sunt classium quas petunt candidati.

V. Qui in Professoris Rhetoricae vel Graecarum Latinarumque litterarum locum petat, praeter eos quos jam dedimus, judices habeto Professores Rhetoricae, Graecarum Latinarumque Litterarum; primo die in Theologia Philosophiaque decertato, altero in Graecis auctoribus, tertio Auctoribus Latinis, ultimo, scripto argumento.

VI. Perfecto certamine, Judicum deliberatio habetor, quos aut ipsos interrogavisse, aut certe percontantibus affuisse necesse fuerit. Concilium Praeses edicito, ibique recitari jubeto hoc sextune caput constitutionum: deinde in medium prolatis quas diximus Candidatorum commendationibus, in haec verba profiteantur omnes, suo quisque loco suffragia daturi: ‘Graviter confirmo me tabellam ei delaturum, cui debere me religiose sentio; meque in hac munere suffragatione, neque gratiae conciliandae, nec animo alienato, neque ulli aut culpae aut commodo illiberaliter serviturum.’ Tum denique tesseram pro se quisque deferto, inscripto in chartam et implicito suo et candidati sui nomine commemoratis etiam motivis quibus innixus suffragium tulit. Tesseras Praeses excipito, et coram concilio involucro inclusas, sigillo suo obsignato, apud se retineto usque ad proxime secutura hujus ordinis comitia. Curatores, ponderatis suffragiis et suffragatorum rationibus, eum, qui omnibus perpensis dignissimus videbitur, Professorem declarabunt.

The sixth chapter in the statutes of 1800 is as follows:—

CAPUT SEXTUM:—*De Magistris Tironibus.*

‘I. Illud quoque Academiae vestrae cum ad diuturnitatem necessarium, tum ad ingenia provehenda utilissimum fore judicamus, si, constanti Magistrorum quasi succrescente copia praestantissimae quaeque videantur doctrinae non peregre invectae, sed domestico creatae et propagatae tirocinio. Quapropter allegendos censemus Magistros V. Tirones, eosque primis Classibus attribuendos.

'II. Tironis erit, propriae Classis discipulos de iis, quae Magistro praeunte disputata sunt, interrogare horis datis, ejusdemque Professoris vel negotiis vel gravi valetudine detenti totum docendi munus excipere.

'III. Primos omnium Tirones Magistros hic ipse ordo declarabit; ceteros, prout locus dabitur, Academici ad hanc formam sufficient. Theologicum Tironem Praeses, Propraeses, Decanus, Professores Theologici co-optanto; Philosophicum et Geometricum Tirones iidem, verum adhibitis Philosophiae Professoribus.

'IV. Candidati sunto (de Academiae primum Alumnis loquimur) Theologici quidem illi, qui annos jam V. Philosophici, qui IV. domicilium in Academia ipsa habuerint.

'V. Sin Extrarii, iis dumtaxat aditus petitioque concedatur, qui scripto Antistitis auctoris testimonio praestiterint se disciplinae Academicae cursum absolvisse; nec quemquam omnium Praeses ad suffragia captanda admittito, quin is prius apud se professus sit, nomen, patriam, ordinem; itemque attulerit litteras ab Episcopo regionis honorificas, item commendationem ab hoc Ordine.

'VI. Loco Magistri Tironis vacuo post triduum ea res edicitor pro ludis curiisque Academicis omnibus, litteris testantibus; post id factum centesimo neque amplius die, petitio publice dator; horis quotidie utuntor duabus; quarto die munus absolutum esto.

'VII. Candidati Theologici primis II. diebus periculum sui faciunto in re Theologica; tertio in Philosophia et Geometricis disciplinis; ultimo, Scripto cogitate accurato. Item Philosophici periclitantor primum quidem in Theologia, deinde iterato in Philosophia et Mathesi, ultimum scripto commentato. Quaestiones Theologicas Latine disputanto, reliquas Latine vel Anglice, prout ipsi Praesidi videbitur. Scriptae commentationis disputatio apta esto ex iis argumentis, quae propria sint Classium, quas petunt Candidati.

'VIII. Perfecto certamine, Judicum deliberatio habetor, quos aut ipsos interrogavisse aut certe percontantibus affuisse necesse fuerit; Concilium Praeses edicito, ibique prius recitari jubeto hoc Sextum Caput Constitutione; deinde, in medium prolatis quas diximus Candidatorum commendationibus, in haec verba profiteantur omnes suo quisque loco suffragia daturi; 'Graviter confirmo me tabellam ei delaturum, cui debere me religiose sentio; meque in hac muneris suffragatione neque gratia conciliandae, nec animo alienato, neque ulli aut culpae aut commodo illiberaliter serviturum.' Tum denique tesseram pro se quisque deferto, inscripto in Chartam et implicito Candidati sui nomine; tesseras Decanus aperito, Praeside adstante; hic eum rite magistrum declarato, qui suffragiorum puncta non tantum plura, sed cunctorum simul maximam partem tulerit; sin id nulli Candidatorum omnino contigerit, ut plus dimidiis partibus superior sit, bina comitia habentor, etiam terna; verum si nullo exitu, quem Praeses nominaverit, ei statim Candidato Jus ratum esto.

'IX. Qui Tironis Magistri locum privati ceperint, oportebit ut S. Ordinibus communicent, quam primum eis per aetatem licuerit; qui vero, exacto post co-optationem annuo spatio, amplius distulerint, magisterio se abdicanto.'

CAPUT SEPTIMUM:—*De Senioribus Alumnis.*

I. Illud quoque tum ad academiae vestrae diuturnitatem, tum ad ejus instituti finem assequendum, utilissimum fore judicamus, si constanti Magistrorum quasi succrescente copia, in ejus sinu non solum reperiantur qui praestantissimas quasque doctrinas domestico tirocinio creare et propagare valeant; sed supersint etiam qui stadio academico ampliore percurso, dum in vinea Domini excolenda operam impendunt, clericorum colloquiis de rebus ecclesiasticis per singulas Dioeceses praeesse, et quaestiones ad fidem, mores, disciplinam spectantes, quae inibi agitari solent, discutere possint et enucleare.

II. Quapropter, cum studiorum curriculum quale nunc in academia obtinet, licet ad id sufficiat ut alumni, qui debita cum diligentia ipsum percurrerint idonei evadant qui ordinaria sacri ministerii munia rite exerceant, non tamen ut scopum superius propositum possint attingere; Idcirco eminentiorem alumnorum ordinem, quos *Seniores alumnos* vocari volumus, approbantibus et adjuvantibus regiis ministris et Senatu imperiali instituere decrevimus.

III. Ne autem quae ex hoc Instituto emanatura speramus in Religionem et Rempublicam beneficia defectu prudentis regiminis deperdantur, de eorum qui in ipsum co-optandi sunt numero, dotibus, selectione et officiis, sequentia religiose servanda statuimus.

IV. Cum census annuus, sive publice addictus sive ex legato Illmi. Baronis de Dunboyne proveniens, non pluribus quam XX hujusmodi alumnis subsidia necessaria suppeditare possit, eorum numerus hunc limitem nunquam debet excedere. Ejus autem in varias Provincias distributio eadem sit ac illa quam pro caeteris alumnis in sequenti capite sumus stabilituri. Ita nempe fiet, ut ex singulis Provinciis Armachana, et Cassiliensi sex, ex Dubliniensi vero quatuor et totidem ex Tuamensi desumantur. Intra eandem vero Provinciam singulae Dioeceses vel simul (si nempe id sinat Dioecesum et locorum numerus) vel alternis vicibus loca vacantia obtineant; ea tamen lege, quod inter Alumnos Dioecesis, ad quam in ordine pertinet, inveniatur aliquis omnimodo dignus; secus enim, vel vacare pergat vel alii intra eandem Provinciam qui numeris omnibus sit absolutus, conceditor.

V. Alumnorum seniorum electionem Praesidi et ejus concilio deferimus; Propraesidi nempe, Decanis, Professoribus Theologiae, et Sacrae Scripturae. Elabente igitur anno academico, convocato concilio exhibebit Praeses nomina Alumnorum quos studiorum cursum jamjam confecturos et sacris ordinibus initiatos dignos judicabit qui in candidatorum album referantur. Horum merita seriatim discutient praefati judices; in quibus aestimandis non magis ad ingenii documenta, et praemia laudis literariae, attendi volumus quam ad candidatorum indolem, pietatem, modestiam: cum caeteris alumnis non scientia tantum et ingenii dotibus, sed vitae etiam et morum innocentia praelucere debeant. Perpensis coram Deo, absque partium studio singulorum qualitatibus, eos victores Praeses declarato qui plura tulerint suffragiorum puncta. Si vero haec numero aequalia esse contingat, cui volet ex competentibus pari suffragatorum numero suffultis palmam adjudicato.

VI. Quod ad disciplinam domesticam attinet, iisdem omnino, quibus caeteri alumni, legibus obtemperent; nisi aliud manifesto exigat eorum instituti ratio, vel de iis legibus in aliquo derogandum Hic Ordo censuerit: quod tamen fecisse nunquam praesumendus est, sed ut lege soluti censeantur debet dispensatio conceptis verbis, manu Secretarii nostri munitis, Praesidi tradi, ut iis quorum interest innotescere faciat. Ut igitur praecipua capita breviter perstringamus. Officia pietatis erga Deum digne et devote frequentent; ad studia utilia animos serio et diligenter appellant; non ad ea scilicet quibus inanem eruditionis gloriam aucupentur, sed quae animarum ductoribus et verbi Dei futuris ministris conveniunt. Promptam denique et alacrem obedientiam Superioribus in Domino semper exhibento, nec minorem sibi invicem et caeteris alumnis benevolentiam et urbanitatem.

VII. Tribus post co-optationem annis studiorum causa in academia manento. Bis saltem in hebdomada colloquiis ecclesiasticis intersint. Ut autem in fine cujuslibet anni manifestum fiat an studiis sedulo et fructuose incubuerint, Theses publice coram hoc ordine propugnent, ex ea materia theologica desumptas, quam per anni decursum in colloquiis tractaverint.

VIII. Quam utilis sit ad SS. literarum intelligentiam linguae Hebraicae cognitio nemo ignorat. Ad hujus igitur linguae scientiam acquirendam (nam literas Graecas et Latinas eos jam perdidicisse supponimus) assidue laborent.

IX. Quoniam vero instituendo hanc alumnorum classem, id nobis potissimum proponimus, ut ne desint qui Professoribus morte aut aliter decedentibus suffecti, docendi munus in academia jugiter exequantur, quod quidem praestare non poterunt quantumvis docti, nisi facultatem expeditam doctrinam suam aliis impertiendi usu sibi comparaverint; volumnus proinde ut suas etiam in docendo partes habeant Seniores Alumni.

X. Horum igitur erit variarum classium discipulos de iis quae Magistro praeeunte disputata sunt, statutis temporibus interrogare; eorundemque Professorum vel negotiis vel gravi valetudine detentorum totum docendi munus excipere. Et quoniam discipulorum frequentia nimium exercevit classis theologica, hac in plures distributa, singulis Praeses praeficiet singulos alumnos seniores, quos ad id muneris maxime idoneos judicaverit ipse, cum concilio superius memorato. Si vero de alia Classe, Philosophiae scilicet, aut humaniorum literarum, sit quaestio, ad deliberationem adhibeatur etiam Professor ille cujus agitur negotium.

The seventh chapter of the statutes of 1800 has the following three paragraphs :—

CAPUT SEPTIMUM :—*De Professoribus Deligendis.*

'I. Loco Professoris vacuo, illud totum repetendum est, quod de Candidatorum testimoniis, famae, doctrinae inquisitione, comitiorum Ordine, Judicum Conditione proxime ediximus : quae praeterea visum est praecipere, haec sunt.

‘ II. Majorum Classium honorem solis patere volumus Professoribus et Tironibus, hisque nec pluribus postulatio conceditor ; comitia ne ultra mensem differuntor.

‘ III. Qui in Professoris Rhetoricae vel Graecarum Latinarumque literarum locum petat, praeter eos quos jam dedimus, judices habeto Professores Rhetoricae, Graecanum Latinarumque Literarum ; primo die in Theologia Philosophiaque decertato, altero in Graecis auctoribus, tertio auctoribus Latinis, ultimo, scripto argumento.’

Caput Octavum :—*De Alumnis.*

I. Et quoniam Augusti Regis, S. Q. Hibernici munificentia effectum est, ut tantam pecuniam habeamus jam publice addictam quanta Alumnis CC. vitae subsidia una cum Doctrinarum instrumento suppeditare possit, idcirco quo tanti beneficii seminibus aequabiliter sparsis ubique fructus modestiae exsurgant, qua propria est hujus instituti, simulque gratissima fama pervagetur optime de nobis meritorum, ita jubemus.

II. Jurisdictionis Armacanae et Cassiliensis, Utriusque LX. Dubliniensis et Tuamensis utriusque XL. alumnos deferendi jus esto. Quod si horum numero postea augendo opportunitas accesserit, ex hac perpetuo comparatione enumerantor.

III. Is porro, qui in alumni petat, a Praesidem Literas ab antisite afferto significantes qua aetate iste fit, quo patre, quo domicilio, qua indole, qua commendatione.

IV. Tum ingenii doctrinaeque, quae in Candidato sit, judicium habetor a tribus saltem Magistris, publico edicto, nulla multa, a Praeside convocatis ; nec is recipitor, quin praesentium suffragiis vicerit videri se idoneum, qui infirmarum saltem classium in subsellis versetur.

V. Antea vero in Academicos ne refertor quam Praesidi *tradiderit Scribae publici libellum testantem hunc rite in verba Regis Aug. sacramentum dixisse, itemque* scripto pollicitus se nec nullam Conjurationis secretae societatem, nec ullam postea coiturum esse.

VI. Denique Candidatus, animadversio Alumnorum officiis, quae in Libro separatim describenda servandaque Praeses ostendet, fideliter se obtemperaturum promittito, nomenque iis tabulis ipse adscribito quasi obsidem perpetuae voluntatis.

Caput Nonum :—*De Exercitationibus Judicationibusque Literariis.*

I. Anni Academici uno mense confecto, proximo statim die non impedito, exercitatio literaria habetor ; eaque, principio a Classe Dogmatum capto, menstrua vice refertor, deinceps aliis classium disciplinis in idem munus succedentibus. Conventus hi fiunto continuo post scholam matutinam ; temporis legem nec hora longioris nec semihora augustioris Praeses definito. Ea certaminis argumenta sunto quae mense proximo disputata fuerant. Quaestionum defensores Professor ipse dato, adversarios Praeses.

II. Qui Theologiae annuam tractationem perceperint, ii omnes alumni, a natu maximo initio facto, septimanis diebus vel fidei rudimenta sermone familiari tradunto, vel etiam nonnihil orationis declamanto : usque ad finem anni Academici hic ordo perpetuus iterator ; experimento locum et tempus Praeses statuito ; multam recusantibus imponito ; actioni satis esto semihorae spatiolum ; academici omnes adsunto.

III. Bina in annos singulos judicia literaria exercentor : primum initio anni communis, alterum versus finem anni academici. Quibus autem diebus incipere et quamdiu perdurare debeant arbitrio Proesidiis et concilii definiendum relinquimus. Primis judiciis quaestio esto de interpositorum mensium studiis, ultimis de totius anni institutione.

IV. Si in illos Dies aut Sabbata aut Solemnia incurrerint, tot diebus judicia repetenda censemus, quot satis fuerit ut continua judicia fiant. Quod si per Alumnorum frequentiam, temporisque augustias fieri minus potuerit, ut de singulis omnes simul Judices cognoscant, Praeses, facta partitione, alios aliis, quos quibusque volet, discipulos Judicibus ita attribuito, ut totum, intra legitima tempora, negotium concludatur ; attamen de prima tantum cognitione dictum intelligitote.

V. Judicibus Professores praebento scriptas argumentorum exceptiones, quas syllabos vocant. Judices ii classium sunto, quibus earum Classium Magistros examinandi jus dedimus.

VI. Interea Alumnorum si quis visus fuerit, ex sui Judicis sententia, ignaviter se expedivisse, eam rem Judex ad Socios Quaestionis referto. Hi, citato Reo, causaque conjunctim recognita, si aut cuncti aut certe melior pars *Secundum delata* judicaverint, Praeses delinquentem conceptis verbis admoneto, Magistribus circumstantibus : haec vero admonitio ad eam rem valebit, ut si judiciis proxime secuturis idem aeque turpiter se gesserit, extemplo amoveatur, ut deploratae ineptiae aut nequitiae impudentis manifestus.

VII. Tandem ultimis judiciis, quae solemnia sunt diligentiae praemia et honores, iis a Praeside tribuuntor, qui pluribus suffragiis vicerint se meruisse.

Caput Decimum :—*De Bibliothecae Praefecto.*

I. Frustra tamen legibus sanciendis vel ipsa Sapientia conaretur doctrinas elicere, ni librorum copia, ex quo fonte omnia praeclara haurienda sunt, et abunde suppetat et diligenti custodia servetur : ut huic igitur causae provisum sit, haec decernimus.

II. Curiarum majorum una ad Bibliothecae formam accommodator, eique solum usui obligata maneto, donec Curatoribus facultas oblata erit augustioris loci excitandi.

III. Eo libris qui nunc habentur translatis, compositique, Praefectus indicem omnium in bibliotheca servandum describito, ejusque exemplum Praeses possideto. Ad singularum Literarum titulos interstitia sunto, quo locari possint aliorum auctorum nomina, novosque, si praeterea accedent, Scriptorum Libros diligenter ac mature Praefectus curato, ut magnae recensioni adscribantur, nominaque officio trimestri ipse Praesidi dato.

IV. Libros quam integerrimos decenter asservato, operamque dato, ut eorum quotidie pars aliqua detergatur, situsque obsoletus excutiatur, adeoque totus iste locus munditie niteat.

V. Bis omnibus annis Praeses, vel si hic saepius noluerit, saltem semel, Propraeses, Decanus et si quos e Professorum ordine Praeses adsumserit, Bibliothecam serio recensento. Libros observanto qua forma, qua conditione sint. Pro Libris quos vel abesse viderint, injuriave vitiatos esse, aut alios a Praefecto reponi intra VII. dies jubento, aut, si illud fieri non poterit multam hi vel eorum plures irroganto : de reliquo Bibliothecae instrumento eamdem legem tradimus.

VI. Diebus negotiosis Bibliothecae aditum patere volumus per eas IV. horas, quas praeses, Praefecto conveniente, daturus est, ita ut nihil detrimenti studia publica capiant.

VII. Hi soli commentandi causa in Bibliothecam admittuntor : I. Magistri. II. Qui Academicas IV. annorum disciplinas perceperint, si, Professore aliquo commendante, Praeside approbante, impetraverint. III. Qui, Praeside permittente, Magistrum aliquem Praefecto sponsorem dederint.

VIII. Praefectus vigilato, ne librum quis omnino ex Bibliotheca, ullamve supellectilis partem auferat. Qui fecerit, ablatum reddito, simulque duplo tenetor, ejusque multae Praeses, Decanus, Praefectus, plures, ambove recuperatores sunto. Si bis fecerit, ei multa altera irrogator, posteaque Bibliotheca clausa esto in omne tempus.

IX. Si quis librum conscribillando, lacerando, obliterando, maculandove corruperit, idem duplo tenetor. Quod si hic malo animo fecisse convictus erit, par esto culpa ac si librum abstulerit ; nempe si bis convictus eo crimine, exclusus perpetuo maneto.

X. Qui levius peccaverint, libris suo loco non repositis, silentio rupto, gravitate neglecta, his multam Praefectus ipse irrogato eadem qua Decanus potestate ; omnisque ex hisce multis collata pecunia ad Bibliothecam ornandam impenditor. Qui vero multam admiserit, ei denuo Bibliothecae copia dator, si prius Praefecto a Procuratore tradiderit scriptam confessionem multae dissolutae.

XI. Harum rerum tabulae pro Bibliotheca suspensae ac facile spectabiles exstare debebunt.

XII. De Bibliothecae Praefecto creando ea lex tota valitura est, quam in causa Magistri Officii sanximus, absenti poena quoque similis imponenda, eademque commeatui impetrando et conditio et tempora. Praefecto Administri sunto quos hic legerit, Praeses concesserit, hique muneris diem perpetuo obeunto, Praefecto vel aequissime absente.

Caput Undecimum :—*De Procuratore.*

I. Quae pro munienda pietate, provehendis moribus, artibusque in Academiam vestram deducendis hactenus decrevimus, ea nos cuivis facile confidimus probare posse. Superest ut jam de Academicis possessionibus dicamus, omnique domesticae administrationis ratione, qua sublata, inanis omnis ille noster labor in Disciplinis constituendis futurus sit.

II. His de causis Procurator Academicis adjungendus est. Hic vel disjunctum munus habere poterit, vel una atque eadem opera et Procuratoris et Propraesidis, id quod nunc usuvenit, personam gerere.

III. Utrolibet modo a curatoribus creator, iisdem qua Decanus dotibus. Fidejussoribus datis cautum facito.

IV. Procuratoris esto Academicas expensas ordinare, ut cibaria salubria conficiantur justeque apponantur ad demensi rationem certissimam.

V. Pecunias sibi a Mensario rescribi jubeto necessarias, easque acceptas ferant communi chirographo Praeses atque Procurator.

VI. Aes alienum quamprimum dissolvito, sumptis rite ex legum praescripto cautionibus.

VII. Quas pecunias vel multae irrogatae, vel Academiae debitas exegerit, aut summam Mensario statim transcribito, aut ejus summae professionem a Praeside testatam.

VIII. Preparatis idoneis tabulis, tum debiti, tum soluti accuratissime rationes distribuito.

IX. Id maxime provideto, ne ii sumptus domestici fiant, quantos Academiae nomina pati non possint, neve quid instrumenti cari furto negligentiave requiratur.

X. Si Procuratoris aut crimine aut negligentia fortum damnumve factum erit, aere suo praestato.

XI. Interea, ut quem tanta juris severitate obligavimus suo quoque honore relevemus, ut in libera tamen custodia provinciam exornet, Procurator servorum, quorum opera ad quotidianam Rei familiaris, administrationem pertineat, omnium Magister esto, eosque, Praeside approbante, conducito, exigito, oscitantes punito ; exeundi veniam dato ; quos volet, domi contineto.

XII. Oeconomo, Coquo, reliquis conductis supellectilem unicuique propriam et vasa annumerata et excripta tradito, iique pollicentor se salva custodituros ; trimestribus solutionibus, instrumentum sibi quisque traditum exponunto Procuratori ; si quid ad plenam recensionem requiretur, ejus rei deperditae pretium e mercedis summa deduci patiuntor.

XIII. Quotannis et ipse Procurator suae provinciae instrumentum ad indicis numerum sua manu olim subscriptum atque traditum Praesidi representato.

XIV. Quotmensibus rationes pecuniarum componito, Praeside, Decano Seniore arbitris; post trimestres solutiones, intra XV dies, eorum mensium tabulas veteres conficito, quarum exempla ex liturariis pulchre exscripta, Praeside, Decano subscriptoribus, additisque Cautionum syngraphis, Praeses examinanda ad Curatores deferto.

XV. Procuratorem in re administranda vel notabiliter delinquentem, vel insane profundentem Praeses et Decanus apud hunc Ordinem accusanto. Curatores convictum exauctorabunt.

XVI. Universim ne exito nisi rei Academicae causa, Praeside annuente : commeatui impetrando tempora, conditiones, absentiae poenam eamdem quam Classium Professoribus adjungimus.

CAPUT DUODECIMUM :—*De Magistratibus Academicis.*

I. Magistratus Academicos hoc ordine rogamus ; Propraesidem ; Decanos ; Bibliothecae Praefectum ; Procuratorem ; S. Theologiae Professores, uti quisque a creatione maximus est; Physicae Experientiae Professorem ; Dialecticae et Metaphysicae ; Rhetoricae ; Graecarum Latinarumque literarum ; Anglicanae Elocutionis ; Ling : Vern : Hibernicae, Linguarum quae nunc vigent.

II. Hi omnes intra XXX. quisque a creatione diem Praesidi tradunto Scribae publici testimonia testantia se fidem jurejurando Regiae Majestati obligavisse, itemque Professionem sua uniuscujusque manu scriptam, se nec ullam conjurationis latentem societatem coire, neque alias coituros ; animadversisque domesticis legibus, coram Praeside affirmanto se dicto audientes futuros; denique propositi monumentum nomen quisque suum tabulis iis adscribunto, in quibus et ipsas leges, Professorum Administrorumque subscriptiones, testimonia scribarum, nec plura comprehensa Praeses asservaturus est.

III. De his legibus, utrum pareatur necne, Comitiis Ordinariis Praesidem referre volumus, abdicationis poena, ni fecerit, proposita ; idemque tabulas ipsas, cum jussus erit, Ordini representato.

IV. Eadem conditione ceteri quoquo sunto, quicunque procurationem, ministerium, domiciliumve stabile in Academia habuerit.

V. Magistratus omnes strenue hortamur, ut in munere quisque suo fungendo, non solum constantes, verum etiam alacres sese praebeant ; inhumanitatis vel minimam speciem reformident, quum patriae magis conciliationem potestatis una cum optimo urbanitatis colore illorum auctoritas habeat, qui et munere vitae praeceptores, vitaeque ipsius consuetudine socii sunt, comitesque perpetui: ne ulla inter Academicos dissidia patiantur, ipsique memores personae et dignitatis eam, quae nostrae Religionis una propria est, benignae pacis concordiam communi alant spiritu: quos praeceptionibus erudiunt, iisdem claro virtutum exemplo praeluceant; hominumque invidiam et contemptum, quae res in Academiae forte interitum, infamiam certe redundabunt, vitae innocentia, famaeque praestantia deprecentur.

VI. Si quid scriptorum suorum Magistratus, alumnusve edere voluerit, id facito, Praeside concedente, a quo Curatores jus repetituri sunt, quidquid improbe positum in istis lucubrationibus exstiterit: si Praeses intercesserit quin edatur, alteri provocationem ad Curatores habento. Judices hi dabunt in causa non pessima Magistratus, Academicos a se delectos, qui si *recte fieri posse* statuerint, causamque receperint, liber editor, Judicum ipsorum periculo.

VII. Neque tamen ab iis Judicibus stipulamur, ut poenae culpaeve proximi videantur, nisi liber iste ab egregia doctrina sapientiave commendatus erit, verum si quid extulerit Religioni, Moribus, Disciplinae, Reipublicae, Regiis honoribus contrarium.

VIII. Cubicula Administris iisdem eadem sint perpetuo. Quae Professorum Ordini mancipata sunt, uti erit quisque a creatione major, ita prior optionem habeto. De Alumnorum cubiculis Praeses Decano consulto, statuito; gratum certe nobis fecerit, si antiquitatis ordinem potiorem duxerit; propterea quod hic certa aliqua ratione, eaque nec difficili, neque molesta comprobetur.

Caput Decimum Tertium :—*De Praemiis et de Poenis.*

I. Decanus in tabulas ad eam rem confectas rejicito, fi quid memoria dignum adeptus erit, discipulis quotidie recensendis, ipsasque tabulas Praesidi recognoscendas tradito, mensibus exactis: porro tertio ante solemnia certamina die, Decani, Praeses, Propraeses, communi auctoritate, illorum nomina fastis Academicis adscribunto, qui morum integritate praecipua, officiisque religiose colendis, honorem fuerint commemorabilem assecuti.

II. Professores Classium commentariis notanto, si qui Discipulorum industria, profectibusque magnopere praestiterint, horumque nomina trinis mensibus deferunto ad Praesidem, qui in fastis iisdem suo quaeque loco commemoraturus est.

III. Post solemnem Quaestionem, atque priusquam docti Victores in Concilio renuntientur, ii fasti recitantor; deinde Praeses hortabitur, ut illius quoque laudis digna ratio habeatur in praemiis adjudicandis.

IV. Iisdem fastis describitor judicii quoque solemnis eventus; hoc titulo—*Qui defensores annuo certamine*; eaque scripto testata nobilitas praecipuam auctoritatem obtineto in reddendis (post absolutum studiorum cursum) alumnorum a Praeside commendationibus, tum etiam ad praemia et honoris gradus consequendos, si praeter ea quae nunc sunt, alia novae dignitatis insignia Patroni aut aliunde impetraverint aut ipsi constituerint

V. *De Poenis* quae hactenus a nobis dicta sunt, in iis crimina perpetuo cum Actoribus conjunximus; reliquas inviti cunctas, necessario tamen decernimus.

VI. Fraus ea maxima est quae exauctorationem habet. Fraude maxima tenentor *Alumni.*

1. Si quis malo animo publiceque Praesidi jubenti parere denegaverit.

2. Si quis Academiae septa transierit, nec prius exorato aut ipso Praeside, aut cui Praeses eam mittendi potestatem fecerit.

3. Si quis convivia, comessationesve domi clam in Academia agitaverit, aut vina, succosve meros, qui mentem ebrietate mutant, vel ipse importaverit, ejusve fraudis conscius fuerit.

4. Si quis in tantum perpotaverit, ut manifesta turpitudo appareat ebrietatis.

5. Si quis graviter per injuriam corpus percusserit.

6. Si quis libros in Academiam scriptave comportaverit, ad Religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditionesve concitandas: etiamque si quis iis libris, quibus omni Domo a Praeside vel Decano interdictum sit, nihilominus utatur.

7. Si quis meditato se de comitum spatiantium frequentia subduxerit, ejusve oculis, in cujus fidem datus est.

VII. Professor si die profesto ludo abfuerit, ejusdem diei cibariis et stipendio careto, idque Decano Praesidi atque Procuratori renuntiante; hi in tabulas ad hanc notationem compositas referunto. Procurator diurni stipendii summam creditorum rationibus subjungito; solvendi tempore multam prius detrahito, reliquum dissolvito.

VIII. Quod si Professor id saepius admiserit, hunc Praeses Decano adstante admoneto, isque si denuo admonitus secure et obfirmato persisterit in ista fraude, ad hunc Ordinem a Praeside defertor. Curatores, causa cognita, pertinaciae convictum vel exauctorabunt, vel aliis remediis Academicae saluti consultum facient.

IX. Eadem judiciorum forma Professoribus, Administrisque omnibus expectanda est, quicunque vel data opera, vel per insinuationem impia, inverecunda, in jus domesticum seditiosa, aut in summam Regis Reique publicae Majestatem maledica tractationi, sermonibusve admiscuerint, etiamque qui gravis cujuscunque criminis infamiam contraxerint. Ut autem hujusmodi malis, si, quod Deus avertat, aliquando sint extitura, quantocius occurratur, ac ne pravi exempli virus inficiat diutius, Praeses confestim, illoque vel absente vel praevaricante, Propraeses, Decani ad Concilium vocent, cui Praeses, Propraeses, Decani, Professores Theol. interfuturi sunt, quive horum innoxii sint, eoque reum postulent, citent, interrogent de crimine, delatione facta, vel suspicione in occulos incurrente. Quod si Reus aut contumaciam adhibuerit, aut *fecisse* visus erit sententiis pluribus, huic munere interdictum esto, alio in provinciam substituto, si minus his legibus Rei absentiae provisum est. Comitiis statim insequentibus Curatores judicium recognoscent, reumque, si appareat, in crimine deprehensum, non solum munere privaturi sunt, sed etiam ab Academico domicilio perpetua exclusione submoturi.

X. Si quis omnium libros scriptave evulgaverit, edentibusve conscius fuerit, Praeside et inscio et improbante, exigitor.

XI. Si quem in ferendo suffragio judicii corruptelam de munere publico admisisse Socii Quaestionis deprehenderint, convictus abdicato.

XII. Si quis Majorum levitatis subimprobae notam meruerit, Praeses admoneto; frustra monitum ad Curatores deferto.

XIII. Si quis acerba partium studia excitaverit, huic poenas jam ante Curatores gravissimas denuntiant.

XIV. Quod si Praeses denique iis criminibus accusetur, Propraeses, Decanus ad Curatorem aliquem deferunto; hoc jubente, Librarius Conventum vocato. Ordo frequens jus dicet.

XV. Nunc quoniam absentiae poenam propositam habetis tam vehementem ac necessariam, quo delicti hujus certissima probatio indicetur, Janitorem Praeses apponito portae domesticae literarum peritum, isque Alumnorum tam nomina quam exitus atque reditus tempora scripto libello notato. Vespere quotidie, una cum remissis clavibus Praesidi Libellum Janitor legendum tradito; hic perlectis nominibus *vidi* subscribito; nominis et praenominis cautionem addito.

XVI. Igitur ut ne quis sine sensu exire possit, portam Janitor obseratam custodito; clavem circumgestato: ita quicunque abfuerint, Janitore inscio, hos dolo malo abfuturos judicamus.

XVII. Porta dextuma, quae veteribus monumentis adhaeret, rhedae, vehicula, equites recepiuntor: binae ad hanc claves sunto, una Praesidi, Procuratori altera.

CAPUT DECIMUM QUARTUM:—*De veteri Jure Academico.*

Quae in primis Legibus de Religionis studiis et caeremoniis sancita erant, nova rogatione referimus: ceteras leges rescindimus, abolemus.

ULTIMA SANCTIO.

I. Experimento constat jussorum mole atque infinita vi hominum citius obrui mentes quem actiones dirigi: idcirco, quum ab alacritate vestra, legibus haud ita multis, justis tamen et exquisitis, potissimum spes affulgeat fore, ut recens in lucem prolata famamque hominum Academia vestra ad confirmatam virilis quasi aetatis laudem possit adolescere, pluribus jubere abstinemus, hanc quam videtis circumscriptionem arbitrati utilitatibus vestris non deesse, vestraeque, quod longe maximum est, innocentiae etiam superesse.

II. Quod reliquum est, ut omnes Academici percalleant, quid quemque facere, quid vitare oporteat, ad principia anni perpetuo academici hae leges a Praeside in aedicula recitantor, aut a Magistratu, Praeside jubente, posteaquam *Sancto Spiritui* sacerdotes ad altare implorantes sederint lege atque more sacrosancto.

III. Item post semestrem Quaestionem hae leges recitantor: locum publicum ipse Praeses destinato. Legum recitationi intersunto Academiae familia tota, Magistratus, Alumni, Discipuli tam ii, qui nomini Academico jure adscripti sunt, quam qui annua pensione nomen redimunt.

IV. Si quid in his legibus obscurum abiguumve videbitur, illud de Praesidis Consiliique sententia (Propraesidem dicimus, Decanos, Professores Theologicos), definitor. Si praeterea fiet, ut horum aliis alia significata placuerit, causam ipsam reservandam esse dicimus ultimo hujus Ordinis auxilio; medio tempore, ei definitioni acquiescendum, nisi poenae irrogationem habeat, quam Praeses attulerit.

V. Itaque nos Curatores vestri et Patroni, quibus ea solum spes eaque ambitio insedit animo atque oculis obversatur, ut ista Domus humanitate, religione, doctrinis excolendis, disseminandis benefica sit, utque pace pacatissima, innocentia florentissima, virtutibus beatissima praedicetur; deinde certa jam nunc vestrae omnium *Modestiae* praecipientes gaudia, *Praesidis* primum fide appellata, qui ordinis princeps, idemque Legum defensor est; postea Magistratuum, ipsorumque adeo alumnorum studiis, alacritate, obtemperantia, ope, quam religiose praestabunt, advocata; Legis denique publicae imperio et voce jubentes hasce leges, hoc jus domesticum, disciplinam, judiciaque Academiae Manutiane proponimus, praescribimus, declaramus, uti jure quam optimo rogatas, prelatas, indicatas Academiae Manutianae, poenarum scriptis sanctionibus, si quis contravenerit, dehinc adhibendis.

Datum apud Maynooth in Comitiis Generalibus ad diem VII. Kal. Jun. MDCCCXX.

BARTHOLOMÆUS CROTTY, *Coll. Praeses.*
ANDREAS DUNNE, *Curat. Secretarius.*

REGULA PIETATIS ET DISCIPLINAE DOMESTICAE IN COLLEGIO R. C. SANCTI PATRITII AB ALUMNIS OBSERVANDA.

OMNES qui ad Ecclesiastica munera obeunda destinari cupiunt, ad eam vitae perfectionem contendant, ad quam praecipue vocantur Ecclesiae Ministri qui caeteros ad pietatem et sanctitatem verbo et exemplo allicere atque excitare ex munere tenentur.

Nemo proinde, qui in hoc Collegio vivit, muneri huic, suae et divinae vocationi, atque hominum expectationi satisfecisse se putet, nisi divinae plusquam humanae sapientiae studiis, eo potissimum tempore quo degit in Collegio, vacaverit. Idcirco quae ad pietatis disciplinam spectant, non perfunctorie, sed prompto alacrique animo omnes Alumni adimplere studeant et peragere.

Singulis diebus, hora statuta, signo dato, et *Benedicamus Domino* audito, quilibet *Deo Gratias* respondeat, statimque e lectulo assurgat, simul ac fuerit indutus, per semihorae spatium abluendis manibus, aptando lectulo, componendoque cubiculo sedulo incumbat. Si quid superit temporis, id ad animum orationi praeparandum impendatur.

Ad campanulae signum omnes in oratorium conveniant, ibique Sancti Spiritus imprimis ope implorata, orationem *Domine Deus Omnipotens qui ad principium hujus diei*, &c., cum reliquis, quae ad *Primam* in Breviario Romano reperiuntur, devote recitent, ac insuper meditationis argumento repetito, per horae dimidium orantes, ad splendorem aeternae lucis oculos mentis aperiant, quo veluti divino alimento accepto, et saepius per diem repetito, spiritus saginetur. Statuta postmodum hora, incruento Missae sacrificio omnes pariter religiose intersint, cui eorumdem duo Clerici, superpelliceis induti, reverenter ministrent.

Quotidie ante prandium, facto signo ordinario, in Sacellum convenientes S. Sacramentum, per octavam horae partem pie ac devote adorent; deinde ad Coenaculum recta in silentio pergant: ante coenam pariter in oratorium convenientes, genuflexi, peculiari examine conscientias suas excutiant. Denique priusquam cubitum eant, in idem Oratorium iterum convenientes,, vespertinae orationis incenso Omnipotenti Deo humiliter oblato, generali examine conscientas suas scrutentur; ac praesertim inquirant quid labis tota illa die contraxisse videantur: necnon privatae meditationis materiae pro sequenti die percipiendae incumbant, donec a Decano habito signo, per silentium recta ad cubicula pergant. Statuta hora, dato scilicet signo, *Benedicamus Domino*, extinctis lucernis, nec iterum durante nocte, *ulla ex causa*, accendendis, singuli decumbant.

In coenaculo nemo audeat ad mensam discumbere, nisi ab eo qui praeest benedictione peracta. At vero, nisi cogente necessitate, atque annuente Decano, abesse a communi mensa *Alumnorum nemini* liceat. Facto denique edendi fine, datoque signo ab eodem qui praeest, omnes assurgant, et ad Breviarii praescriptum, Immortali et Invisibili Deo, debitas persolvant gratias, statimque ex Aula decore discedant. Mensa autum durante, perpetua lectio fiat; ac primo quidem totum fere Sacrae Scripturae caput legatur: Reliquum vero temporis impendatur in lectione alicujus Religiosi libri, qui simul intellectum foveat, atque dirigat voluntatem: ut, cum cibus praebetur corpori, aliquod etiam tanquam pabulum mentis suppetat: quae ut obtineant, silentium in coenaculo semper servetur: Martyrologium Romanum sub finem prandii legatur.

Sint horae statutae ad animi relaxationem corporisque sanitatem, quae in exercitiis extra cubicula agantur: spatiisque communibus nemini liceat abesse.

Praecipuis anni solemnitatibus, et rursus singulis quindenis diebus, ad sacrum poenitentiae tribunal accedant Alumni, et post missam privatam auditam, nisi aliter confessariis visum fuerit, angelorum pane se reficiant. Singulis autem dominicis, festisque diebus de praecepto, missae solemni cantandae, et vesperis pariter ad modum chori decantandis, in sacello intersint; veste canonica talari et superpelliceo Clerici sint induti.

Cum experientia constet ad pietatem fovendam spirituali recessu nihil plenius inservire, ideo statutis temporibus in hisce exercitiis toti sint Alumni; animo et sensus diligenter custodiant, corda et cogitationes sedulo perscrutentur; et sacris concionibus instituti quid *in iis loquatur Dominus* attente *audiant*, et fideliter custodiant.

Cum summopere cavendum sit, ne adolescentes otio se unquam dedant, omnis cura adhibenda est, ut intellectus eorum indesinenter vel pietatis vel literarum studiis occupetur, nisi cum relaxare animum, certis diei horis, unicuique eorum est permissum. Considerantes ergo cujus gratia, et qua mercede, ab iis qui in sortem Domini sunt vocati, laborandum sit, indesinenter a *Patre Luminum* postulent sapientiam et ejus ad gloriam omnem laborum fructum referant. Alumni omnes, lectionibus ac studiis communibus, horis statutis, in respectivis scholis habendis, interesse debent: interim classium suarum Praefectis obtemperantes, ingenio suo nunquam nimis indulgeant, nec aliis utantur libris, quam qui a Praeside et Professoribus fuerint approbati.

Esti *habitus non facit Monachum*, oportet tamen Clericos vestes proprio congruentes ordini semper deferre, ut per decentiam habitus extrinseci, morum honestatem intrinsecam ostendant. Uniformiter igitur vestibus nigri coloris utantur Alumni, diebus Dominicis, et festis in populo, tam intra quam extra Collegium; aliis vero diebus habitu fusco vel subnigro utantur. Praeter vestes seculares, habeant singuli togam, pileumque Academicum quibus, tum intra tum extra moenia, indui teneantur.

Silentium ad pacem pietatemque fovendam, ad nutrienda studia, et animi perturbationes sedandas avertendasque maxime conducens, sancte omnes statutis temporibus servent. Nulla igitur colloquia studiis admisceantur; neque ante vel immediate post orationem, missam et sanctorum Sacramentorum perceptionem, confabulationes ullae habeantur, ne diebus quidem relaxationi assignatis, quorum horae reliquae de rebus utilibus, modestis sermonibus, sine clamore transigantur; et Alumnorum, verba, vultus, oculi, motus denique omnes decorem teneant, redoleantque pietatem atque disciplinam. Tempore quo singuli privatis vel publicis studiis incumbere debent, caveant ne per Collegium ultro citroque vagentur, et quando secus necessitas postulet, teneantur licentiam impetrare. Horis studiis assignatis, altum silentium per totum Collegium obtineat.

Alumnis in *aliena* cubicula ingredi *non liceat.* Ministrorum, famulorum cubicula, coquinam, promptuarium, aliaque hujusmodi loca ingredi nemo ex iis audeat; colloquia, confabulationesque cujuscunque generis cum famulis Alumni vitent. In his omnibus, si quid aliud necessitas suadeat, Decani judicio fiat. Singuli, qui a Praeside, vel Propraeside exeundi veniam obtineant, ante exitum, et statim post reditum, coram alterutro ex Decanis sese sistere teneantur.

Et cum in omnibus nitor et mundities apparere debeant, non erit hic alienum praescribere, ne alumnorum vitio, cubiculorum parietes seu pavimentum sordescant, neve ipsi vestibus dilaceratis in publicum prodeant, ut agrestem fugiant negligentiam.

Tandem, in domesticis officiis et actionibus, in colloquiis inter se, vel cum externis, in eis denique omnibus quae ad pietatis disciplinam, doctrinae institutionem, ac recti ordinis conservationem spectabunt, omnes obedientiam Praeside, aliisque ipsi subjectis Ministris religiose exhibeant, eosque semper observent, ac reverenter et modeste cum iis ubique colloquantur. Ferant patienter se ab illis admoneri vel etiam reprehendi, aut si quando opus fuerit, praevaricantes aliqua affici paena.

Fit quandoque ut animi juvenum, rerum utpote expertes, ultro conturbentur, nec desunt aliquando turbulenti, atque factiosi, qui non solum caeteris, sed nec sibi quidem acquiescunt. Omnes ergo communem cum caeteris vitae rationem sequantur, seque ad Collegii instituta et consuetudines accommodent : neque quicquam peculiare in mensa, aut alia quacunque re usurpent, ut omnis querelarum occasio, teterrimum illud vitae socialis venenum, prorsus tollatur. Sint semper in arbitrio Praesidis aut Ministrorum qui ipsi subjiciuntur, vel locorum ad mensam, vel scholarum distributio, vel alia hujusmodi similia ; qui communi bono cum semper debeant consulere, rectius quam adolescentes, quorum singuli vel nimium ingenio suo indulgere, vel sibi tantummodo consulere vellent, quid faciendum servandumque sit, in Domino judicabunt.

Omnes denique intelligant, tanto se aptiores huic futuros esse Collegio, et ad finem praescriptum consequendum magis idoneos, quanto ad pietatem comparandam alacriores, ad obtemperandum promptiores, et ad disciplinarum studia capessenda diligentiores se exhibuerint. Unusquisque igitur Apostoli vocibus obediens, qua vocatione a Deo vocatus est, in ea Domino pacifice, et alacriter inserviat. Mutuam omnes inter se charitatem et benevolentiam *in vinculo pacis, nemini dantes ullam offensionem*, diligenti studio foveant : modestiam atque humilitatem colant, contentiones et aemulationes vitent, quae cum opera carnis sint, eodem Apostolo testante, maximorum saepe malorum causa existunt. Aemulantes igitur *charismata meliora*, quas in aliis virtutes cernunt, eas in semetipsis exprimere contendant, et eximiae virtutis exempla vicissim sumant : vitia autem si quae forte in aliis conspexerint, vitare omnino studeant, et quae sibi in aliis displicent, admittere reformident.

Declarationes Alumnorum Collegii Romano-Catholici apud Maynooth.

Ego infra scriptus polliceor et spondeo me nec ullam conjurationis latentem societatem coire, neque alias coiturum, meque diligenter et summa fide servaturum omnia et singula Statuta et Constitutiones hujus Collegii, quamdiu in illo commorabor : nihilque ex animo facturum dicturumve quo dicta Statuta et Constitutiones quidquam detrimenti capiant, vel ad eorum violationem aut contemptum caeteri Alumni inducantur. In quorum fidem hisce subscripsi.

'Sapientiam et Disciplinam qui abjicit, infelix est ; et vacua est spes illorum, et labores sine fructu, et inutilia opera eorum.'—SAP. cap. 3, v. 11.

APPENDIX VIII.

PROSPECTUS OF THE LAY COLLEGE.

The following document, which has been sent to us by Richard John Corballis, Esq., of Rosemount, Clonskeagh, whose father was educated in the Lay College, is well worthy of being preserved here. It gives us—what we have been unable to find elsewhere—a full list of the Trustees of the Lay College; and also sets forth the literary programme of the College and other interesting facts connected with its history. The following sketch of the Rev. Mr. Long, President of the College in 1806, is in the handwriting of the Richard John Corballis, senior, a very distinguished lawyer, to whom we have elsewhere referred. The Trustees of Maynooth had the greatest confidence in his skill and discretion, and in 1835 unanimously appointed him Law Adviser to the College of Maynooth. In 1874 Mr. John R. Corballis, as 'an old Maynooth Boy,' subscribed £25 towards the erection of the College Church :—

'THE REV. JOHN LONG.

'I owe to this good man the short record of his life. He was a native of Dublin, and sent to France for his education, where he entered into the Priesthood, and on the breaking out of the Revolution was an acting clergyman at the town of Caen (as I recollect), and continued to discharge his duties there till the terrors of the mob compelled him to fly. He crossed the

Rhine to Cologne, where, as he told me, he arrived almost penniless; and moping through the streets, he observed a building lighted up, into which several were going, and he followed. It was a gambling-house. He was tempted to try his fortune, and the first turn of the tables gave him a Louis, that is, he said, a guinea, with which he was thus enabled to return to England and Dublin. He became Parish Priest at Clontarf, and afterwards President of the Lay College of Maynooth, where I was sent to school, and my two brothers soon after. There he remained till 1814, when he was presented by the students with the silver cup and gold box which I now possess, as his legatee; and the inscriptions show his merits. He was afterward P.P. at Meath, where he died in great suffering.'

'Lay College, Maynooth, established by Private Subscription, in 1802, for the Education of Youth.

Trustees :

Arthur, James Earl Fingal.
Jenico, Viscount Gormanstown.
Most Rev. John T. Troy, D.D.
Most Rev. Richard O'Reilly, D.D.
Most Rev. Thomas Brady, D.D.
Most Rev. Edward Dillon, D.D.
Right Rev. P. Jos. Plunkett, D.D.

John O'Shee, Esq.
Francis Cruise, Esq.
Denis Thomas O'Brien, Esq.
John McLoghlin, Esq.
David Hinchey, Esq.
Randle MacDonnell, Esq., who is also Treasurer.

President : Rev. J. Long.

'The Plan of Education comprises the Latin, Greek, French, and English languages ; History, both Sacred and Profane ; Geography, Arithmetic, Book-keeping, and Mathematics.

'The best Masters will always be employed ; and the vicinity of the Royal College of St. Patrick affords peculiar advantages to the higher classes in Literature and the Sciences.

'Young gentlemen are admitted from the age of ten to fifteen years ; each to provide two pair of sheets, two pillow-cases, six towels, a knife, fork, and silver spoon, which he is at liberty to take away at his departure from the College. The holyday dress is uniform, and consists of a coat of superfine blue cloth, with yellow buttons ; waistcoat, buff.

'Terms—Ten Guineas on admission, of which Five will be returned on departure, and Thirty Guineas per annum ; to be paid half-yearly *in advance :* Three Guineas, washing and repairing.

'Students who are sufficiently advanced, and who wish to profit of the Royal College Course, and continue their education through the higher classes of literature and the sciences, pay Two Guineas to the Professor whose class they attend. Music, Drawing, Dancing and Fencing are extra charges.

'The great object of education being not alone to cultivate the understanding, but to improve the dispositions, and form the mind, strict attention is paid to religious and moral duties ; cleanliness, and whatever may contribute to health, are attended to with particular care. The President and Masters dine at the same table with the students.

'During the hours of recreation, a master will constantly attend, to prevent irregularities, and enforce an exact observance of order and gentlemanly deportment.

'Vacation commences on the first of July, and ends on the thirtieth of August, to correspond with the regulations of the Royal College ; no other vacation in the year. It is the serious and earnest wish of the President, that the young gentlemen should never be called home at any other time ; as it is found by experience, that temporary absence generally proves prejudicial not only to the application, but to the happiness of the students.

'N.B.—Any student entering on the half-year, is chargeable with the whole ; and no deduction is made for occasional absence.

'*January*, 1806.'

APPENDIX IX.

A PASTORAL LETTER TO THE CATHOLIC CLERGY OF THE UNITED DIOCESES OF WATERFORD AND LISMORE. By the R. R. DR. HUSSEY.

Dearly Beloved Brethren in Christ,

In these critical and awful times, when opinions seem spreading over this island of a novel and dangerous tendency; when the remnants of old oppression, and new principles which tend to anarchy, are struggling for victory, and which in the collision may produce the ruin of religion; when a moral earthquake shakes all Europe, I felt no small affliction and alarm, upon receiving the superior command of the head of the Church to preside over the Catholics of these united dioceses, upon the death of your most venerable and ever-to-be-regretted prelate, your late bishop.

In the midst of these fears and alarms, it was a great consolation to me, to be assured of the piety, zeal, and loyalty of the clergy under my spiritual care; and that their exertions were constantly employed to keep the laity within the bounds of religion, morality, and decorum. That no part of Ireland was more exempt from turbulence and insubordination to the laws than this district; and that the memory of the illegal injustices and cruelties formerly practised in this country by men, who made religious distinctions a stalking horse for political purposes, is completely and happily effaced, I hope, for ever.

It is upon you, very reverend and dearly beloved brethren, that, under God, my reliance is, that the Catholic faith will produce its happy effects in mending and improving the morals of the flock, which I commit to your care respectively. Let me beseech you to attach yourselves to them, by frequently instructing and exhorting them, especially as often as you approach the sacred altar; and certainly you cannot fail to attach them to you, by such a pious, exemplary, and zealous conduct. Do not permit yourselves to be made the instruments of the rich of this world, who will try, by adulations, and possibly by other means, to make instruments of you over the poor, for their own temporal purposes, and perhaps to render your sacred ministry odious to them. The poor were always your friends, they inflexibly adhered to you, and to their religion, even in the worst of times; they shared their scanty meal with you and with your predecessors, and thereby preserved a succession of spiritual pastors throughout the kingdom. If they had acted otherwise, conformed to the errors of the nation, and imitated the conduct of the rich, who not only shut their doors against you, but not unfrequently hunted you like wild beasts, I should not be able to address the present respectable body of clergy under my spiritual authority. Such a consideration cannot fail to enliven your zeal, and, with affectionate attachment towards them, to impel you to instruct them in their duties, to restrain their errors, and to correct their vices. 'Arguo, obsecra, increpa, in omni patientia, et doctrina.' Upon all proper occasions, speak to them the words of eternal life, without fear or deference towards the enemies of our holy faith. The pastor who doth not act in this manner towards his flock, hath lost the grace of his vocation, or perhaps he never received it from God. He is the mercenary shepherd described in the Scripture, who, upon seeing the wolf, runs away and abandons his flock an easy prey to him.

At the same time that I charge you to avoid all political interferences, as unworthy the ministers of Him, whose kingdom is not of this world, I call upon you to stand firm against all attempts which may be made, under various pretexts, to withdraw any of your flocks from the belief and practice of the Catholic religion. Remonstrate with any parent who will be so criminal as to expose his offspring to those places of education, where his religious faith or morals are likely to be perverted. If he will not attend to your remonstrances, refuse him the participation of Christ's body; if he still should continue obstinate, denounce him to the Church, in order that, according to Christ's commandments, he be considered as a heathen and a publican.

If, in any of your districts, the Catholic military frequent Protestant places of worship, it is your duty to expostulate with them, and teach them how contrary to the principles of the Catholic faith it is, exteriorly to profess one faith and interiorly to believe another. That such hypocrisy, even in the eyes of the world, is mean and pusillanimous, as well as odious and abominable in the sight of God. That the military garb they wear, implies a manly candour, which abhors such duplicity. That this manly candour is peculiarly the character of an Irish soldier, who ought not to be ashamed of openly professing the Catholic religion—the religion of Irishmen. Instruct them, that in all matters regarding the service of the king, their officers are competent to command them, and that they are bound to obey; but in matters regarding the service of the King of kings, their officers have no authority over them. Their personal religion is their own natural, uncontrollable, imprescriptible right, subject to the spiritual of the Catholic Church, and over which the laws of the land cannot enjoy a coercive authority. In all temporal matters, they are subject to their temporal rulers. In all spiritual matters they are subject to their spiritual rulers. These two authorities, like parallel lines in mathematics, can never touch each other.

By the smallest declination they lose even their name. Guard them from being deluded by the hacknied phrase of liberality of sentiment. Surely, liberality of sentiment does not consist in holding all creeds, and all forms of worship to be equal? He who thus expresses himself is a latitudinarian, who despises all creeds—all forms of worship! The man of true liberality is he, who conscientiously believes, and scrupulously follows that creed and form of worship which is conformable to his conscience, yet lives in charity, in concord, in amity with all others of every religious persuasion. The man of true liberality is he who employs his conscience as the helm with which he steers, in his religious voyage, leaving others to steer theirs by a similar guide. The man of true liberality is he with whom a difference in religious opinions makes no difference in social life—living in equal harmony with all, and frequently bestowing more kindness and more bounty upon those who differ from him in religious opinions, when they want it more, than upon those of his own communion. The man of true liberality is he, who, when raised above the rest to govern a great people, scorns to attend to the paltry distinctions of sect or party; spurns from his presence those interested advisers of a dangerous faction, who would dishonour him and abuse the sacred name of majesty, to enrich themselves; but, like a true patriot, raises to power and influence those whom, in his conscience, he thinks of most ability and integrity, to serve king and country. To sum up the whole, the truly liberal man is he who makes his religion the guide for his own personal and private conduct, and not a rule to guide, to govern, or to compel others to act against their conscience and their religion.

The many compulsory means lately employed (and several instances of them within this very diocese, not many days since) to drive the Catholic military to Protestant places of worship, alarmed the true friends to the king and his service, and every well wisher to the peace and quiet of the country. Such unwarrantable steps could not make proselytes of the Catholic military; it might, in time, make them indifferent to all forms of worship, and thereby jacobinize them upon the French scale, and, perhaps, in the hour of danger, induce them to forget their duty and their loyalty, in order to be revenged of their persecutors.

Oh, how different are the principles of a Catholic soldier, educated in the belief, and living in the full exercise of his religion. He clearly convinces his countrymen that military valour is not inconsistent with religious piety; but that, on the contrary, they are natural allies. That, when called to protect and defend his country, he is fearless and intrepid in the midst of danger; his bosom glowing with this consideration, that his death upon his post promotes him to a superior post in eternity. The unbeliever, who sees nothing beyond the grave, more naturally shrinks from the danger of dissolution; or, if he seems to assume courage, it is either the brutal insensibility of his temper, or an artificial mask, which he puts on to screen him from the contempt which is sure to follow cowardice. But, the courage and intrepidity of a true Catholic, in the discharge of his duty, is a calm, heroic intrepidity, which sees the danger in his road, but sees immortality beyond it. He marches courageously on, sure that if he falls, it is to rise again beyond the grave. But, when the unbeliever sees the danger, he sees nothing beyond it, and thinks that if he falls, that moment puts a final and fatal period to all his schemes of ambition, of fortune, of pleasure, and he sinks into eternal night, never—never to rise again. Surely such an impious idea is capable of transmuting even a naturally brave man into a cowardly slave. Let me say all in one sentence. These sentiments of intrepidity, of fidelity, of honour, which high birth, and polished education impress upon those of an elevated sphere in life, cannot be superior to the sentiments of fidelity, of courage, and of honour, which the Catholic religion, if sincerely believed and piously practised, would inspire into the lowest in the ranks; and who, if his duty calls him, would show a courage and intrepidity equal to Alexander and Cæsar, and as unsullied loyalty and integrity as those statesmen and generals, who regulate kingdoms, or who defend them.

In all your proceedings, very reverend and dearly beloved brethren, avoid intermixing the politics of the world with the sublime and heavenly maxims of the Catholic religion; they have not the smallest connection with each other; the one is spiritual, the other is temporal; the one regards the transitory affairs of this world, the other the eternal affairs of the world to come. As the Catholic faith is a religion preached to all nations and to all people, so it is suitable to all climes and all forms of government, monarchies or republics, aristocracies or democracies; despotic or popular governments are not the concerns of the Catholic faith. It may well suit a small sect, to regulate its creed and form of worship, according to the shape and form of government of the limited boundaries where that sect arose, exists and dies away; not so the religion which the prophet foretold should extend from the rising to the setting sun; which has been propagated and promulgated from Peru to China, from the East to the West Indies, from pole to pole, teaching the same doctrine, administering the same sacraments, and offering up the adorable sacrifice of the Redeemer, wherever man is found and God adored. It is, therefore, called the Catholic or universal religion.

It may well suit the laity of your respective districts, to pursue their temporal concerns, and their temporal politics, by such ways as appear to them fair, peaceable, and loyal; and their past conduct is a proof that they are incapable of pursuing them by any other means. If their conduct has always been loyal and peaceable, even in the worst of times; if, even when religious penalties made them total strangers to their native land; if, when the ruling party, with insolence in their looks, and oppression in their hands, ground them down; when some of the most powerful men in the nation, declared in the senate, that they hoped to see the day when no Catholic would dare to speak to a Protestant with his hat on; when even the course of justice was perverted, and the channels of it dried up, according to the prejudices and party views of the judges who sat upon the bench, and were paid for the impartial administration of it by taxes levied upon the oppressed sufferers; yet, even in these provoking times, if the body of the Catholics remained inflexibly attached to their religion and their king, what have you to dread from their proceedings, when not only the judges are equitable and humane, but also a great part of these impolitic religious penalties are removed, and the rest of them are in a state of progress to be totally removed? That, however, a junto, for their own interested or other sinister views, may raise mobs to try to throw obstacles against the total repeal of them, yet all their efforts must be useless. The vast rock is already detached from the mountain's brow; and whoever opposes its descent and removal, must be crushed by his own rash endeavours. The popery laws are upon the eve of being extinguished for ever; and may no wicked hand ever again attempt to divide this land, by making religious distinctions a mask to divide, to disturb, to oppress it.

Make your flock sensible to the honour of being accounted a member of the Catholic communion; that they are not members of a small sect, limited to that country where the sect itself was formed. They are members of a great Church, which has lasted more than one thousand seven hundred years, which flourished in every part of the habitable world. 'In omnem terram exivit sonus eorum, et in fines terrae verba eorum:' and, that Christ has promised that it will flourish until time shall be no more. 'Usque ad consummationem saeculi, portae inferi non praevalebunt adversus eam.' That, consequently, they should not be ashamed to belong to a religion, which so many kings and princes, so many of the most polished and learned nations of the world, glory in professing.

Remind them, that two centuries of persecution have tried in vain to pervert them; that the annals of the Church, the history of mankind, does not afford another example, like theirs, of perseverance in their religious principles. That we find, in the history of every other nation or people, that a much shorter time was sufficient, by penal restrictions of religion to gain over the people to the religion of the state; but that two centuries of persecuting laws, immense sums of money given by Parliament to gain over proselytes, and levied upon those very people whose creeds they thereby endeavour to purchase, left still the great body of the nation faithful to that spark which St. Patrick lighted at the great altar of the Catholic Church, and spread over this island; and that nine-tenths of the nation at large, and ninety-nine hundredths of this diocese, are still faithful and steady Catholics, notwithstanding what they and their ancestors suffered for their fidelity, and for which they are as unrivalled in the history of the Church, as insulated an exception to the prevaricating versatility of man, as the geographical situation of the island itself is to the rest of the world.

The portion of the Catholics of Ireland, which God has committed to my spiritual care, I call upon you, very reverend and dearly beloved brethren, as my coadjutors and assistants, to aid me, by word and by example, to instruct and to feed, with the word of salvation and with the bread of angels. It is a laborious, but it is also a meritorious and an honourable employment. It forms the strongest bulwark to the state, by being the best supplement to the laws, which, without morals, are vain. A faithful discharge of these duties will form our crown and our glory, when, at the last day, the Supreme Pastor will come to judge us, and to judge the world.

APPENDIX X.

Copy of a Paper, marked No. 5, enclosed in a Letter from the REVEREND DOCTOR DUNNE, *Treasurer and Secretary to the Trustees of the Royal College of St. Patrick, Maynooth, to* JAMES TRAILL, ESQ., *Under Secretary in the Civil Department of the Chief Secretary's Office, Dublin Castle.*

‘STATE OF THE ESTABLISHMENTS ON THE CONTINENT FOR THE EDUCATION OF IRISH CATHOLIC CLERGYMEN, PREVIOUS TO THE FRENCH REVOLUTION.

	MASTERS	SCHOLARS
‘In Paris, Collège des Lombards	4	100
In Paris, Community Rue Cheval Vert	3	80
Nantz	3	80
Bourdeaux	3	40
Douay	2	30
Toulouse	1	10
Lisle	1	8
‘Total in France	17	348
‘In Louvain	2	40
Antwerp	2	30
Salamanca	2	32
Rome	2	16
Lisbon	2	12
‘Total on the Continent	27	478

‘The scholars generally went to the public schools or universities, otherwise the number of masters would have been at least double.

‘The whole number of scholars in the colleges of the Lombards, Nantz, Douay, Antwerp, and twenty in Bordeaux, received Priest's Orders before they went abroad, and by the exercise of their functions were enabled to support themselves during the course of their studies. In the community at Paris, there were foundations made by various persons for about sixty scholars. In Toulouse, twelve; in Bordeaux, twenty were defrayed by pensions from the King of France; in Salamanca, thirty-two by the King of Spain; in Rome, sixteen; in Lisbon, twelve; in Louvain,[1] twenty, by foundations of different persons

'Of the whole number, there were supported by foundations - -	166
'And by the exercise of their functions as priests - - - -	260
'Total who may be considered as receiving gratuitous support -	426

'*True Copies*—C. W. Flint.

'Irish Office, *April 5th*, 1808.'

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[1] The following is the list of the chief founders of burses in Louvain:—

Matthew, Archbishop of Dublin, in 1624, founded a burse of 2,000 florins, for natives of his diocese, being students in theology and philosophy.

James Normel, in 1653, granted 993 florins for students in philosophy, theology, humanity, law, and medicine, for natives of Ireland.

Hugh Mauricy, in 1680, granted 2,373 florins for students in the same departments as the last, for his next-of-kin, in first instance, and, in default, for natives of Galway, Ireland.

Roger Nottingham, in 1692, granted 1,000 florins for the same studies as last, excepting humanity and law, to be enjoyed by his next-of-kin to the fourth degree, then by natives of Dublin, and of parish of St. Nicholas, Ghent.

Matthew Sheige, in 1652, gave 5,702 florins for students in theology and philosophy, to be held by kindred of founder, then by natives of Limerick, or, in default, by natives of Ireland.

Nicholas French, in 1683, granted 600 florins for students in rhetoric, philosophy, and theology; his next-of-kin had preference, then natives of Ferns, and, in default, natives of Ireland.

Thomas Hurley, in 1697, granted 3,200 florins for students in philosophy and theology; next-of-kin had preference, then natives of Limerick and Tipperary.

Arnold Connolly, in 1715, granted 2,383 florins for students in philosophy and theology, to be held first by next-of-kin, then by natives of the diocese of Clogher.

Paul Roche, P.P. of Wexford, as the executor of his uncle, in 1727, granted 6,008 florins for students in humanity, philosophy, theology, and the arts; to be enjoyed first by his next-of-kin, then by natives of the barony of Forth, Wexford, and diocese of Ferns.

Raymond Magrath, M.D., in 1780, granted 9,402 florins for students in humanity, philosophy, theology, and medicine; to be enjoyed by his next-of-kin.

Edmond Toohy, merchant of Antwerp, in 1783, granted 4,585 florins for students in humanity, and all other studies; to be enjoyed by his next-of kin, and, in default, by natives of Tipperary.

Helen Duignan, in 1770, granted 7,848 florins for students in poetry, rhetoric, philosophy, theology, medicine, and public disputation. The presentation was in the Archbishop of Cashel, the Bishop of Waterford, the Parish Priest of Clonmel, and the eldest male heir of the founder.

Thomas Tyrrell, in 1771, granted 4,800 florins for students in rhetoric, philosophy, theology, and public disputation, to be enjoyed by his next-of-kin, in default, by natives of Westmeath, or Ireland.

Colomba Morgan, in 1777, granted 7,044 florins for students in philosophy and theology; also for two priests, natives of Dublin.

J. Kent, in 1781, granted 7,007 florins for students in all departments; to be held first by his next-of-kin, then by natives of Lismore and Waterford.

—— O'Brien, in 1769, granted 217 florins for Irish students in philosophy and theology; and 225 florins to an Irish priest to say Mass daily in the College Chapel.

T. Sullivan, in 1699, granted 732 florins for Irish students in rhetoric, philosophy, and theology, or his relations of the second degree, provided they were born in Ireland.

Florence Sullivan, in 1732, granted 1,098 florins for students in philosophy, theology, law, and medicine, a preference to be given to his kindred, then to the M'Carthys and O'Sullivans of Kerry, or natives of Kerry, Cashel, or Ulster.

Independent of the above grant, the College was also endowed by Urban VIII., by M. Shinkel, by M. Prosser, with sums making altogether about 8,000 florins, beside the bequest of Matthew Stapleton, which provided for seven students in various departments.

The total sum was 73,217 florins. See Dr. French's *Works*, part ii. (51); and this work, page 69.

APPENDIX

HISTORICAL LIST OF THE PRESIDENTS, VICE-PRESIDENTS, DEANS, MAYNOOTH, FROM ITS

PRESIDENTS.

Name	Diocese	Place of Education	Date of Appointment
Rev. Thomas Hussey, D.D. [1795-1798]	Meath	Salamanca	June 25, 1795
Rev. Peter Flood, D.D. [1798-1803]	Ardagh	Paris	Jan. 17, 1798
Rev. Andrew Dunne, D.D. [1803-1807]	Dublin	Bordeaux	Feb. 24, 1803
Rev. Patrick Byrne, D.D. [1807-1810]	Armagh	Paris	June 27, 1807
Rev. Patrick Everard, D.D. [1810-1812]	Cashel	Salamanca and Bordeaux	June 29, 1810
Most Rev. Daniel Murray, D.D. [1812-1813]	Dublin	Salamanca	June 26, 1812
Rev. Bartholomew Crotty, D.D. [1813-1833]	Cloyne	Lisbon	Nov. 13, 1813
Rev. Michael Slattery [1833-1834]	Cashel	Carlow	June 19, 1833
Rev. Michael Montague, D.D. [1834-1845]	Armagh	Maynooth	June 25, 1834
Rev. Laurence Renehan, D.D. [1845-1857]	Cashel	Maynooth	June 25, 1845
Rev. Charles Russell, D.D. [1857-1880]	Down	Maynooth	Oct. 20, 1857
Rev. William J. Walsh, D.D. [1880-1885]	Dublin	Maynooth	June 22, 1880
Rev. Robert Browne, D.D. [1885-1894]	Cloyne	Maynooth	Oct. 7, 1885
Right Rev. Denis Gargan, D.D.	Meath	Maynooth	Oct. 9, 1894

XI.

PROFESSORS, AND OTHER OFFICIALS OF ST. PATRICK'S COLLEGE, ESTABLISHMENT IN 1795 TO 1895.

Former Office	Remarks
Chaplain to the Spanish Ambassador, London	Consecrated Bishop of Waterford and Lismore, Feb. 12, 1797; resigned Presidency, Jan. 17, 1798; died, July 11, 1803, at the age of 62
Professor of Moral Theology in the University of Paris; P.P., Edgeworthstown, diocese of Ardagh	Died, Jan. 26, 1803. His remains, pursuant to his own wish, were interred in the North Aisle of the Old College Chapel, in front of the Blessed Virgin's Altar
Secretary to the Trustees, Librarian, and Treasurer	Resigned, June 27, 1807; appointed P.P., St. Catherine's, Dublin; and re-appointed Secretary to the Trustees
Superior, Irish College, Nantes; Precentor of the diocese of Armagh; P.P., Donoughmore and Killeeshil, in said diocese	Resigned, June 27, 1810; appointed P.P., Armagh
President, Irish College, Bordeaux; V.G., Bordeaux; Principal of a Lay Academy, Ulverstone, Lancashire	Resigned, June 25, 1812; returned to Ulverstone; consecrated Coadjutor of Cashel, April 23, 1815; Archbishop of Cashel, 1820; died, March 31, 1821, at the age of 69
Coadjutor Archbishop of Dublin	Resigned, Nov. 10, 1813; Coadjutor of Dublin, 1809-1823; Archbishop of Dublin, 1823-1852; died, Feb. 26, 1852, at the age of 84
Professor, and afterwards President, Irish College, Lisbon; P.P., Clonakilty; and President of an Academy in his native diocese	Resigned in June, 1833, having been appointed Bishop of Cloyne and Ross; died, Oct. 3, 1846, at the age of 77
Professor, Carlow College	Resigned, Feb. 24, 1834, having been appointed Archbishop of Cashel; died Feb. 4, 1857, at the age of 74
Vice-President	Resigned, on account of ill health, June 25, 1845; died in the College, Oct. 29, in the same year, at the age of 72
Vice-President	Died, July 27, 1857, at the age of 60
Professor of Ecclesiastical History	Died, Feb. 26, 1880, at the age of 68
Vice-President	Resigned, Oct. 7, 1885, having been appointed Archbishop of Dublin
Vice-President	Resigned, Oct. 9, 1894, having been appointed Bishop of Cloyne
Vice-President	Holds the office

VICE-PRESIDENTS.

Name	Diocese	Place of Education	Date of Appointment
Rev. Francis Power [1795-1810]	Cloyne	Paris	June 27, 1795
Rev. Peter Magennis, O.P. [1810-1812, July 5, 1813–Nov. 15, 1813]	Meath	—	Oct. 15, 1810
Rev. Peter Kenny, S.J. [1812-1813]	Dublin	Carlow, Stonyhurst, and Palermo	Nov. 11, 1812
Rev. William Fitzpatrick [1813-1814]	Dublin	—	Nov. 10, 1813
Rev. Michael Montague [1814-1834]	Armagh	Maynooth	Aug. 30, 1814
Rev. Philip Dowley [1834]	Waterford	Maynooth	June 25, 1834
Rev. Laurence Renehan, D.D. [1834-1845]	Cashel	Maynooth	June 27, 1834
Rev. Robt. ffrench Whitehead, D.D., [1845-1872]	Tuam	Maynooth	June 25, 1845
Rev. Daniel M'Carthy, D.D. [1872-1878]	Kerry	Maynooth	Sep. 24, 1872
Rev. William J. Walsh, D.D. [1878-1880]	Dublin	Maynooth	June 25, 1878
Rev. Thomas J. Carr [1880-1883]	Tuam	Maynooth	June 22, 1880
Rev. Robert Browne [1883-1885]	Cloyne	Maynooth	Oct. 11, 1883
Rev. Denis Gargan, D.D. [1885-1894]	Meath	Maynooth	Oct. 7, 1885
Rev. Thomas O'Dea, D.D.	Kilfenora	Maynooth	Oct. 9, 1894

Former Office	Remarks
Archdeacon and Canon of the Cathedral, Avignon	Resigned, Oct. 15, 1810; appointed Professor of French, and Ritual Ceremonies; died June 6, 1817, at the age of 82, and was the first interred in the College Cemetery
Member of the Dominican Order	Resigned, Nov. 11, 1812, for the Chair of Sacred Scripture; resumed office of Vice-President, July 5, 1813, and resigned it finally, Nov. 15, 1813. Dr. Magennis left the College, Nov., 1813; returned Oct., 1814, and resumed his Class of Scripture. He was formally re-appointed Professor of Scripture, Jan. 25, 1815 He vacated the Chair of Scripture, in 1816, on being appointed Professor of the Dunboyne Students; and resigned finally on Feb. 5, 1817. He died in 1818, at the age of 59, and is buried in the Chord Churchyard, Drogheda
Officiating Priest in Dublin	Resigned, July 5, 1813; died in Rome, in 1841, at the age of 62
C.C., St. Michan's, Dublin	Resigned, June 5, 1814; resumed missionary duties in Dublin; appointed Secretary to the Trustees, June 27, 1823
Bursar	Appointed President, June 25, 1834
Dean	Resigned, June 27, 1834; left the College, to establish, in Castleknock, a house of the Congregation of the Mission; died Jan. 31, 1864, at the age of 75
Professor of Sacred Scripture and Hebrew	Appointed President, June 25, 1845
Professor of Mental and Moral Philosophy	Resigned, June 27, 1872; died in the College, Dec. 31, 1879, at the age of 72
Professor of Sacred Scripture and Hebrew	Resigned, June 25, 1878, having been appointed Bishop of Kerry; died July 23, 1881, at the age of 59.
Professor of Theology	Appointed President, June 22, 1880
Professor of Theology	Resigned, Oct. 11, 1883, having been appointed Bishop of Galway; translated from Galway to the Archiepiscopal See of Melbourne, in 1886
Dean	Appointed President, Oct. 7, 1885
Professor of Ecclesiastical History	Appointed President, Oct. 9, 1894
Professor of Theology	Holds the office

DEANS

Name	Diocese	Place of Education	Date of Appointment
Rev. Edward Ferris, C.M. [1798-1801]	Kerry	Paris	Jan. 17, 1798
Rev. Thomas Coen [1] [1801-1810]	Clonfert	Maynooth	Feb. 24, 1801 (till next meeting); July 28, 1802 (absolutely)
Rev. William Fitzpatrick [1810-1811]	Dublin	—	July 17, 1810 (provisionally); Oct. 15, 1810 (absolutely)
Rev. Andrew Hart (Senior Dean), [1811-1812]	Dublin	Maynooth	Aug. 29, 1811 (provisionally); Oct. 21, 1811 (absolutely)
Rev. Daniel Malone [2] [1811-1814]	Armagh	Maynooth	Oct. 21, 1811 (Junior Dean); Nov. 11, 1812 (Senior Dean)[3]
Rev. Thomas Murphy (Senior Dean) [1814-1816]	Waterford	—	Aug. 30, 1814
Rev. James Browne (Junior Dean) [1814-1816]	Ferns	Maynooth	Aug. 30, 1814
Rev. John Cantwell [1816-1820]	Meath	Maynooth	Feb. 7, 1816 (Junior Dean); June 27, 1816 (Senior Dean)
Rev. Philip Dowley [1816-1834]	Waterford	Maynooth	June 27, 1816 (Junior Dean); June 21, 1820 (Senior Dean)
Rev. Thomas Kelly [1820-1826]	Armagh	Maynooth	June 24, 1820
Rev. Laurence Renehan [1825-1827]	Cashel	Maynooth	Sep. 25, 1825
Rev. Thomas Furlong [1827-1829]	Ferns	Maynooth	July 2, 1827
Rev. Joseph Dixon [1829-1834]	Armagh	Maynooth	June 24, 1829
Rev John Derry [1833-1836]	Clonfert	Maynooth	June 20, 1833

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[1] See pp. 212 and 213.

[2] This was the first occasion on which a second Dean (or 'Sub-Dean') was appointed.

[3] No Junior Dean seems to have been appointed at this time.

Former Office	Remarks
Assistant to the Superior-General of the Congregation of the Mission in Paris; Superior of the Seminary of Amiens, and Vicar-General of the diocese	Appointed Professor of Moral Theology, February 7, 1801
Student of the College	Resigned in June, 1810; appointed Administrator, Loughrea, diocese of Clonfert, Oct. 15, of the same year; Coadjutor of Clonfert, Dec. 11, 1815; Bishop of Clonfert, 1831; died April 27, 1847, at the age of 68
C.C., St. Michan's, Dublin	Resigned, May 2, 1811, and resumed his former missionary duties in Dublin; appointed Vice-President, Nov. 10, 1813
P.P. Lucan, diocese of Dublin	Resigned, July 5, 1812, to take charge of the parish of Newcastle, county Dublin
Student of the College	Appointed Lecturer in Moral Theology, Aug. 30, 1814
—	Resigned, April 5, 1816
C.C. Newtownbarry, diocese of Ferns, 1812-1814	Appointed Professor of Sacred Scripture, Feb. 7, 1816
Student of the College	Resigned, June 21, 1820, on being appointed P.P. Kilbeggan; appointed Bishop of Meath, 1830; died Dec. 11, 1866, at the age of 74
Student of the College	Appointed Vice-President, June 25, 1834
Student of the College	Appointed Professor of Theology, Sept. 15, 1825
Student of the College (Dunboyne Estab.)	Appointed Professor of Sacred Scripture, July 27, 1827
Student of the College (Dunboyne Estab.)	Appointed Professor of Humanity, Feb. 12, 1829
Student of the College (Dunboyne Estab.)	Appointed Professor of Sacred Scripture, Sep. 17, 1834
Student of the College (Dunboyne Estab.)	Resigned, Sept. 18, 1836; appointed P.P. Ballymackward in his native diocese; consecrated Bishop of Clonfert, Sept. 21, 1847; died in 1870, at the age of 59

DEANS—*continued.*

Name	Diocese	Place of Education	Date of Appointment
Rev Miles Gaffney (Senior Dean) [1834-1855]	Dublin	France	Sep. 17, 1834
Rev. Robert Cussen [1836-1838]	Limerick	St. Sulpice, Paris	Nov. 22, 1836
Rev. Walter Lee [1837-1856]	Dublin	Maynooth & Rome	Jan. 12, 1837 (Junior Dean); Oct. 16, 1855 (Senior Dean)
Rev. John Gunn [1838-1852]	Elphin	Maynooth	Sep. 7, 1838
Rev. James O'Kane [1852-1871]	Derry	Maynooth	June 24, 1852 (Junior Dean); June 24, 1856 (Senior Dean)
Rev. Richard Hackett [1856-1862]	Armagh	Maynooth	June 24, 1856
Rev. James O'Donnell [1856-1858]	Kildare	Maynooth	June 24, 1856
Rev. Richard Quinn [1856-1876]	Cork	Maynooth	June 24, 1856
Rev. Thomas Hammond [1858-1884]	Limerick	Maynooth	June 22, 1858
Rev. James Hughes [1862-1877]	Kildare	Maynooth	Oct. 22, 1862
Rev. Daniel M'Carthy, D.D. (Senior Dean) [1871-1872]	Kerry	Maynooth	Aug. 18, 1871
Rev. Thomas Carr [1872-1874]	Tuam	Maynooth	Sep. 25, 1872
Rev. Robert Browne [1875-1883]	Cloyne	Maynooth	June 30, 1875
Rev. Michael Logue, D.D. [1876-1878]	Raphoe	Maynooth	Oct. 17, 1876
Rev. Richard Owens [1878-1884]	Clogher	Maynooth	June 25, 1878
Rev. Patrick O'Leary	Kerry	Maynooth	June 25, 1878
Rev. James Donnellan [1884-1887]	Tuam	Maynooth	July 1, 1884
Rev. Thomas Gilmartin [1884-1886]	Achonry	Maynooth	Sep. 30, 1884
Rev. Patrick Carroll (appointed for one year)	Limerick	Maynooth	Oct. 7, 1885
Rev. Daniel O'Loan [1886-1892]	Down	Maynooth	Sep. 7, 1886
Rev. Edward Crean [1887-1888]	Meath	Maynooth	Oct. 18, 1887 (for one year); June 26, 1888 (absolutely)
Rev. Thomas P. Gilmartin	Tuam	Maynooth	Oct. 15, 1891
Rev. James MacGinley	Raphoe	Maynooth	Oct. 12, 1892

Former Office		Remarks
C.C. Westland-row	-	Resigned, Oct. 16, 1855, to join the Order of Jesuits
Professor, St. Sulpice, 1823-1832 ; Missionary Priest, Paris, 1832-1834 ; C.C., St. Michael's, Limerick, 1834-1836		Resigned in Sept. 1838; appointed P.P. Bruff, Grange, and Meanus, and V.G. of the diocese of Limerick ; died May 12, 1865, at the age of 64
Student, Rome	-	Appointed Secretary to the Trustees, June 24, 1856; afterwards P.P. Bray, and Dean and V.G. of the diocese of Dublin
Student of the College (Dunboyne Estab.)	-	Resigned in June, 1852, on account of ill health ; appointed C.C. in his native diocese ; spent the last years of his life in Kingstown ; died there April 18, 1893, at the age of 80
Student of the College (Dunboyne Estab.)	-	Resigned, June 20, 1871 ; continued to reside in the College ; and died Feb. 16, 1874, at the age of 45
Student of the College (Dunboyne Estab.)	-	Appointed Professor of Mental and Moral Philosophy, Oct. 22, 1862
Student of the College	-	Appointed Professor of English and French, June 22, 1858
Student of the College (Dunboyne Estab.)	-	Resigned in June, 1876; died in Dublin, April 18, 1891
Student of the College (Dunboyne Estab.)	-	Resigned, Oct. 7, 1885, on being appointed P.P., Newcastle West, diocese of Limerick
C.C., Carlow	-	Died Nov. 16, 1877, at the age of 47
Professor of Sacred Scripture and Hebrew	-	Appointed Vice-President, Sept. 24, 1872
Professor, St. Jarlath's, Tuam	-	Appointed Professor of Theology, Oct. 13, 1874
Professor, Fermoy College	-	Appointed Vice-President, Oct. 11, 1883
Professor, Irish College, Paris; C.C., Letterkenny		Appointed Professor of Theology, June 25, 1878
Administrator, Monaghan	-	Appointed Professor of Theology, July 1, 1884
Professor, the College, Killarney	-	Holds the office
Professor, St. Jarlath's, Tuam	-	Appointed Bursar, Oct. 18, 1887
Principal, The Seminary, Ballaghaderreen	-	Appointed Professor of Ecclesiastical History, Sept. 7, 1886
C.C., diocese of Limerick	-	Resigned, Sept. 7, 1886; resumed missionary duties in his native diocese
C.C., Ballycastle (native diocese)	-	Appointed Professor of Ecclesiastical History, June 21, 1892
Student of the College (Dunboyne Estab.)	-	Resigned, June 23, 1891 ; appointed C.C., Kinnegad, in his native diocese
Professor, St. Jarlath's, Tuam	-	Holds the office
C.C., Glencolumbkille (native diocese)	-	Holds the office

Spiritual Fathers.[1]

Name	Diocese	Place of Education	Date of Appointment
Rev. John Myers, C.M.	Waterford	Maynooth	June 21, 1887
Rev. Patrick Boyle, C.M. [1887-1889]	Derry	Cambrai, France	June 21, 1887
Rev. Michael Maher, C.M. [1889-1892]	Ardagh	Blackrock, co. Dublin	June 25, 1889
Rev. James Carpenter, C.M.	Kildare	Maynooth	June 22, 1892

Bursars.

Rev. Francis Power, D.D. (Vice-President) [1795-1802]	Waterford	Paris	June 27, 1795
Rev. Michael Montague [1802-1816]	Armagh	Maynooth	July 30, 1802
Rev. John Cummins [1816-1827]	Dublin	Maynooth	June 27, 1816
Rev. Michael Montague (Vice-President) [1827-1834]	Armagh	Maynooth	June 27, 1827
Rev. John Fennelly [1834-1841]	Cashel	Maynooth	Sep. 18, 1834
Rev. Laurence Renehan (Vice-President) [1841-1845]	Cashel	Maynooth	June 24, 1841
Rev. Thomas Farrelly [1845-1881]	Meath	Maynooth	June 26, 1845
Rev. Andrew Boylan [1882-1887]	Kilmore	Maynooth	Oct. 5, 1882
Rev. James Donnellan	Tuam	Maynooth	Oct. 18, 1887

Minister.

Rev. Andrew Boylan [1875-1882]	Kilmore	Maynooth	June 30, 1875

Professors.

Prefects and Professors of the Dunboyne Scholars.

Rev. Nicholas Slevin [1823-1828]	Armagh	Salamanca	June 27, 1823
Rev. Charles M'Nally [1829-1843]	Clogher	Maynooth	Feb. 13, 1829

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[1] This office was established by resolution of the Trustees, September 7, 1886, and the appointments were made provisionally by the Visitors, October 11, in the same year. These appointments were ratified by the Trustees, June 21, 1887.

Former Office	Remarks
St. Peter's, Phibsborough, Dublin	Holds the office
President, St. Patrick's, Armagh	Resigned, June 25, 1889, on being appointed President, Irish College, Paris
Professor, Irish College, Paris	Resigned, June 22, 1892, on being appointed Superior of a house of the Congregation of the Mission in Melbourne
St. Vincent's, Cork	Holds the office
Archdeacon and Canon of the Cathedral, Avignon	Relieved of the duties of Bursar, and appointed to teach French, July 30, 1802
Lecturer in Philosophy	Resigned the office of Bursar, June 27, 1816. After his appointment as Vice-President, in 1814, Dr. Montague continued to discharge the duties of Bursar to June 27, 1816
Student of the College (Dunboyne Estab.)	Resigned, June 27, 1827
Vice-President	Resigned, Sept. 18, 1834, a few months after his appointment to the Presidency
Student of the College (Dunboyne Estab.)	Resigned, June 24, 1841, having been appointed Bishop *in partibus* and Vicar Apostolic of Madras. He died Jan. 23, 1868, at the age of 62
Vice-President	Appointed President, June 25, 1845
Student of the College (Dunboyne Estab.) Assistant Bursar, 1843-1845	Resigned in June, 1881; continued to reside in the College; died Dec. 29, 1890, at the age of 76
Minister	Resigned, Oct. 18, 1887, and joined the Order of Redemptorists
Dean	Holds the office
Professor, Cavan College	This office was discontinued on the appointment of Father Boylan as Bursar, Oct. 5, 1882
Professor, Irish College, Salamanca	Resigned, January 5, 1829
Professor of Mental and Moral Philosophy	Resigned in 1843, having been appointed Coadjutor-Bishop of Clogher; Bishop of Clogher, 1844-1864. He died in 1864, at the age of 77

Professors—*continued.*

Name	Diocese	Place of Education	Date of Appointment
Rev. John O'Hanlon, D.D. [1843-1871]	Ossory	Maynooth	Nov. 16, 1843
Rev. Patrick Murray, D.D. [1879-1882]	Clogher	Maynooth	June 25, 1879
Rev. John Healy, D.D. [1883-1884]	Elphin	Maynooth	July 3, 1883
Rev. Patrick O'Donnell [1884-1888]	Raphoe	Maynooth	July 1, 1884 (to succeed after Dr. Healy's resignation)
Rev. Walter MacDonald	Ossory	Maynooth	June 26, 1888

Dogmatic Theology

Rev. Maurice Aherne [1795-1801]	Kerry	Paris	June 27, 1795
Rev. Louis Æ. Delahogue, D.D. [1801-1820]	Paris	Paris	Feb. 24, 1801
Rev. John M‘Hale [1820-1825]	Killala	Maynooth	June 22, 1820
Rev. Thomas Kelly [1825-1826]	Armagh	Maynooth	Sep. 15, 1825
Rev. William Higgins, D.D. [1826-1828]	Ardagh	Irish College, Paris, and Rome	Sep. 15, 1826

Moral Theology.

Rev. Louis Æ. Delahogue, D.D. [1798-1801]	Paris	Paris	May 12, 1798
Rev. Edward Ferris, C.M. [1801-1809]	Kerry	Paris	Feb. 24, 1801
Rev. Francis Anglade [1810-1834]	Rhodez, in France	Paris	June 29, 1810

Former Office	Remarks
Professor of Theology	Died Nov. 12, 1871, at the age of 69
Professor of Theology	Died Nov. 15, 1882, at the age of 71
Professor of Theology	Resigned Sept. 30, 1884, having been appointed Coadjutor-Bishop of Clonfert
Professor of Theology	Resigned June 26, 1888, having been appointed Bishop of Raphoe
Professor of Theology	Holds the office
Professor of Philosophy in the University of Paris; Canon and V.G., Chartres, France	Died Feb. 7, 1801, at the age of 66; buried at Laragh Bryan
Professor of Moral Theology	Resigned June 22, 1820; continued to reside in the College; died May 9, 1827, at the age of 88, and is buried in the College Cemetery.
Lecturer in Dogmatic Theology	Resigned in 1825, having been appointed Coadjutor Bishop of Killala; he was appointed Archbishop of Tuam in 1834, and died November 7, 1881, at the age of 90
Dean	Resigned in 1826; Bishop of Dromore, 1826-1828; Coadjutor of Armagh, 1828-1832; Archbishop of Armagh, 1832-1835; died January 13, 1835, at the age of 40.
Professor, Irish College, Paris; attending Lectures in Rome	Appointed Professor of Dogmatic and Moral Theology, August 26, 1828
Professor of the Sorbonne for twenty years; French emigrant, employed in London	Appointed Professor of Dogmatic Theology, February 24, 1801
Dean	Died Nov. 26, 1809, at the age of 72. Father Ferris was buried in Laragh Bryan; his remains were removed to the Cemetery of the Congregation of the Mission, Castleknock, Oct. 19, 1875
Professor of Mental and Moral Philosophy	Resigned in 1828; continued to reside in the College; died April 12, 1834, at the age of 76

DOGMATIC AND MORAL THEOLOGY

Name	Diocese	Place of Education	Date of Appointment
Rev. W. Higgins, D.D. [1828-1829]	Ardagh	Irish College, Paris, and Rome	Aug. 26, 1828
Rev. P. J. Carew [1828-1838]	Waterford	Maynooth	Aug. 30, 1828
Rev. John O'Hanlon [1828-1843]	Ossory	Maynooth	Aug. 30, 1828
Rev. Francis Magennis [1830-1841]	Clogher	Maynooth	Feb. 3, 1830
Rev. Edmund O'Reilly, D.D. [1838-1851]	Limerick	Maynooth & Rome	Sept. 7, 1838
Rev. Patrick Murray [1841-1879]	Clogher	Maynooth	Aug. 27, 1841
Rev. George Crolly [1844-1878]	Down	Maynooth	Jan. 20, 1844
Rev. Thomas Furlong [1845-1857]	Ferns	Maynooth	Sep. 13th, 1845
Rev. Henry Neville [1852-1867]	Cork	Maynooth	Jan. 20, 1852
Rev. Gerald Molloy [1857-1874]	Dublin	Maynooth	June 23, 1857
Rev. William J. Walsh [1867-1880]	Dublin	Maynooth	Oct. 22, 1867
Rev. Thomas Carr [1874-1880]	Tuam	Maynooth	Oct. 13, 1874
Rev. Michael Logue, D.D. [1878-1879]	Raphoe	Maynooth	June 25, 1878
Rev. John Healy [1879-1883]	Elphin	Maynooth	Sep. 9, 1879
Rev. Patrick O'Donnell [1880-1884]	Raphoe	Maynooth	Sep. 7, 1880
Rev. Walter McDonald [1881-1888]	Ossory	Maynooth	Sep. 27, 1881
Rev. Thomas O'Dea [1882-1894]	Kilfenora	Maynooth	Oct. 5, 1882
Rev. Richard Owens [1884-1894]	Clogher	Maynooth	July 1, 1884
Rev. Daniel Coghlan	Cork	Maynooth	Sept. 7, 1886
Rev. Michael Fogarty	Killaloe	Maynooth	June 25, 1889
Rev. Daniel Mannix	Cloyne	Maynooth	October 9, 1894

Former Office	Remarks
Professor of Dogmatic Theology	Resigned in 1829, having been appointed Bishop of Ardagh ; died Jan. 3, 1853, at the age of 60
Professor of Humanity	Resigned in June, 1838, having been appointed Coadjutor to the Vicar Apostolic of Madras ; translated to the Archiepiscopal See of Edissa and the Vicariate of W. Bengal, Nov. 16, 1840 ; died in Calcutta in Nov. 1855
Student of the College (Dunboyne Estab.)	Appointed Prefect of the Dunboyne, Nov. 16, 1843
Student of the College (Dunboyne Estab.)	Resigned, June 30, 1841, on being appointed P.P. Clones
Student in Rome	Resigned in June, 1851, to join the order of Jesuits ; died on Nov. 10, 1878, at the age of 67.
Professor of English and French	Appointed Prefect of the Dunboyne, June 25, 1879
C.C. Belfast	Died Jan. 24, 1878, at the age of 65
Professor of Rhetoric	Resigned, March 10, 1857, having been appointed Bishop of Ferns ; died Nov. 12, 1875, at the age of 73
Professor of Mental and Moral Philosophy	Resigned, Oct. 21, 1867 ; appointed P.P. Passage, Cork ; appointed afterwards P.P. St. Finbar's and V.G. and Dean of the diocese ; died in 1890
Student of the College (Dunboyne Estab.)	Resigned in June, 1874, having been appointed Vice-Rector of the Catholic University, Dublin
Student of the College (Dunboyne Estab.)	Appointed President, June 22, 1880
Dean	Appointed Vice-President, June 22, 1880
Dean	Resigned in June, 1879, having been appointed Bishop of Raphoe ; translated to Armagh in 1887 ; created Cardinal, Jan. 19, 1893
Rector, Elphin Classical School	Appointed Prefect of the Dunboyne, July 3, 1883
Student of the College (Dunboyne Estab.)	Appointed Prefect of the Dunboyne, in 1884
Professor, St. Kieran's, Kilkenny	Appointed Prefect of the Dunboyne, June, 26, 1888,
Student of the College (Dunboyne Estab.)	Appointed Vice-President, Oct. 9, 1894
Dean	Resigned, June 26, 1894, having been appointed Bishop of Clogher
C.C., Tracton, diocese of Cork	Holds the office
Professor, Carlow College	Holds the office
Professor of Mental and Moral Philosophy	Holds the office

SACRED SCRIPTURE.

Name	Diocese	Place of Education	Date of Appointment
Rev. Thomas Clancy,[1] D.D. [1795-1797]	Tuam	Prague	June 27, 1795
Rev. Francis Eloy, D.D. [1808-1809]	—	France	June 30, 1808
Rev. Mathias Crowley [1810-1811]	Cork	Maynooth	Oct. 15, 1810
Rev. Peter Magennis, O.P. [1812-1816]	Meath	—	Nov. 11, 1812
Rev. James Browne [1816-1818]	Ferns	Maynooth	Feb. 7, 1816

HEBREW

Name	Diocese	Place of Education	Date of Appointment
Rev. Christopher H. Boylan [1816-1818]	Meath	Maynooth	June 27, 1816

SACRED SCRIPTURE AND HEBREW

Name	Diocese	Place of Education	Date of Appointment
Rev. James Browne [1818-1827]	Ferns	Maynooth	June 25, 1818[2]
Rev. Laurence Renehan [1827-1834]	Cashel	Maynooth	July 27, 1827
Rev. Joseph Dixon [1834-1852]	Armagh	Maynooth	Sept. 17, 1834
Rev. Laurence Gillic [1853-1854]	Meath	Maynooth	Jan. 18, 1853
Rev. Daniel M'Carthy [1854-1878]	Kerry	Maynooth	June 22, 1854
Rev. Charles Macauley, D.D. [1878-1889]	Down	Maynooth	June 25, 1878
Rev. Joseph M'Rory	Armagh	Maynooth	Oct. 15, 1889

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[1] On Dr. Clancy's leaving the College, in 1797, the duty of teaching the Sacred Scripture was transferred o the Professors of Divinity until the appointment of the Rev Francis Eloy, in 1808.

[2] At this date the Professorship of Hebrew was annexed to that of Sacred Scripture.

Former Office	Remarks
Professor in Prague	Took possession August 25, 1796; resigned April 13, 1797, and returned to Prague
Vicar-General in France	Resigned July 5, 1809
C.C., Cork	Resigned in June, 1811
Vice-President	Resigned in January, 1816. See page 700
Dean	Appointed Professor of Sacred Scripture and Hebrew, June 25, 1818
Student of the College	Appointed Professor of English, June 25, 1818
Professor of Sacred Scripture	Resigned July 27, 1827, having been appointed Coadjutor-Bishop of Kilmore; Bishop of Kilmore, 1829–1865; died April 11, 1865, at the age of 79
Dean	Appointed Vice-President, June 27, 1834
Dean	Resigned in 1852, having been appointed Archbishop of Armagh. Dr. Dixon died April 29, 1866, at the age of 60
Professor of Mental and Moral Philosophy, Irish College, Paris	Died Jan. 24, 1854, at the age of 29
Professor of Rhetoric	Resigned, June 25, 1878, having been appointed Bishop of Kerry
Professor of Rhetoric	Died June 2, 1889, at the age of 60
Professor, Diocesan Seminary, Birmingham	Holds the office

ECCLESIASTICAL HISTORY.

Name	Diocese	Place of Education	Date of Appointment
Rev. Francis Eloy, D.D. [1808-1809]	—	France	June 30, 1808
Rev. Charles W. Russell, D.D. [1845 1857]	Down	Maynooth	June 26, 1845
Rev. Matthew Kelly, D.D. [1857-1858]	Ossory	Maynooth	Oct. 20, 1857
Rev. Denis Gargan [1859-1885]	Meath	Maynooth	June 21, 1859
Rev. Thomas Gilmartin [1886-1892]	Achonry	Maynooth	Sep. 7, 1886
Rev. Daniel O'Loan	Down	Maynooth	June 21, 1892

MATHEMATICS AND NATURAL PHILOSOPHY.

Rev. Peter J. Delort, J.U.D. [1795-1801]	Bordeaux	Bordeaux	June 27, 1795
Rev. Andrew Darré [1801-1813]	Auch, France	Toulouse	Feb. 24, 1801 (provisionally); Oct. 1, 1802 (absolutely)
Rev. Cornelius Denvir [1813-1826]	Down	Maynooth	June 24, 1813
Rev. Nicholas Callan, D.D. [1826-1864]	Armagh	Maynooth	Sep. 15, 1826
Rev. Francis Lennon	Clogher	Maynooth	June 21, 1864

MENTAL AND MORAL PHILOSOPHY.

Rev. Andrew Darré [1795-1801]	Auch, in France	Toulouse	June 27, 1795
Rev. Michael Montague [1801-1802]	Armagh	Maynooth	Dec. 26, 1801
Rev. Francis Anglade [1802-1810]	Rhodez, France	Paris	Dec. 15, 1802
Rev. William Crolly [1810-1812]	Down	Maynooth	June 29, 1810

Former Office	Remarks
Vicar-General in France	Resigned the Chair of Church History and Scripture, July 5, 1809
Professor of Humanity	Appointed President, Oct. 20, 1857
Professor of English and French	Died Oct. 30, 1858, at the age of 44
Professor of Humanity	Appointed Vice-President, Oct. 7, 1885
Dean	Died May 8, 1892, at the age of 35
Dean	Holds the office
French Emigrant, London	Left the College in 1801, and returned to France
Professor of Mental and Moral Philosophy	Resigned in June, 1813, and returned to France
Student of the College	Resigned in June, 1826; appointed P.P. Downpatrick, and afterwards, in 1835, Bishop of Down and Connor; resigned his see on account of ill health in 1865; and died July 13, 1866, at the age of 75
Attending lectures in Rome, 1824-1826	Died Jan. 14, 1864, at the age of 65
Professor, St. Macartan's, Monaghan	Holds the office
Professor of Philosophy, Toulouse; French Emigrant	Appointed Professor of Mathematics and Natural Philosophy, Feb. 24, 1801
Lecturer in Philosophy	Appointed Bursar, July 30, 1802
Professor of Philosophy in the University of Paris; Prefect of Theology in the College of Louis Le Grand; French Emigrant	Appointed Professor of Moral Theology, June 29, 1810
Lecturer in Mental and Moral Philosophy	Resigned Aug. 26, 1812, to take charge of the parish of Belfast; consecrated Bishop of Down and Connor, May 1, 1825; translated to Armagh in 1835; died April 6, 1849, at the age of 69

MENTAL AND MORAL PHILOSOPHY—*continued.*

Name	Diocese	Place of Education	Date of Appointment
Rev. Patrick M'Nicholas [1812-1814] -	Achonry	Maynooth	Nov. 11, 1812
Rev. Charles M'Nally [1815-1829] -	Clogher	Maynooth	- Jan. 25, 1815
Rev. R. French Whitehead [1829-1845]	Tuam -	Maynooth	- June 23, 1829
Rev. Joseph Behan [1845-1850] -	Meath -	Maynooth	- Sep. 13, 1845
Rev. Henry Neville [1850-1852] -	Cork -	Maynooth	- Oct. 15, 1850
Rev. William Jennings [1852-1862] -	Tuam -	Maynooth	- June 23, 1852
Rev. Richard Hackett [1862-1877] -	Armagh -	Maynooth	- Oct. 22, 1862

Senior Class.[1]

Name	Diocese	Place of Education	Date of Appointment
Rev. Thomas Esser, O.P., D. Ph. [1887-1891] -	Cologne	Bonn and Cologne	- Oct. 18, 1887
Rev. Thomas Judge [1891-1893] -	Achonry -	Maynooth	- June 24, 1891
Rev. Daniel Mannix [1893-1894] -	Cloyne -	Maynooth	- Oct. 3, 1893
Rev. Michael Barrett	Cloyne	Maynooth	- Oct. 9, 1894

Junior Class.

Name	Diocese	Place of Education	Date of Appointment
Rev. Thomas E. Judge [1887-1891] -	Achonry -	Maynooth	- Oct. 21, 1887
Rev. Daniel Mannix [1891-1893] -	Cloyne -	Maynooth	- Oct. 15, 1891
Rev. Michael Barrett [1893-1894] -	Cloyne -	Maynooth	- Oct. 3, 1893

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[1] A Chair of Higher Philosophy was established by Resolution of the Trustees on the 30th September, 1884. Dr. Esser was appointed without concursus as First Professor of this Chair—" this appointment without concursus not to form a precedent in filling up vacancies in this Chair in future."—(Resolution of the Trustees, 7th September, 1886.)

Former Office	Remarks
Professor of Humanity	Appointed President of the Lay College, December 5, 1814; appointed Professor of Rhetoric, June 26, 1817; consecrated Bishop of Achonry May 7, 1818; died Feb. 11, 1852, at the age of 72
Student of the College (Dunboyne Estab.)	Appointed Prefect of the Dunboyne, Feb. 13, 1829
Professor of English and French	Appointed Vice-President, June 25, 1845
Student of the College	Died Aug. 5, 1850, at the age of 28
C.C., the Cathedral, Cork	Appointed Professor of Theology, Jan 20, 1852
Student of the College (Dunboyne Estab.)	Died May 12, 1862, at the age of 36
Dean	Died March 9, 1887, at the age of 64
Member of Dominican Order, Germany	Resigned June 23, 1891, on being appointed Professor in the University of Freiburg, Switzerland
Professor of Mental and Moral Philosophy (Junior Class)	Resigned June 27, 1893; appointed C.C. Killedan, in his native diocese
Professor of Mental and Moral Philosophy (Junior Class)	Appointed Professor of Theology, Oct. 9, 1894
Professor of Mental and Moral Philosophy (Junior Class)	Holds the office
Student of the College (Dunboyne Estab.)	Appointed Professor of Higher Philosophy, June 24, 1891
Student of the College (Dunboyne Estab.)	Appointed Professor of Higher Philosophy, Oct. 3, 1893
Professor, Carlow College	Appointed Professor of Higher Philosophy, Oct. 9, 1894

RHETORIC.

Name	Diocese	Place of Education	Date of Appointment
Rev. John C. Eustace, A.M. [1795-1798]	Kildare	Douay	June 27, 1795
James B. Clinch, Esq., A.M., M.R.I.A., [1798-1802]	Dublin	Rome	Jan. 17, 1798
Rev. Charles Lovelock [1802-1814]	Tuam	Paris	July 31, 1802
Rev. Patrick M'Nicholas [1817-1818]	Achonry	Maynooth	June 26, 1817
Rev. Jeremiah Donovan [1818-1834]	Cloyne and Ross	Maynooth	Feb. 4, 1820
Rev. Thomas Furlong [1834-1845]	Ferns	Maynooth	Sept. 17, 1834
Rev. Daniel M'Carthy [1845-1854]	Kerry	Maynooth	Nov. 21, 1845
Rev. Charles Macauley [1854-1878]	Down & Connor	Maynooth	Oct. 19, 1854
Rev. Edward O'Brien [1878-1879]	Derry	Maynooth	Jan. 25, 1878
Rev. Malachy Scannell [1879-1883]	Kerry	Maynooth	Sept. 9, 1879
Rev. Edward Maguire	Raphoe	Maynooth	Oct. 11, 1883

HUMANITY.

Name	Diocese	Place of Education	Date of Appointment
James B. Clinch, Esq. [1795-1798]	Dublin	Rome	June 27, 1795
Rev. Charles Lovelock [1799-1802]	Tuam	Paris	June 27, 1795
Rev. Laurence Reynolds [1799-1802]	Ossory	Nantes	Mar. 25, 1799
Gilbert Le Grand[1] [1802]	—	—	Sep. 25, 1802
Rev. Patrick M'Nicholas [1807-1812]	Achonry	Maynooth	July 5, 1807
Rev. Richard Gibbons [1814-1825]	Tuam	Maynooth	Aug. 30, 1814
Rev. Patrick J. Carew [1825-1828]	Waterford	Maynooth	Feb. 9, 1825
Rev. Thomas Furlong [1829-1834]	Ferns	Maynooth	Feb. 12, 1829
Rev. Charles W. Russell [1835-1845]	Down & Connor	Maynooth	Feb. 13, 1835
Rev. Denis Gargan [1845-1859]	Meath	Maynooth	Sep. 13, 1845
Rev. Edward O'Brien [1859-1878]	Derry	Maynooth	Oct. 18, 1859

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[1] There is nothing in the College Records to indicate whether this Professor was an ecclesiastic or a layman.

Former Office	Remarks
Tutor in England	Resigned, Jan. 17, 1798; died at Naples, 1815
Professor of Humanity	Resigned in 1802
Professor of Humanity	Died, March 24, 1814; buried in Laragh Bryan.
President of the Lay College, 1814 1817	Resigned, June 5, 1818, having been appointed Bishop of Achonry. He died Feb. 11, 1852, at the age of 71
Professor, Carlow College	Resigned in Sept., 1834; went to Rome for some time, and died in Paris, on his way home
Professor of Humanity	Appointed Professor of Theology, Sept. 13, 1845
Student of the College (Dunboyne Estab.)	Appointed Professor of Sacred Scripture, June 22, 1854
Student of the College (Dunboyne Estab.)	Appointed Professor of Sacred Scripture, June 25, 1878
Professor of Humanity	Resigned, June 25, 1879, to take charge of the parish of Coleraine; appointed afterwards P.P. of Limavaddy, and V.G. of the diocese of Derry
Professor, Killarney	Resigned, July 3, 1883; appointed C.C., Listowel, and died in 1888
Professor, Letterkenny	Holds the office

Assistant in an Academy, Dublin	Appointed Professor of Rhetoric, Jan. 17, 1798
Described in the Parliamentary Paper of 1808 as 'P.P., Abbard,[1] diocese of Tuam'	Father Lovelock did not take possession until 1799. He was appointed Professor of Rhetoric July 31, 1802
Assistant Priest, City of Kilkenny	Resigned, Sept. 25, 1802
—	Resigned, Dec. 25, 1802
Lecturer in Greek and Latin	Appointed Professor of Mental and Moral Philosophy, Nov. 11, 1812
Student of the College	Resigned, in 1825, to take charge of the united parishes of Aglish, Ballyhean, and Breaghwy, in the diocese of Tuam; he died there, Aug. 16, 1847, at the age of 55
Student of the College (Dunboyne Estab.)	Appointed Professor of Dogmatic and Moral Theology, Aug. 30, 1828
Dean	Appointed Professor of Rhetoric, Sept. 17, 1834
Student of the College (Dunboyne Estab.)	Appointed Professor of Ecclesiastical History, June 26, 1845
Professor, Irish College, Paris	Appointed Professor of Ecclesiastical History, June 21, 1859
Student of the College (Dunboyne Estab.)	Appointed Professor of Rhetoric, June 25, 1878; After this date the class of Humanity was discontinued

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[1] There is no parish of this name in the diocese of Tuam. It may be a mistake for Abbey.

ENGLISH ELOCUTION.

Name	Diocese	Place of Education	Date of Appointment
Mark Usher, Esq. [1797-1818]	Meath	Paris	June 27, 1797

ENGLISH LANGUAGE.

Rev. Christopher H. Boylan [1818-1820]	Meath	Maynooth	June 25, 1818
Rev. John Clancy [1887-1895]	Elphin	Maynooth	June 21, 1887

FRENCH LANGUAGE.

Rev. Francis Power, D.D. (Vice-President) [1802-1817]	Waterford	Paris	July 30, 1802
Mark Usher, Esq. [1818-1820]	Meath	Paris	June 25, 1818

ENGLISH AND FRENCH LANGUAGES.[1]

Rev. Christopher H. Boylan [1820-1828]	Meath	Maynooth	June 23, 1820
Rev. R. French Whitehead [1828-1829]	Tuam	Maynooth	Aug. 30, 1828
Rev. William Kelly [1830-1838]	Ferns	Maynooth	Feb. 3rd, 1830
Rev. Patrick Murray [1838-1841]	Clogher	Maynooth	Sep. 7, 1838
Rev. Matthew Kelly [1841-1857]	Ossory	Maynooth	Nov. 4, 1841
Rev. James O'Donnell [1858-1861]	Kildare	Maynooth	June 22, 1858
Rev. Hugh O'Rourke [1862-1885]	Tuam	Maynooth	June 25, 1862

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[1] United from June 23, 1820, to September 7, 1886. At this latter date the teaching of French was connected with the new Chair of Modern Languages.

Former Office	Remarks
Teacher of the English Language, Cork	Appointed Professor of French, June 25, 1818
Professor of Hebrew	Appointed to the Chair of English and French, June 23, 1820
Professor, Sligo College	Resigned in 1895, having been appointed Bishop of Elphin
Archdeacon and Canon of the Cathedral, Avignon	Died June 6, 1817
Professor of English Elocution	Resigned, 1820
Professor of English	Resigned, 5th July, 1828; died in June, 1832
Student of the College (Dunboyne Estab)	Appointed Professor of Mental and Moral Philosophy, June 23, 1829
Student of the College	Resigned in June, 1838, to go on the East Indian Mission
C.C., St. Nicholas', Dublin	Appointed Professor of Theology, Aug. 27, 1841
Professor, Irish College, Paris	Appointed Professor of Ecclesiastical History, October 20, 1857
Dean	Died, November 23, 1861, at the age of 33
Student of the College (Dunboyne Estab.)	Died, October 19, 1885, at the age of 48

IRISH LANGUAGE.

Name	Diocese	Place of Education	Date of Appointment
Rev. Paul O'Brien [1802-1820]	Meath	Maynooth	July 30, 1802
Rev. Martin Loftus [1820-1826]	Tuam	Maynooth	June 22, 1820
Rev. James Tully [1828-1876]	Tuam	Maynooth	Aug. 30, 1828
Rev. Michael Logue, D.D. (Dean and afterwards Professor of Theology) [1876-1879]	Raphoe	Maynooth	Oct. 17, 1876
Rev. Eugene O'Growney	Meath	Maynooth	Oct. 15, 1891

MODERN LANGUAGES.[1]

Name	Diocese	Place of Education	Date of Appointment
Rev. John Hogan	Killaloe	St. Sulpice, Paris	Sep. 7, 1886 (for one year); June 21, 1887 (absolutely)

MUSIC.[2]

Name	Diocese	Place of Education	Date of Appointment
Rev. Henry Bewerunge	Cologne, Germany	Würzburg and Eichstädt, Germany	June 26, 1888

LECTURERS.

Name	Diocese	Place of Education	Subject and Date of Appointment
Rev. Patrick Coleman[3] [1799-1802]	Dublin	Paris and Maynooth	Sacred Scripture—March 25, 1799
Rev. Michael Montague [1801]	Armagh	Maynooth	Mental & Moral Philosophy—Feb. 24, 1801
Rev. Mathias Crowley [1802-1808]	Cork	Maynooth	Dogmatic Theology—July 30, 1802
Rev. David Sinnott [1804-1809]	Ferns	Maynooth	Moral Theology—May 4, 1804
Rev. William Crolly [1806-1810]	Down	Maynooth	Mental & Moral Philosophy—June 27, 1806
Rev. Patrick M'Nicholas [1806-1807]	Achonry	Maynooth	Greek & Latin—June 27, 1806
Rev. John M'Hale [1814-1820]	Killala	Maynooth	Dogmatic Theology—Aug. 30, 1814

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[1] This Chair was established by Resolution of the Trustees, September 7, 1886, for the teaching of French, Italian, and German.

[2] This Chair was established by Resolution of the Trustees, June 26, 1888. Before this date the Organist was a layman, and the Choir Students acted as tutors in the department of Gregorian Chant.

[3] Rev. Patrick Coleman (Priest), of Dublin, matriculated in 1795 to complete his theological studies. He recited the Greek Ode on the occasion of the Lord Lieutenant's visit to the College to lay the foundation-stone of the additional buildings, 20th April, 1796.

Former Office	Remarks
Student of the College	Died, April 13, 1820, at the age of 57
Student of the College	Resigned, October 5, 1826, to take charge of the parish of Dunmore, in the diocese of Tuam. He died there in 1847
Student of the College (Dunboyne Estab.)	Died, October 2, 1876, at the age of 76
Professor, Irish College, Paris; C.C., Letterkenny	Resigned in June, 1879, having been appointed Bishop of Raphoe. Translated to Armagh in 1887. Created Cardinal, January 19, 1893
C.C., Ballynacargy, in native diocese	Holds the office
C.C., Birr, King's Co.	Holds the office
Secretary to the Vicar-General, Cologne; Chanter, the Cathedral, Cologne	Holds the office
Student of Maynooth	Appointed Principal of the Lay College, January 23, 1800; resigned both offices December 25, 1802, He was afterwards P.P., St. Michan's, Dublin. and V.G. of the diocese; and died in 1838
Student of the College	Appointed Professor of Mental and Moral Philosophy, December 26, 1801
Student of the College	Resigned, July 5, 1808; appointed C.C., Cork; appointed Professor of Scripture, October 15, 1810
Student of the College	Resigned, July 5, 1809
Student of the College	Appointed Professor of Mental and Moral Philosophy, June 29, 1810
Student of the College	Appointed Professor of Humanity, July 5, 1807
Student of the College	Appointed Professor of Dogmatic Theology, July 5, 1820

LECTURERS—*continued.*

Name	Diocese	Place of Education	Subject and Date of Appointment
Rev Daniel Malone [1814-1823]	Armagh	Maynooth	Moral Theology Aug. 30, 1814
M. A. Mottler, Esq. [1879-1887]	Dublin	—	English Elocution — Sept. 10, 1879
Edmund Burke, Esq., B.A. [1887-1888]	Dublin	—	English Elocution—Oct. 18, 1887
Rev. John Clancy [1891-1895]	Elphin	Maynooth	English Elocution—Oct. 15, 1891

SACRISTAN.[1]

			Date of Appointment
Rev. C. A M'Cormack [1799-1807]	Down	Paris	March 29, 1799

SECRETARIES OF THE BOARD OF TRUSTEES.

Rev. Andrew Dunne, D. D. [1795-1803]	Dublin	Bordeaux	June 26, 1795
Rev. Patrick Ryan, D.D. [1803-1807]	Dublin	Rome	Feb. 24, 1803
Rev. Andrew Dunne, D.D. [1807-1823]	Dublin	Bordeaux	June 27, 1807
Rev. William Fitzpatrick [1823-1825]	Dublin	—	June 27, 1823
Rev. Matthew Flanagan, D.D. [1825-1856]	Dublin	Maynooth	Feb. 9, 1825
Rev. Walter M. Lee, D.D. [1856-1893]	Dublin	Maynooth and Rome	June 24, 1856
Rev. James Daniel [1894-1895]	Dublin	Maynooth	June 26, 1894

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[1] Since the death of Rev. C. A. M'Cormack the duties of Sacristan have been discharged by two Senior Students.

Former Office	Remarks
Dean	Resigned, July 15, 1823
—	Resigned, June 30, 1887
—	Resigned, August 25, 1888
Professor of English	Resigned in 1895, having been appointed Bishop of Elphin
Last Lord Abbot of Bangor, Ireland; Chaplain to a Regiment in France	Died, May 7, 1807. His remains were interred in Laragh Bryan
Assistant P.P., in the diocese of Dublin	Appointed President, February 24, 1803
P.P., Clontarf, diocese of Dublin	Resigned June 27, 1807; appointed Coadjutor Bishop of Ferns, October 2, 1804; Bishop of Ferns, 1814; died 1819
President	Appointed also P.P., St. Catherine's, Dublin; resigned his parish a short time before his death, and came to reside in the College. He died there, June 17, 1823, at the age of 77, and is interred in the College Cemetery
P.P., in the diocese of Dublin	Died, August 22, 1824
P.P., St. Nicholas', Dublin	Died in 1856
Dean	Appointed afterwards P.P. Bray, and V.G and Dean of the diocese of Dublin; died, December 13, 1893
P.P., St. Nicholas', Dublin	Died, April 7, 1895

APPENDIX XII.

PRIVATE FOUNDATIONS FOR BURSES,

From the Establishment of the College in 1795, to its Disendowment, January 1st, 1871.

Diocese	Founder	Original Burse Capital Government Stock	Accumulation from 1846 to 1871, owing to Vacancies Government Stock	Total Burse Fund Government Stock	Present Investment India 3½ per cent. Stock	Annual Interest	Title of Foundation	Date of Foundation
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
Armagh ..	His Grace the Most Rev. Dr. O'Reilly, Archbishop of Armagh	516 18 5	287 18 4	804 16 9	689 17 7	24 2 11	"O'Reilly Burse" (Armagh)	1806
,, ..	Rev. Andrew Levins, P.P., Dromiskin	587 8 4	190 19 7	778 7 11	667 2 10	23 7 0	"Levins Burse" (Armagh)	1841
Meath & Armagh	Patrick Ivory, Esq., M.D., London	969 4 7	558 19 3	1528 3 10	1309 17 8	45 16 11	"Ivory Burses" (Meath & Armagh)	1810
Meath ..	Rev. Philip Mulligan, P.P., Dunshaughlin	612 8 11	365 6 9	977 15 8	838 1 11	29 6 8	"Mulligan Burse" (Meath)	1831
,, ..	Most Rev. Dr. Cantwell, Bishop of Meath	473 3 4	3 3 3	476 6 7	408 6 8	14 5 10	"Cantwell Burse" (Meath)	1863
Derry ..	Most Rev. Dr. M'Loughlin, Bishop of Derry	1000 0 5	315 1 0	1315 1 5	1127 2 10	39 9 0	"M'Loughlin Burses" (Derry)	1828-31
Down & Connor	Edward Magennis, Esq.	500 0 0	258 9 5	758 9 5	650 2 5	22 15 1	"Magennis Burse" (Down and Connor)	1828
Down ..	William Sawey, Esq., Downpatrick	*854 19 8	428 13 0	1283 12 8	*367 7 7	*36 7 6	"Sawey Burses" (Down)	1824
Dromore ..	Rev. James Cowan, Brussels	902 14 5	445 8 1	1348 2 6	1155 11 11	40 8 11	"Cowan Burses" (Dromore)	1828-30
,, ..	Rev. James Gilmer, P.P., Rostrevor	462 11 4	228 4 6	690 15 10	592 2 10	20 14 6	"Gilmer Burse" (Dromore)	1830
Raphoe ..	Most Rev. Dr. M'Loughlin, Bishop of Derry	461 10 9	167 12 0	629 2 9	539 5 8	18 17 6	"M'Loughlin Burse" (Derry)	1828
,, ..	Most Rev. Dr. M'Gettigan, Bishop of Raphoe	461 10 9	167 11 11	629 2 8	539 5 8	18 17 6	"M'Gettigan Burse" (Raphoe)	1828
,, ..	Most Rev. Dr. M'Gettigan, Bishop of Raphoe	571 10 0	207 7 9	778 17 9	667 12 5	23 7 4	"M'Gettigan Burse" (Raphoe)	1831
Dublin ..	Rev. Andrew Dunne, D.D., Sec. to the Trustees	544 2 0	493 19 11	1038 1 11	889 15 3	31 2 10	"Dunne Burses" (Dublin)	1826
,, ..	Rev. William Russell, P.P., Arran-quay, Dublin	500 0 0	453 19 1	953 19 1	817 12 5	28 12 4	"Russell Burse" (Dublin)	1828
,, ..	Rev. Richard Kenrick, P.P., Francis-street, Dublin	586 7 0	532 7 0	1118 14 0	958 18 7	33 11 3	"Kenrick Burses" (Dublin)	1828
,, ..	V.Rev.PatrickColeman,V.G. P.P., Arran-quay, Dublin	580 19 3	54 7 9	635 7 0	544 12 10	19 1 3	"Coleman Burse" (Dublin)	1841
Kerry ..	D. O'Sullivan, Esq., M.D., Halifax, U.S.A.	4899 15 7	2913 13 7	7813 9 2	6697 2 0	234 8 0	"O'Sullivan Burses" (Kerry)	1810-15

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* The original Fund (£854 19s. 8d., Government Stock), stands in the name of the Accountant-General of the Court of Chancery: the Accumulation is invested in £367 7s. 7d., India 3½ per cent. Stock, in the name of the Trustees. The *total* annual Interest on the two Funds, calculated at 2¾ per cent. on the Original Fund, and 3½ per cent. on the Accumulation, amounts to £36 7s. 6d.; and this sum is subject to a yearly deduction of £2 10s. for Masses, in accordance with the Will of the Founder.

PRIVATE FOUNDATIONS FOR BURSES,

FROM THE DISENDOWMENT OF THE COLLEGE, JANUARY 1st, 1871, TO JANUARY 1st, 1895.

Diocese	Founder	Amount of Stock £	s.	d.	Description of Stock	Annual Interest £	s.	d.	Title of Foundation	Date of Foundation
rmagh ..	His Grace the Most Rev. Dr. M'Gettigan, Archbishop of Armagh	750	0	0	G. S. & W. R. 4 % Debenture Stock	30	0	0	"M'Gettigan" Burse (Armagh)	1882
,,	Rev. Patrick Canavan, Washing Bay, Co. Tyrone	1410	0	0	G. N. R. Co. 4 % Debenture Stock	56	8	0	"Canavan" Burses (Armagh)	1891
eath ..	Rev. Thomas Kearney, P.P., Bohermeen, Co. Meath	3300	0	0	£1950 G.S.&W.R. 4 % Deben. Stock £1350 M.G.W.R. 4 % Deben. Stock	132	0	0	"Kearney" Burses (Meath)	1890
,,	V. Rev. Matthew M'Alroy, V.G., P.P., Tullamore	550	0	0	G. N. R. Co. 4 % Consolidated Guaranteed Stock	22	0	0	"M'Alroy Burse" (Meath)	1892
,,	V. Rev. Matthew M'Alroy, V.G., P.P., Tullamore	200	0	0	G. N. R. Co. 4 % Consolidated Preference Stock	8	0	0		
rdagh ..	V. Rev. Michael MacCabe, V.G., Diocese of Providence, U.S.A.	550	0	0	G. N. R. Co. 4 % Debenture Stock	22	0	0	"MacCabe Burse" (Ardagh)	1888-9
ogher ..	Most Rev. Dr. Donnelly, Bishop of Clogher	6000	0	0	£3000 G.S.&W.R. 4 % Deben. Stock £3000 G. N. R. 4 % Deben. Stock	240	0	0	"Donnelly Burses" (Clogher)	1882-6
erry ..	Most Rev. Dr. Kelly, Bishop of Derry	3750	0	0	£2250 G. N. R. 4 % Deben. Stock £1500 M.G.W.R. 4 % Deben. Stock	150	0	0	"Kelly Burses" (Derry)	1882-9
ilmore ..	Rev. Thomas O'Reilly, P.P., Swanlinbar, Co. Cavan, bequest of £1000	810	0	0	G. S. & W. R. 4 % Debenture Stock	32	8	0	"O'Reilly Burse" (Kilmore)	1892
aphoe ..	His Grace the Most Rev. Dr. M'Gettigan, Archbishop of Armagh	750	0	0	G. S. & W. R. 4 Debenture Stock	30	0	0	"M'Gettigan Burse" (Raphoe)	1882
,,	Rev. John D. M'Garvey, P.P., Killygarvan	1507	0	0	G. N. R. 4 % Consolidated Debenture Stock	60	5	7	"M'Garvey Burses" (Raphoe)	1893
ublin ..	Rev. Thomas Fagan, P.P., Blackrock, Co. Dublin	4510	0	0	Dublin Corporation 3¼ % Stock	146	11	6	"Fagan Burses" (Dublin)	1890
ildare ..	Miss Bridget Cullen, Newtown House, Enfield	2300	0	0	M. G. W. R. 4 % Debenture Stock	92	0	0	"Cullen Burses" (Kildare)	1892
illaloe ..	V. Rev. Thomas O'Meara, V.G., P.P., Killimer	248	0	0	G. S. & W. R. 4 % Debenture Stock	9	18	4	"O'Meara Burse" (Killaloe)	1891-2
,,	Rev. William Maher, P.P., Dunkerrin	584	10	0	India 3½ % Stock ..	20	9	0	"Maher Burse" (Killaloe)	1892
,,	Rev. D. Smyth, P.P., Cloughjordan	646	12	6	India 3½ % Stock ..	22	12	8	"Smyth Burse" (Killaloe)	1892
uam ..	His Grace the Most Rev. Dr. M'Evilly, Archbishop of Tuam	2662	0	0	£1500 G. S. W. R. 4 Deben. Stock £1162 M. G. W. R. 4 Deben. Stock	106	9	7	"M'Evilly Burses" (Tuam)	1885-91
,, ..	Right Rev. Mgr. M'Loughlin, V.G., P.P., Kiltulla, Co. Roscommon	750	0	0	G. S. & W. R. 4 % Debenture Stock	30	0	0	"M'Loughlin Burse" (Tuam)	1886
,,	Right Rev. Mgr. M'Loughlin, V.G., P.P., Kiltulla, Co. Roscommon	675	0	0	M. G. W. R. 4 % Debenture Stock	27	0	0	"M'Loughlin Golden Jubilee Burse" (Tuam	1890
chonry ..	V. Rev. J. Canon M'Dermot, P.P., Ballymote	739	5	6	*Bank of Ireland Stock ..	77	12	5	"M'Dermot Burses" (Achonry)	1894
lphin ..	V. Rev. Timothy Gillooly, College, Athlone	125	0	0	G. N. R. Co. 4 % Debenture Stock	5	0	0	"Gillooly Burse" (Elphin)	1885
,,	Rev. Father Gormley, Dublin	680	0	0	M. G. W. R. 4 % Debenture Stock	27	4	0	"Gormley Burse" (Elphin)	1891
	†Rev. Francis Anglade, Professor, Maynooth College	600	0	0	India 3½ % Stock ..	21	0	0	"Anglade Burse"	1875

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* The Dividends on this Stock may vary from year to year.

† Rev. Francis Anglade died April 12th, 1834. He bequeathed to his Executors £700 Government Stock for the establishment of a Burse in Maynooth College. This Stock stood in the names of private Trustees up to August 18th, 1875, and the interest thereon was applied by them to the purposes of the Foundation. The Stock was transferred to the Trustees of the College on August 18th, 1875, and was converted by them, in October, 1893, into £600 India 3½ per cent. Stock. The Burse is not permanently assigned to any diocese. Its allotment is determined by the provisions of the Founder's Will, under which it is at present assigned to the diocese of Galway.

Diocesan Summary of Burses								Provincial Summary of Burses	
Diocese	Annual Interest	Diocese	Annual Interest	Diocese	Annual Interest	Diocese	Annual Interest	Diocese	Annual Interest
	£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.
Armagh ..	156 16 5	Dublin ..	258 19 2	Cashel ..	—	Tuam ..	163 9 7	Armagh ..	1140 18 3
Meath ..	228 10 11	Ferns ..	—	Cloyne ..	—	Achonry ..	77 12 5	Dublin ..	350 19 2
Ardagh ..	22 0 0	Kildare ..	92 0 0	Cork ..	—	Clonfert ..	—	Cashel ..	287 8 0
Clogher ..	240 0 0	Ossory .	—	Kerry ..	234 8 0	Elphin ..	32 4 0	Tuam ..	294 6 0
Derry ..	189 9 0			Kilfenora ..	—	Galway and Kilmacduagh	21 0 0		
Down & Connor	59 2 7			Killaloe ..	53 0 0	Killala ..	—		
Dromore ..	61 3 5			Limerick ..	—				
Kilmore ..	32 8 0			Ross ..	—				
Raphoe ..	151 7 11			Waterford ..	—				
Total ..	1140 18 3	Total ..	350 19 2	Total ..	287 8 0	Total ..	294 6 0	Total ..	2073 11 5

M'EVILLY BURSES (TUAM).

In addition to the Investments made by the Most Rev. Dr. MacEvilly (1885-91) for Burses, a sum of £1,292 14*s.* 8*d.* was contributed (in the year 1885-6) to the funds of the College by his Grace from his private resources, towards restoring the Free Places that had been forfeited by the diocese of Tuam to meet interest on the amount due by the diocese (per assessment made by the Trustees, July 1st, 1884) for the building of the College Chapel.

GILLOOLY BURSE (ELPHIN).

A sum of £900 was bequeathed by the Very Rev. Timothy Gillooly, President of the College of the Immaculate Conception, Summerhill, Athlone, to the Trustees of Maynooth College, for the benefit of students of the diocese of Elphin. This sum was forwarded on October 15th, 1885, by the Most Rev. Dr. Gillooly, to the Bursar of the College, and, in accordance with his Lordship's instructions, was allocated in the following manner :—

I.	Invested in New 3 per cent. Stock (£732 10*s.* Stock) towards restoring the Free Places that had been forfeited by the diocese of Elphin to meet interest on the amount due by the diocese (per assessment made by the Trustees, July 1st, 1884), for the building of the College Chapel	£730 11 4
II.	Applied to the payment of interest on Church Debt, for 3 months ended September 30th, 1885 (as per Pension Receipt, No. 616, October 30th, 1885) ...	10 12 1
III.	Invested in New 3 per cent. Stock (£159 4*s.* 9*d.* Stock) towards the establishment of an Elphin (Gillooly) Burse. This Stock was converted into £125 Great Northern Railway Co. (Ireland) 4 per cent. Debenture Stock, in accordance with a Resolution of the Trustees, June 24th, 1890	158 16 7
		£900 0 0

COEN BURSE (CLONFERT).

A bequest of £600 Capital Stock of the Grand Canal Company was made by the Rev. Thomas Coen, P.P., Kilconnell, county Galway, to the Trustees of Maynooth College for the benefit of the Students of the diocese of Clonfert. In accordance with a resolution of said Trustees (June 22nd, 1892), this Stock was sold out, and the proceeds of the sale, £330 16*s.* 6*d.*, were applied towards restoring the portion of a Free Place that had been forfeited by the diocese of Clonfert, to meet interest on the amount due by the diocese (per assessment made by the Trustees, July 1st, 1884) for the building of the College Chapel.

JAMES DONNELLAN, *Bursar.*

ST. PATRICK'S COLLEGE, MAYNOOTH,
March 1st, 1895.

APPENDIX XIII.

FREE PLACES ON THE PUBLIC FOUNDATION OF THE COLLEGE, AND DISTRIBUTION THEREOF AMONGST ALL THE DIOCESES OF IRELAND.

(*a*) Previous to the increase of the Parliamentary Grant in 1845 ; (*b*) from that date to the withdrawal of the Parliamentary Grant on the 1st of January, 1871 ; (*c*) from the re-establishment of Free Places, in 1873, to the increase of their number in 1874 ; (*d*) from 1874 to the further increase in January, 1879 ; (*e*) from January, 1879, to June, 1880 ; (*f*) from June, 1880, to October, 1894 ; and (*g*) the present number.

From the annexed tables it will be seen that before 1845 the number of Free Places was 250, the value of each being estimated at about £25. In 1845 it was increased to 500, each being valued at £28 ; this continued until the withdrawal of the Parliamentary Grant, in 1871. In June, 1873, on the re-establishment of Free Places, $166\frac{2}{3}$ (one-third of the number from 1845 to 1871) were established, each valued at £30 ; in June, 1874, the number was raised to 200 (two-fifths of the number from 1845 to 1871) ; in January, 1879, the number was further increased to $216\frac{2}{3}$, each diocese receiving an addition of one-twelfth of the number that it then possessed ; in June, 1880, a further addition of $33\frac{1}{3}$ Free Places was made, bringing up the number to 250 ; and, finally, in October, 1894, the number was raised to 300, to mark the Centenary Year of the College.

PROVINCE OF ARMAGH.

Diocese	Prev. to 1845	1845-71	1873-4	1874-9	1879-80	1880-94	At present.
Armagh -	11	21	7	$8\frac{12}{30}$	$9\frac{3}{30}$	$10\frac{15}{30}$	$12\frac{18}{30}$
Meath -	15	29	$9\frac{20}{30}$	$11\frac{18}{30}$	$12\frac{17}{30}$	$14\frac{15}{30}$	$17\frac{12}{30}$
Ardagh -	9	17	$5\frac{20}{30}$	$6\frac{24}{30}$	$7\frac{11}{30}$	$8\frac{15}{30}$	$10\frac{6}{30}$
Clogher -	8	16	$5\frac{10}{30}$	$6\frac{12}{30}$	$6\frac{28}{30}$	8	$9\frac{18}{30}$
Derry -	7	14	$4\frac{20}{30}$	$5\frac{18}{30}$	$6\frac{2}{30}$	7	$8\frac{12}{30}$
Down and Connor -	7	16	$5\frac{10}{30}$	$6\frac{12}{30}$	$6\frac{28}{30}$	8	$9\frac{18}{30}$
Dromore -	4	8	$2\frac{20}{30}$	$3\frac{6}{30}$	$3\frac{14}{30}$	4	$4\frac{21}{30}$
Kilmore -	9	17	$5\frac{20}{30}$	$6\frac{24}{30}$	$7\frac{11}{30}$	$8\frac{15}{30}$	$10\frac{6}{30}$
Raphoe -	5	12	4	$4\frac{21}{30}$	$5\frac{6}{30}$	6	$7\frac{6}{30}$
Total -	75	150	50	60	65	75	90

PROVINCE OF DUBLIN.

Diocese	Prev. to 1845	1845-71	1873-4	1874-9	1879-80	1880-94	At present
Dublin -	18	36	12	$14\frac{12}{30}$	$15\frac{18}{30}$	18	$21\frac{18}{30}$
Ferns -	11	20	$6\frac{20}{30}$	8	$8\frac{20}{30}$	10	12
Kildare -	12	24	8	$9\frac{18}{30}$	$10\frac{12}{30}$	12	$14\frac{12}{30}$
Ossory -	9	20	$6\frac{20}{30}$	8	$8\frac{20}{30}$	10	12
Total -	50	100	$33\frac{10}{30}$	40	$43\frac{10}{30}$	50	60

PROVINCE OF CASHEL.

Diocese	Prev. to 1845	1845-71	1873-4	1874-9	1879-80	1880-94	At present.
Cashel	10	20	$6\frac{20}{30}$	8	$8\frac{20}{30}$	10	12
Cloyne	11	18	6	$7\frac{6}{30}$	$7\frac{24}{30}$	9	$10\frac{24}{30}$
Cork	10	20	$6\frac{20}{30}$	8	$8\frac{20}{30}$	10	12
Kerry	10	20	$6\frac{20}{30}$	8	$8\frac{20}{30}$	10	12
Kilfenora	3	6	2	$2\frac{12}{30}$	$2\frac{18}{30}$	3	$3\frac{18}{30}$
Killaloe	11	22	$7\frac{10}{30}$	$8\frac{24}{30}$	$9\frac{16}{30}$	11	$13\frac{6}{30}$
Limerick	10	20	$6\frac{20}{30}$	8	$8\frac{20}{30}$	10	12
Ross	—	4	$1\frac{10}{30}$	$1\frac{18}{30}$	$1\frac{22}{30}$	2	$2\frac{12}{30}$
Waterford	10	20	$6\frac{20}{30}$	8	$8\frac{20}{30}$	10	12
Total	75	150	50	60	65	75	90

PROVINCE OF TUAM.

Diocese	Prev. to 1845	1845-71	1873-4	1874-9	1879-80	1880-94	At present
Tuam	14	28	$9\frac{10}{30}$	$11\frac{6}{30}$	$12\frac{4}{30}$	14	$16\frac{24}{30}$
Achonry	6	12	4	$4\frac{24}{30}$	$5\frac{6}{30}$	6	$7\frac{6}{30}$
Clonfert	6	12	4	$4\frac{24}{30}$	$5\frac{6}{30}$	6	$7\frac{6}{30}$
Elphin	12	24	8	$9\frac{18}{30}$	$10\frac{12}{30}$	12	$14\frac{12}{30}$
Galway and Kilmacduagh	5	10	$3\frac{10}{30}$	4	$4\frac{10}{30}$	5	6
Killala	7	14	$4\frac{20}{30}$	$5\frac{18}{30}$	$6\frac{2}{30}$	7	$8\frac{12}{30}$
Total	50	100	$33\frac{10}{30}$	40	$43\frac{10}{30}$	50	60

PROVINCIAL SUMMARY.

Province	Prev. to 1845	1845-71	1873-4	1874-9	1879-80	1880-94	At present
ARMAGH	75	150	50	60	65	75	90
DUBLIN	50	100	$33\frac{10}{30}$	40	$43\frac{10}{30}$	50	60
CASHEL	75	150	50	60	65	75	90
TUAM	50	100	$33\frac{10}{30}$	40	$43\frac{10}{30}$	50	60
Total	250	500	$166\frac{20}{30}$	200	$216\frac{20}{30}$	250	300

JAMES DONNELLAN, *Bursar.*

ST. PATRICK'S COLLEGE, MAYNOOTH,
March 1st, 1895

APPENDIX XIV.

TOTAL NUMBER OF FREE PLACES, BURSES, AND STUDENTS, JANUARY 1st, 1895.

Province of Armagh.

Diocese	Free Places on Public Foundation	Free Places in Diocesan Burses	Total No. of Free Places	No. of Students in College.
Armagh	$12\frac{18}{30}$	$5\frac{7}{30}$	$17\frac{25}{30}$	28
Meath	$17\frac{12}{30}$	$7\frac{18}{30}$	25	35
Ardagh	$10\frac{6}{30}$	$\frac{22}{30}$	$10\frac{28}{30}$	20
Clogher	$9\frac{18}{30}$	8	$17\frac{18}{30}$	31
Derry	$8\frac{12}{30}$	$6\frac{9}{30}$	$14\frac{21}{30}$	37
Down and Connor	$9\frac{18}{30}$	$1\frac{27}{30}$	$11\frac{15}{30}$	23
Dromore	$4\frac{24}{30}$	$2\frac{1}{30}$	$6\frac{25}{30}$	10
Kilmore	$10\frac{6}{30}$	$1\frac{2}{30}$	$11\frac{8}{30}$	20
Raphoe	$7\frac{6}{30}$	$5\frac{1}{30}$	$12\frac{7}{30}$	17
Total	90	$37\frac{27}{30}$	$127\frac{27}{30}$	221

Province of Dublin.

Diocese	Free Places on Public Foundation	Free Places in Diocesan Burses	Total No. of Free Places	No. of Students in College
Dublin	$21\frac{18}{30}$	$8\frac{19}{30}$	$30\frac{7}{30}$	28
Ferns	12	—	12	15
Kildare	$14\frac{12}{30}$	$3\frac{2}{30}$	$17\frac{14}{30}$	15
Ossory	12	—	12	12
Total	60	$11\frac{21}{30}$	$71\frac{21}{30}$	70

Province of Cashel.

Diocese	Free Places on Public Foundation	Free Places in Diocesan Burses	Total No. of Free Places	No. of Students in College
Cashel	12	—	12	11
Cloyne	$10\frac{24}{30}$	—	$10\frac{24}{30}$	43
Cork	12	—	12	24
Kerry	12	$7\frac{24}{30}$	$19\frac{24}{30}$	46
Kilfenora	$3\frac{18}{30}$	—	$3\frac{18}{30}$	—
Killaloe	$13\frac{6}{30}$	$1\frac{23}{30}$	$14\frac{29}{30}$	35
Limerick	12	—	12	23
Ross	$2\frac{12}{30}$	—	$2\frac{12}{30}$	4
Waterford	12	—	12	12
Total	90	$9\frac{17}{30}$	$99\frac{17}{30}$	198

PROVINCE OF TUAM.

Diocese	Free Places on Public Foundation	Free Places in Diocesan Burses	Total No. of Free Places	No. of Students in College
Tuam	$16\frac{24}{30}$	$5\frac{13}{30}$	$22\frac{7}{30}$	44
Achonry	$7\frac{6}{30}$	$2\frac{18}{30}$	$9\frac{24}{30}$	17
Clonfert	$7\frac{6}{30}$	—	$7\frac{6}{30}$	11
Elphin	$14\frac{12}{30}$	$1\frac{2}{30}$	$15\frac{14}{30}$	30
Galway and Kilmacduagh[1]	6	$\frac{21}{30}$[2]	$6\frac{21}{30}$	12
Killala	$8\frac{12}{30}$	—	$8\frac{12}{30}$	11
Total	60	$9\frac{24}{30}$	$69\frac{24}{30}$	125

PROVINCIAL SUMMARY.

Province	Free Places on Public Foundation	Free Places in Diocesan Burses.	Total No. of Free Places	No. of Students in College
ARMAGH	90	$37\frac{27}{30}$	$127\frac{27}{30}$	221
DUBLIN	60	$11\frac{21}{30}$	$71\frac{21}{30}$	70
CASHEL	90	$9\frac{17}{30}$	$99\frac{17}{30}$	198
TUAM	60	$9\frac{24}{30}$	$69\frac{24}{30}$	125
Total	300	$68\frac{29}{30}$	$368\frac{29}{30}$	614

JAMES DONNELLAN, *Bursar.*

ST. PATRICK'S COLLEGE, MAYNOOTH,
March 1st, 1895.

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[1] It has been found convenient to enter the students from Kilfenora under Galway and Kilmacduagh (Province of Tuam), as the three dioceses are placed under one Bishop.

[2] Anglade Burse.—See note, Appendix XII., page 726.

APPENDIX XV.

MATRICULATION LIST, FROM 1795 TO 1799 (INCLUSIVE).

(*Taken from the* CALENDAR, *and the* PARLIAMENTARY PAPER *of 1808.*)

Name	Date of Matriculation	Matriculated in Class of	Diocese	Age	Yrs. in Coll.	Destination in 1808, and subsequently
Thomas Coen	June 30, 1795	Logic	Clonfert	24	5	Dean in College, Bishop of Clonfert
John Burke	June 30, 1795	Theology	Killala	25	3	In the Ministry
James M'Keigue	July 9, 1795	Logic	Clonfert	26	3	In the Ministry
James Meahan	July 18, 1795	Logic	Killaloe	27	4	In the Ministry
Patrick M'Nicolas	Aug. 6, 1795	Theology	Achonry	25	3	In the Ministry
Morgan O'Meara	Aug. 28, 1795	Physics	Killaloe	25	4	In the Ministry
Patrick O'Shea	Sept. 1, 1795	Theology	Limerick	25	3	In the Ministry
James Corbett	Sept. 1, 1795	Theology	Limerick	28	3	In the Ministry
John Callaghan	Sept. 1, 1795	Logic	Elphin	25	4	In the Ministry
James Duffy (Priest)	Sept. 2, 1795	Physics	Kilmacduagh & Kilfenora	26	4	In the Ministry
John Dwyer (Priest)	Sept. 2, 1795	Theology	Cashel	27	3	In the Ministry
Laurence Bourke (Priest)	Sept. 2, 1795	Theology	Cashel	25	4	In the Ministry
Thomas M'Cormick	Sept. 4, 1795	Theology	Tuam	25	4	In the Ministry
John Bourke	Sept. 8, 1795	Theology	Tuam	25	3	In the Ministry
Malachy Brennan	Oct. 5, 1795	Theology	Ossory	25	3	In the Ministry
Thomas Kinshela	Oct. 5, 1795	Theology	Ossory	25	3	In the Ministry
Thos. M'Donough (Priest)	Oct. 6, 1795	Theology	Kerry	23	4	In the Ministry
Timothy Sheehan (Priest)	Oct. 28, 1795	Theology	Kerry	25	3	In the Ministry
Francis Hearn	Dec. 9, 1795	Humanity	Waterford	21	2	Deceased
Peter Kearney	— 1795	Logic	Armagh	25	3	In the Ministry
Michael Montague	— 1795	Logic	Armagh	22	5	Held various offices, and died President of the College.
Eugene O'Reilly	— 1795	Logic	Meath	25	5	In the Ministry
Michael Keogan	— 1795	Logic	Meath	26	4	In the Ministry
James Hyne (Priest)	— 1795	Logic	Ardagh	25	4	In the Ministry
John Levy (Priest)	— 1795	Logic	Ardagh	25	4	In the Ministry
John Reilly (Priest)	— 1795	—	Kilmore	25	3	In the Ministry
Patrick Reilly (Priest)	— 1795	—	Kilmore	26	4	In the Ministry
Francis Goodwin (Priest)	— 1795	—	Clogher	26	3	In the Ministry
Arthur M'Ardle (Priest)	— 1795	—	Dromore	25	4	In the Ministry
John Kelly (Priest)	— 1795	—	Raphoe	25	4	In the Ministry
Francis Duffy (Priest)	— 1795	—	Derry	25	4	In the Ministry
Arthur M'Hugh (Priest)	— 1795	—	Derry	25	4	In the Ministry
Patrick Coleman (Priest)	— 1795	—	Dublin	23	4	In the Ministry
Joseph O'Neill	— 1795	—	Dublin	19	2	Left College
James O'Connor	— 1795	—	Dublin	20	1	Deceased
Wm. Aherne (Priest)	— 1795	Theology	Cloyne	21	4	In the Ministry
James Moloney	— 1795	Physics	Cloyne	25	4	In the Ministry
Maurice Power	— 795	Logic	Cloyne	18	2	Left College
John Allen	— 1795	Theology	Cork	25	3	In the Ministry

Name	Date of Matriculation	Matriculated in Class of	Diocese	Age	Yrs. in Coll.	Destination in 1808, and subsequently
Maurice Roche	— 1795	Theology	Cork	26	4	In the Ministry
Timothy Flannery	Mar. 2, 1796	Physics	Waterford	25	3	In the Ministry
John Magee	July 11, 1796	Physics	Killala	21	5	In the Ministry
John Colclough	Aug. 10, 1796	Theology	Clonfert	25	5	In the Ministry
James O'Donnell	Aug. 19, 1796	Logic	Clonfert	24	5	In the Ministry
Ambrose O'Connor	Sept. 1, 1796	Physics	Killaloe	26	4	In the Ministry
John Riordan	Sept. 3, 1796	Humanity	Kerry	19	3	Left College
Morty Moriarty	Sept. 3, 1796	Humanity	Kerry	18	3	Left College
Timothy Naghten	Sept. 3, 1796	Humanity	Elphin	21	2	Left College
Constantius Curtin (Priest)	Sept. 12, 1796	Theology	Kilmacduagh & Kilfenora	20	3	In the Ministry
John Hickey	Oct. 3, 1796	Physics	Limerick	25	4	Deceased
William Cooney	Oct. 9, 1796	Physics	Tuam	27	4	In the Ministry
Patrick Hanly	Oct. 10, 1796	Logic	Elphin	25	4	In the Ministry
William Harte	Oct. 16, 1796	Physics	Tuam	26	3	In the Ministry
Francis Kelly	— 1796	Logic	Meath	23	5	In the Ministry
Wm. M'Gennis (Priest)	— 1796	—	Clogher	25	3	In the Ministry
Miles Miley (Priest)	— 1796	—	Dublin	25	3	In the Ministry
Wm. Stafford (Priest)	— 1796	—	Dublin	25	4	In the Ministry
Edward Hely	— 1796	—	Dublin	21	2	Removed
Mark O'Keeffe (Priest)	— 1796	—	Ferns	23	3	In the Ministry
John M'Guire (Priest)	— 1796	—	Down and Connor	26	3	In the Ministry
Robert Sinnott	— 1796	—	Ferns	17	1	Deceased
Edward Maguire	— 1796	Humanity	Cloyne	19	2	In the Ministry
James Mahony	— 1796	Theology	Cork	20	5	In the Ministry
Thomas Quinlan	May 17, 1797	Theology	Ossory	20	5	In the Ministry
Edmond Kenna	May 20, 1797	Theology	Ossory	25	4	In the Ministry
Edmond Nowlan	Sept. 5, 1797	Theology	Ossory	26	5	In the Ministry
Daniel O'Brien (Priest)	Oct. 1, 1797	Logic	Kilmacduagh & Kilfenora	22	5	In the Ministry
James O'Mara	Oct. 5, 1797	Humanity	Cashel	18	2	Left College
John Teahan	Oct. 7, 1797	Theology	Cashel	25	4	In the Ministry
Nicholas Carroll	Dec. 26, 1797	Logic	Ossory	26	4	In the Ministry
Thomas Roe	— 1797	Logic	Meath	21	4	Deceased
William M'Mullen	— 1797	—	Down and Connor	19	5	Removed
John Malone	— 1797	—	Dublin	20	2	Left College
John Foran	— 1797	—	Dublin	22	2	Left College
John Segrave	— 1797	—	Dublin	23	2	Left College
William Gaynor	— 1797	—	Kildare	19	5	In the Ministry
Edward Fitzpatrick	— 1797	—	Kildare	25	4	In the Ministry
Thomas Aylward	— 1797	—	Ferns	20	2	Left College
Malachy Kelly	Jan. 14, 1798	Theology	Tuam	26	3	In the Ministry
Patrick Jordan	Mar. 6, 1798	Physics	Tuam	25	4	In the Ministry
Tobias Purcell	Aug. 14, 1798	Physics	Ossory	27	3	Deceased
Michael M'Namara	Aug. 24, 1798	Theology	Killaloe	25	3	In the Ministry
John Toomy	Aug. 24, 1798	Physics	Killaloe	25	3	In the Ministry
Edward Walsh	Sept. 3, 1798	Theology	Ossory	23	4	In the Ministry
Cornelius MacMahon	Oct. 10, 1798	Physics	Kilmacduagh & Kilfenora	25	2	Deceased
Thomas Hogan	Nov. 16, 1798	Theology	Limerick	19	5	Removed
Timothy M'Carthy	Nov. 24, 1798	Logic	Limerick	18	6	In the Ministry

Name	Date of Matriculation	Matriculated in Class of	Diocese	Age	Yrs. in Coll.	Destination in 1808, and subsequently
Andrew Lynch	Dec. 21, 1798	Humanity	Limerick	17	2	Left College
Hugh Dugan	— 1798	Logic	Armagh	26	3	In the Ministry
Richard Gosson	— 1798	Logic	Meath	24	4	In the Ministry
John M'Nally	— 1798	Logic	Ardagh	26	3	In the Ministry
Denis Keany	— 1798	—	Kilmore	25	3	In the Ministry
Peter Rodaughan	— 1798	—	Kilmore	27	4	In the Ministry
Eugene O'Reilly	— 1798	—	Clogher	26	4	In the Ministry
E. Mulholland (Priest)	— 1708	—	Down and Connor	25	3	In the Ministry
Robert M'Shane (Priest)	— 1798	—	Derry	26	3	In the Ministry
William M'Cafferty (Priest)	— 1798	—	Derry	25	4	In the Ministry
Mark Supple	— 1798	Physics	Cloyne	18	2	Left College
Michael Collins	— 1798	Physics	Cloyne	19	4	Removed
James O'Connor (Priest)	Feb. 13, 1799	Physics	Limerick	25	3	In the Ministry
Martin Lynch	Feb. 19, 1799	Logic	Galway	22	5	In the Ministry
Edward Byrne	Apr. 9, 1799	Logic	Limerick	19	4	Removed
Denis Kelly	Apr. 13, 1799	Humanity	Limerick	22	1	Removed
Richard M'Cormick	July 19, 1799	Logic	Killala	25	4	In the Ministry
Edward Jordan	Aug. 3, 1799	Physics	Killala	26	5	In the Ministry
John Durkan	Aug. 5, 1799	Humanity	Achonry	23	5	In the Ministry
James Filan	Aug. 5, 1799	Humanity	Achonry	24	5	In the Ministry
Patrick Burke	Aug. 7, 1799	Logic	Elphin	20	4	In the Ministry
Denis O'Sullivan (Priest)	Aug. 11, 1799	Theology	Kerry	22	4	In the Ministry
Cornelius Egan (Priest)	Aug. 14, 1799	Logic	Kerry	23	5	In the Ministry
John Hughes	Sept. 7, 1799	Humanity	Tuam	20	6	In the Ministry
John Hanly	Sept. 9, 1799	Logic	Elphin	26	5	In the Ministry
John Hurly	Sept. 9, 1799	Logic	Killaloe	26	5	In the Ministry
James Larkin (Priest)	Sept. 12, 1799	Logic	Waterford	20	6	In the Ministry
Patrick Wall (Priest)	Sept. 12, 1799	Physics	Waterford	21	5	In the Ministry
Thomas Leiden	Sept. 13, 1799	Humanity	Killaloe	18	2	Left College
Michael Keating	Sept. 21, 1799	Theology	Clonfert	25	4	In the Ministry
Thomas Sheehan	Oct. 5, 1799	Logic	Waterford	19	2	Left College
Lawrence Waldron	Oct. 9, 1799	Logic	Tuam	25	3	In the Ministry
William Scully	Oct. 11, 1799	Humanity	Cashel	19	1	Left College
Thomas Power	Oct. 15, 1799	Logic	Killaloe	20	5	In the Ministry
Richard P. O'Brien (Priest)	Oct. 16, 1799	Humanity	Cashel	25	4	In the Ministry
Denis Meany (Priest)	Oct. 16, 1799	Physics	Waterford	25	2	In the Ministry
Edmond Flannery	Oct. 21, 1799	Humanity	Kilmacduagh & Kilfenora	18	2	Removed
Joseph Downes	Oct. 22, 1799	Logic	Killaloe	21	5	In the Ministry
Michael Bulkley (Priest)	Nov. 9, 1799	Logic	Kerry	23	5	In the Ministry
Florence M'Crohon (Priest)	Nov. 12, 1799	Physics	Kerry	22	5	In the Ministry
Michael Healey	Nov. 21, 1799	Logic	Kerry	23	4	In the Ministry
James Molony (sub-deacon)	Nov. 29, 1799	Physics	Kerry	21	5	In the Ministry
John Hayes	Dec. 3, 1799	Logic	Kerry	20	2	Left College
Jeremiah Herletry	Dec. 8, 1799	Humanity	Kerry	19	2	Left College
Patrick Coury	Dec. 18, 1799	Humanity	Ossory	19	7	In the Ministry
Patrick Corrigan	Dec. 29, 1799	Humanity	Ossory	20		In the Ministry
John M'Donnell	— 1799	Logic	Armagh	25	4	In the Ministry
Francis Kelly	— 1799	Logic	Armagh	24	3	In the Ministry
Patrick M'Pherson	— 1799	Humanity	Armagh	20	2	Removed
Charles M'Donnell	— 1799	Logic	Armagh	26	3	In the Ministry
Simon White	— 1799	Logic	Meath	23	2	In the Ministry

Name	Date of Matriculation	Matriculated in Class of	Diocese	Age	Yrs. in Coll.	Destination in 1808, and subsequently
Patrick Carew	— 1799	Logic	Meath	25	3	In the Ministry
Thomas Kearney	— 1799	Logic	Meath	19	2	Left College
Arthur Molloy	— 1799	Logic	Meath	20	5	In the Ministry
Bernard Egan (Priest)	— 1799	Logic	Ardagh	25	3	In the Ministry
James O'Brien (Priest)	— 1799	Logic	Ardagh	26	3	In the Ministry
Ferral O'Reilly	— 1799	Humanity	Ardagh	19	5	In the Ministry
Dennis M'Cabe	— 1799	—	Kilmore	23	3	In the Ministry
Daniel M'Mullan	— 1799	—	Clogher	21	3	In the Ministry
Anthony M'Sherry	— 1799	—	Clogher	20	4	In the Ministry
Nicholas Ownes	— 1799	—	Clogher	21	3	In the Ministry
Terence Divine	— 1799	—	Clogher	22	4	In the Ministry
John Magenn	— 1799	—	Clogher	22	3	In the Ministry
Richard Curoe	— 1799	—	Down and Connor	18	6	In the Ministry
Bernard Murphy (Priest)	— 1799	—	Dromore	25	4	In the Ministry
James M'Key (Priest)	— 1799	—	Dromore	25	3	In the Ministry
Patrick Harkin (Priest)	— 1799	—	Raphoe	25	3	In the Ministry
Daniel O'Doherty (Priest)	— 1799	—	Raphoe	25	3	In the Ministry
Alexander M'Ginty (Priest)	— 1799	—	Raphoe	26	4	In the Ministry
Thomas Rorke	— 1799	—	Dublin	24	4	In the Ministry
Patrick Byrne	— 1799	—	Dublin	18	7	In the Ministry
John Dowdall	— 1799	—	Dublin	20	2	Removed
John Purcell	— 1799	—	Dublin	19	6	In the Ministry
Christopher Wall	— 1799	—	Dublin	18	5	Left College
John Dunn	— 1799	—	Kildare	20	5	In the Ministry
Gerald Doyle	— 1799	—	Kildare	19	7	In the Ministry
Roger Molony	— 1799	—	Kildare	23	4	In the Ministry
John Moore	— 1799	—	Kildare	20	4	In the Ministry
Patrick Doyle	— 1799	—	Kildare	22	3	In the Ministry
Walter Meyler	— 1799	—	Ferns	17	8	In the Ministry
James Prendergast	— 1799	—	Ferns	21	3	Left College
John Cousins	— 1799	—	Ferns	21	5	In the Ministry
Patrick Sheahan (Priest)	— 1799	Physics	Cloyne	20	5	In the Ministry
Michael Falvey	— 1799	Theology	Cork	25	3	In the Ministry
Florence Crowly	— 1799	Theology	Cork	25	3	In the Ministry
Matthew M'Grath	— 1799	Physics	Cork	20	5	In the Ministry
William Shea	— 1799	Theology	Cork	25	4	In the Ministry

SUMMARY.

Year	No. entered	Humanity	Rhetoric	Logic	Physics	Theology	Not determined
1795	40	1	—	11	3	15	10
1796	23	4	—	3	6	3	7
1797	15	1	—	3	—	4	7
1798	21	1	—	4	6	4	6
1799	75	13	—	24	8	5	25

APPENDIX XVI.

LIST OF PORTRAITS IN MAYNOOTH COLLEGE.

The chief portraits besides those of Pius IX., Monsignor M'Mahon of Washington, &c., are—

I. Bishops Educated in the College.

Name	Diocese	Name	Diocese
Cardinal M'Cabe	Dublin	Dr. Nulty	Meath
Cardinal Logue	Armagh	Dr. Conway	Killala
Dr. M'Hale	Tuam	Dr. M'Cormack	Galway
Dr. Cantwell	Meath	Dr. Carr	Melbourne
Dr. Denvir	Down	Dr. Donnelly	Clogher
Dr. Kelly	Derry	Dr. Cleary	Kingston (Canada)
Dr. J. Fennelly	Madras	Dr. Feehan	Chicago
Dr. Delaney	Cork	Dr. Moran	Dunedin
Dr. Moriarty	Kerry	Dr. Kenrick	St. Louis
Dr. Dorrian	Down	Dr. M'Carthy	Kerry
Dr. Butler	Limerick	Dr. Higgins	Kerry
Dr. Conaty	Kilmore	Dr. Leonard	Cape Town
Dr. Furlong	Ferns	Dr. Brownrigg	Ossory
Dr. S. Fennelly	Madras	Dr. O'Dwyer	Limerick
Dr. Warren	Ferns	Dr. Egan	Waterford
Dr. M'Gettigan	Armagh	Dr. M'Redmond	Killaloe
Dr. Walsh	Dublin	Dr. M'Carthy	Cloyne
Dr. M'Evilly	Tuam	Dr. Murphy	Hobart

II. Members of the Staff.

Name	Diocese	Name	Diocese
Dr. Hussey	Waterford	Dr. Kennedy	Dublin
Rev. F. Anglade	Rodez	Dr. Murray	Abp. Dublin
Dr. Byrne	Armagh	Dr. Kelly	Armagh
Dr. Crotty	Cloyne	Rev. L. Gillic	Meath
Dr. Slattery	Cashel	Rev. P. Gibbons	Tuam
Dr. Montague	Armagh	Dr. Renehan	Cashel
Rev. A. Darré	Toulouse	Dr. Kelly	Ossory
Rev. L. Delahogue	Paris	Dr. Russell	Down
Dr. O'Reilly	Limerick	Dr. O'Hanlon	Ossory
Dr. O'Brien	Meath	Rev. G. Crolly	Down
Rev. E. Ferris	Kerry	Rev. T. Gilmartin	Achonry
Rev. P. Everard	Cashel	Dr. Browne	Cloyne
Dr. Crolly	Bishop Down, Archbp. Armagh		

APPENDIX XVII.

LIST OF PRIESTS AND STUDENTS BURIED IN THE COLLEGE CEMETERY.

PRIESTS.

Name.	Diocese.	Birth.	Death.
Rev. Francis Power, D.D.	Waterford	1735	6th June, 1817
Rev. Paul O'Brien	Meath	1763	13th April, 1820
Rev. Andrew Dunne, D.D.	Dublin	1746	17th June, 1823
Rev. Louis Æ. Delahogue, D.D.	Paris	1739	9th May, 1827
Rev. Francis Anglade	Rouen	1758	12th April, 1834
Rev. Michael Montague, D.D.	Armagh	1773	29th Oct., 1845
Rev. Joseph Behan	Meath	1822	5th Aug., 1850
Rev. Laurence Gillic	Meath	1825	24th July, 1854
Rev. Laurence Renehan	Cashel	1797	27th July, 1857
Rev. Matthew Kelly, D.D.	Ossory	1814	31st Oct., 1858
Rev. James O'Donnell	Kildare and Leighlin	1828	23rd Nov., 1861
Rev. William Jennings	Tuam	1826	12th May, 1862
Rev. Nicholas Callan, D.D.	Armagh	1792	14th Jan., 1864
Rev. John O'Hanlon, D.D.	Ossory	1802	12th Nov., 1871
Rev. James O'Kane	Derry	1829	— 1874
Rev. James Hughes	Kildare	1830	— 1877
Rev. George Crolly, D.D.	Down	1810	— 1878
Rev. James Tully	Tuam	—	—
Rev. Robert Whitehead, D.D.	Tuam	1807	31st Dec., 1879
Rev. Charles W. Russell, D.D.	Down and Connor	1812	— 1880
Rev. Patrick Murray, D.D.	Clogher	1811	— 1882
Rev. H. B. O'Rourke, D.D.	Tuam	—	19th Oct., 1885
Rev. Richard Hackett, D.D.	Armagh	1823	— 1887
Rev. Charles Macauley, D.D.	Down and Connor	1829	— 1889
Rev. Tnomas Farrelly, D.D.	Meath	1814	— 1819
Rev. Thomas Gilmartin	Achonry	1857	— 1892

STUDENTS.

Name	Orders	Diocese	Birth	Death
Denis O'Gorman	S.D.	Waterford	12th Nov., 1795	7th April, 1820
William Dignan	—	Dublin	— 1798	26th June, 1821
Bernard Furlong	T.	Ferns	— 1797	22nd April, 1824
Michael Dee	A.	Kerry	— 1804	— 1825
John Caulfield	—	Armagh	— 1805	28th April, 1827
Peter Watson	T.	Kildare	— 1805	1st Nov., 1820

Name	Orders	Diocese	Birth	Death
John Vaughan	—	Kilmacduagh	— 1806	22nd April, 1829
Thomas M'Gennis	A.	Ardagh	— 1806	4th April, 1831
Patrick M'Cann	—	Armagh	— 1805	3rd Jan., 1833
John O'Grady	—	Limerick	— 1820	1st Mar., 1841
James Shiel	—	Clonfert	— 1825	31st Dec., 1845
Peter Kehoe	—	Waterford	4th June, 1824	18th Mar., 1849
John Tuohy	—	Kerry	— 1826	12th April, 1850
Jeremiah Foley	—	Cork	18th July, 1832	24th Dec., 1851
Thomas Casey	—	Meath	— 1827	2nd Oct., 1853
Hugh M'Cormack	—	Meath	10th Dec., 1830	6th June, 1854
Richard Devitt	—	Killala	— 1831	1st April, 1856
William O'Donnell	—	Raphoe	— 1834	7th Jan., 1858
Thomas M'Ginn	—	Kilmore	6th June, 1838	21st April, 1860
John O'Donohoe	—	Clonfert	24th June, 1836	7th Feb., 1860
Eugene M'Carthy	—	Kerry	21st Feb., 1838	13th Dec., 1860
Henry Mulligan	—	Down	6th Aug., 1838	25th Mar., 1861
William Murray	T.	Cork	27th Oct., 1839	10th April, 1861
Bernard Hennessy	—	Kilmore	5th Jan., 1835	27th Mar., 1862
Dominick Murphy *	P.	Cork	29th Feb., 1836	30th April, 1862
Bartholomew Kelly	—	Kerry	12th April, 1838	3rd June, 1862
John Murphy	T.	Cork	10th April, 1840	10th May, 1864
Augustine M'Laughlin	T.	Armagh	4th April, 1842	12th May, 1865
Robert O'Leary	—	Ferns	26th Dec., 1842	2nd Jan., 1866
Patrick Deegan *	D.	Clogher	2nd May, 1840	15th Nov., 1866
Patrick Kelly	A.	Clonfert	— 1842	8th April, 1867
Edward Lavelle	—	Tuam	— 1846	20th Dec,, 1868
Thomas Dillon	—	Kerry	— 1848	20th Feb., 1873
John Daly	A.	Killaloe	— 1849	7th April, 1876
Joseph O'Brien	—	Kilmacduagh	— 1858	23rd April, 1877
John Daly	—	Cork	— 1852	29th June, 1880
James Keane	—	Kerry	— 1861	21st April, 1882
John Leslie	L.	Ardagh	— 1860	17th Feb., 1882
Patrick Fallon	—	Elphin	— 1861	15th April, 1883
Rodolph Lynch	T.	Limerick	— 1862	3rd Dec., 1884
William Glynn	—	Kilmacduagh	— 1865	20th Mar., 1885
Michael Conway	—	Limerick	— 1863	16th June, 1885
Jeremiah Dennehy	—	Cloyne	— 1868	8th May, 1887
Christopher Gilsenan	A.	Dublin	— 1868	18th May, 1892
James Holland	—	Ossory	— 1872	20th Dec., 1893

N.B.—In addition to the twenty-six Professors of the College, and forty-five Students, there are buried in the Cemetery—Father Locke, a Dublin Missionary Priest ; a Nun ; a Matron of the Infirmary ; a Bursar's Clerk.

* Those were Dunboyne Students.

APPENDIX XVIII.

SUMS EXPENDED ON THE ERECTION AND REPAIRS OF BUILDINGS AT MAYNOOTH COLLEGE FROM ITS ESTABLISHMENT IN 1795, TO JANUARY 1ST, 1895.

Year	New Buildings			Repairs			Year	New Buildings			Repairs			Year	New Buildings			Repairs		
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
1796	—			89	3	1	1829	—			256	17	6	1862	2,500	0	0	712	5	10½
1797	5,524	2	2	67	17	8	1830	—			453	15	1½	1863	2,000	0	0	549	3	11
1798	4,000	0	0	32	12	10½	1831	5,842	4	0	251	7	0	1864	4,299	6	11	1,777	11	11½
1799	3,869	15	3	65	18	6	1832	452	16	8	229	12	3½	1865	4,736	0	0	668	7	5½
1800	4,827	8	7½	51	3	8½	1833	6,573	13	10	242	13	1	1866	3,264	0	0	707	6	0
1801	1,806	16	7½	62	13	7	1834	380	7	10	341	19	8½	1867	200	0	0	959	17	2
1802				77	7	2	1835	1,527	13	8	354	19	7½	1868	—			1,273	18	10
1803	541	12	6	248	6	0	1836	1,176	3	8	515	0	5½	1869	300	0	0	1,089	2	11
1804	—			778	16	4	1837	—			499	3	8½	1870	—			717	14	7½
1805	—			728	4	4½	1838	—			400	15	4	1871	—			769	17	11½
1806	2,469	19	10	114	3	5½	1839	—			291	12	8	1872	1,271	15	9	5,954	14	10½
1807	2,530	0	2	76	2	4	1840	—			340	16	0½	1873						
1808	6,241	10	5½	280	16	11½	1841	—			269	9	4	1874	241	6	6	1,475	10	1½
1809				189	6	8	1842	—			206	6	10	1875				1,164	12	7
1810	—			161	19	11½	1843	—			189	18	10	1876				1,451	10	10½
1811	121	2	8	533	3	1½	1844	—			311	12	7½	1877				792	10	6½
1812	—			796	4	5½	1845	30,737	17	5	308	12	10½	1878				733	13	10
1813	—			218	1	1	1846				1,189	7	10	1879	28,993	2	3	1,174	12	1½
1814	—			206	18	5	1847				1,047	3	4½	1880				14,240	17	5½
1815	—			252	14	1½	1848				1,540	3	2	1881						
1816	4,043	10	0	454	12	0	1849				1,292	7	10½	1882						
1817	—			288	2	8	1850				1,129	10	9½	1883				4,534	9	7½
1818	—			511	3	10½	1851				1,009	9	4½	1884				1,456	14	6½
1819	—			163	8	10½	1852	4,228	9	9	1,550	19	11½	1885				1,682	14	7
1820	—			285	12	3	1853				469	9	3½	1886				1,367	12	0
1821	100	0	0	443	18	9	1854	84	10	4	928	12	4½	1887				1,783	9	0½
1822	—			597	1	3½	1855	—			643	19	11	1888				1,724	3	3
1823	6,500	0	0	319	5	0½	1856	—			681	7	10½	1889	24,921	10	2	837	19	7
1824				301	18	3½	1857	—			465	3	2	1890				1,346	19	0
1825				254	10	4½	1858	—			606	7	1½	1891				1,056	16	10
1826	1,351	7	7½	226	18	10	1859	—			881	7	5	1892				842	1	0
1827	1,120	10	4	261	17	8½	1860	214	1	3	1,403	19	0	1893				800	10	2
1828				252	6	4	1861	—			969	3	1	1894				2,734	0	7
	45,047	16	3	9,392	10	2		51,217	18	5	21,273	4	8		72,727	1	7	56,380	19	4

		£	s.	d.
TOTAL FOR NEW BUILDINGS,	... ...	£168,992	16	3
,, REPAIRS, ...	... ...	87,046	14	2
GRAND TOTAL,	... ...	£256,039	10	5

APPENDIX XVIII.

I.—In 1795, a sum of £4,012 10*s.* 0*d.* was paid to John Stoyte, Esq., for his interest in the house, which forms now the front portion of the College Buildings, and 58 acres of land connected therewith; and, in 1802, a further sum of £1,000 was paid to Mrs. Martha Craddock for her interest in Riverstown Lodge, and 23 additional acres of land. The amounts were contributed out of the general funds provided for the establishment and working of the College, and are not included in the foregoing grand total.

II.—The sums expended on the Erection and Repairs of the College Buildings may be classified as follows:—

1807	Voted by Parliament for New Buildings, &c.	£5,000	0	0
1845	Voted by Parliament for New Buildings, &c.	30,000	0	0
1846--1852	Voted by Parliament for Repairs	6,988	2	4
1862--1869	Borrowed by the Trustees from the Commissioners of Public Works ...	18,500	0	0
1875--1894	Donations and Bequests for New Chapel	41,428	10	6
1875--1891	Dividends on temporary investments for New Chapel, &c.	757	1	7
1884--1894	Balance* of Expenditure on New Chapel, supplied as a Loan from College Funds	7,312	7	10
1878	Amount received from the Sun Insurance Co. to repair Buildings injured by fire, November 1st, 1878	9,300	0	0
1892	Donation from Right Rev. Monsignor M'Mahon, Catholic University, Washington, for the *Aula Maxima*	3,000	0	0
1795--1895	Contributed from the general revenues of the College, comprising Parliamentary Grants for the maintenance of the College, Pensions and Entrance Fees paid by the Students, Rent of Lands, Donations and Bequests for general purposes	133,753	8	2
	Grand Total as before	£256,039	10	5

III.—The Loan (£18,500) obtained by the Trustees of the College from the Commissioners of Public Works, pursuant to Act 23 and 24 Vic., c. 104, was repayable in twenty-two years from the date of the several advances by a rent-charge of £6 10*s.* 0*d.* per cent. per annum, payable half-yearly out of the annual stipends provided by Act 8 and 9 Vic., c. 25, for two hundred and fifty students of the three Senior Classes. Instalments amounting to £5,895 15*s.* 3*d.* had been repaid before the passing of the Irish Church Act on July 26th, 1869. The annual Parliamentary Grant, out of which this Loan was repayable, was withdrawn from the College by this Act, and as a natural consequence, the Trustees were released by the 41st Section of the Act from making any further repayments.

JAMES DONNELLAN, *Bursar.*

ST. PATRICK'S COLLEGE, MAYNOOTH,
March 1st, 1895.

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* This balance was supplied from the College Funds, pursuant to a resolution of the Trustees (July 1st, 1884), on the condition that it would be repaid by all the dioceses of Ireland, as per assessment then made.

APPENDIX XIX.

HORARUM ORDO QUO SCHOLAE HABENTUR (1895).

Schola Prima, 9.45-10.45 P.M.

	Feria ii.	Feria iii.	Feria iv.	Feria v.	Feria vi.	Sabbato	Dominica	Notanda
Theol anni iv.	Theol. Dogm.	Theol. Moralis	Sacra Scriptura	Theol. Dogm.	Jus Canonic.	Repetitio Theol. Dogm.		
Theol. anni iii.	,, ,,	,, ,,	,, ,,	,, ,,	,, ,,	Semel in mense habetur Disput.		
Theol. anni ii.	Theol. Dogm.	Theol. Dogm.	,, ,,	Theol. Dogm.	Theol. Moralis	,, ,, ,, ,,		
Theol. anni i.	,, ,,	,, ,,	Historia Eccles.	,, ,,	,, ,,	,, ,, ,, ,,		
Philos. anni ii.	Philos. Naturalis	Log. et Metaphy.	,, ,,	Log. et Metaphy.	Log. et Metaphy.	Repetitio Log. et Metaphy. Semel in mense Disputatio		
Philos. anni i.	Log. et Metaphy.	Philos. Naturalis	Ling. Anglica	Philos. Naturalis	Philos. Naturalis	,, ,, ,,		
Rhetorici	Lingua Latina	Lingua Latina	,, ,,	Lingua Latina	Cantus Gregor.	Ling. Gall. et Ital.		
Schola Secunda, 11.45-12.45 P.M. (except Feria iv., 11.30-12.30)								
Theol. anni iv.	Theol. Moralis	Theol. Dogm.	Jus Canonic.	Theol. Moralis	Theol. Dogm.	Sacra Scriptura	Liturgia Sacra	
Theol. anni iii.	,, ,,	,, ,,	,, ,,	,, ,,	,, ,,	,, ,,	,, ,,	
Theol. anni ii	Theol. Moralls	Theol. Moralis	Theol. Moralis	Theol. Moralis	Theol. Dogm.	,, ,,	Hermen. Sacra	
Theol. anni i.	,, ,,	,, ,,	,, ,,	,, ,,	,, ,,	Historia Eccles.	,, ,,	
Philos. anni ii.	Log. et Metaphy.	Log. et Metaphy.	Lingua Anglica	Philos. Naturalis	Cantus Gregor.	,, ,,	Lingua Celtica Cantus Gregor.	
Philos. anni i.	Philos. Naturalis	Lingua Celtica	Ling. Gal. et Ital.	Ling. Anglica	Log. et Metaphy.	Lingua Anglica	Liturgia Sacra	
Rhetorici	Ling.Gal. et Ital·	Historia Sacra	Lingua Celtica	,, ,,	Lingua Latina	,, ,,	Schola Catech.	
Schola Tertia, 2.30-3.30 P.M.								
Theol. anni iv.	Sacra Scriptura	Theol. Moralis	Vacat et deambulationem	Theol. Dogm.	Theol. Moralis	Homiletica Sacra		
Theol. anni iii.	,, ,,	,, ,,		,, ,,	,, ,,	,, ,,		
Theol. anni ii.	,, ,,	Theol. Dogm.		Theol. Dogm.	Lect. Liturgica	,, ,,		
Theol. anni i.	Hist. Eccles.	,, ,,		,, ,,	,, ,,	Cantus Gregorianus		
Philos. anni ii.	,, ,,	Philos. Naturalis		Log. et Metaphy.	Philos. Naturalis	Lingua Anglica		
Philos. anni i.	Log. et Metaphy.	Log. et Metaphy.		Log. et Metaphy.	Log. et Metaphy.	Lingua Gallica et Italica		
Rhetorici	Lingua Graeca	Lingua Graeca		Lingua Graeca	Lingua Graeca	Lingua Celtica		

HORARUM ORDO QUO SCHOLAE HABENTUR (1895).

	Theologi Anni iv.	Theologi Anno iii.	Theologi Anno ii.	Theologi Anno i.	Philosophi Anni ii.	Philosophi Anni i.	Rhetorici	Seniores Alumni
FERIA i. Schola 1^{a}	Theol. Dogm.	Theol. Dogm.	Theol. Dogm.	Theol. Dogm.	Philos. Naturalis	Philos. Mentalis	Lingua Latina	Disputatio in Theol. Scholastica vel Dogmatica
Schola 2^{da}	Theol. Moralis	Theol. Moralis	Theol. Moralis	Theol. Moralis	Philos. Mentalis	Philos. Naturalis	Ling. Gall. et Ital.	Ling. Gal. [Sem. Autum]
Schola 3^{ia}	Sacra Scriptura	Sacra Scriptura	Sacra Scriptura	Historia Eccles.	Historia Eccles.	Philos. Mentalis	Lingua Graeca	Ling. Ital. [Sem. Verno]
FERIA iii. Schola 1^{a}	Theol. Moralis	Theol. Moralis	Theol. Dogm.	Theol. Dogm.	Philos. Mentalis	Philos. Naturalis	Lingua Latina	Questiones difficiliores in Theologia Morali
Schola 2^{da}	Theol. Dogm.	Theol. Dogm.	Theol. Moralis	Theol. Moralis	Philos. Mentalis	Lingua Celtica	Historia Sacra	Ling. Gal. [Sem. Autum]
Schola 3^{ia}	Theol. Moralis	Theol. Moralis	Theol. Dogm.	Theol. Dogm.	Philos. Naturalis	Philos. Mentalis	Lingua Graeca	Ling. Ital. [Sem. Verno]
Schola 4^{a}	Lingua Celtica	,, ,,	,, ,,					
FERIA iv. Schola 1^{a}	Sacra Scriptura	Sacra Scriptura	Sacra Scriptura	Historia Eccles.	Historia Eccles.	Lingua Anglica	Lingua Anglica	Lingua Germanica
Schola 2^{da}	Jus Canonicum	Jus Canonicum	Theol. Moralis	Theol. Moralis	Lingua Anglica	Ling. Gall. et Ital.	Lingua Celtica	
FERIA v. Schola 1^{a}	Theol. Dogm.	Theol. Dogm.	Theol. Dogm.	Theol. Dogm.	Philos. Mentalis	Philos. Naturalis	Lingua Latina	Disputatio in Theel. Scholastica vel Dogmatica
Schola 2^{da}	Theol. Moralis	Theol. Moralis	Theol. Moralis	Theol. Moralis	Philos. Naturalis	Lingua Anglica	Lingua Anglica	Jus Canonicum
Schola 3^{ia}	Theol. Dogm.	Theol. Dogm.	Theol. Dogm.	Theol Dogm.	Philos. Mentalis	Philos. Mentalis	Lingua Graeca	
FERIA vi. Schola 1^{a}	Jus Canonicum	Jus Canonicum	Theol. Moralis	Theol. Moralis	Philos. Mentalis	Philos. Naturalis	Cantus Gregor.	Selectae Questiones in Historia Ecclesiastica
Schola 2^{da}	Theol. Dogm.	Theol. Dogm.	Theol. Dogm.	Theol. Dogm.	Cantus Gregor	Philos. Mentalis	Lingua Latina	Ling. Hebraica
Schola 3^{ia}	Theol. Moralis	Theol. Moralis	Liturgica Sacra		Philos. Naturalis	,, ,,	Lingua Graeca	
Schola 4^{a}			Lectio Liturgica	Lectio Liturgica				
SABBATO. Schola 1^{a}	Repetitio Theol. Dogm.	Repetitio Theol. Dogm.	Repetitio Theol. Dogm.	Repetitio Theol. Dogm.	Repetitio Philos. Mentalis	Repetitio Philos. Mentalis	Ling. Gall. et Ital.	Disputatio Theol. [Coram Super. Profes. et Alum. theol. semel in Sem. Aut. et iterum in Sem. Verno]
Schola 2^{da}	Sacra Scriptura	Sacra Scriptura	Sacra Scriptura	Historia Eccles.	Historia Eccles.	Lingua Anglica	Lingua Anglica	
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Schola 4^{a}	Homiletica Sacra	Homiletica Sacra	Homiletica Sacra	Cantus Gregor.	Lingua Anglica	Ling. Gall. et Ital.	Lingua Celtica	Disputatio Theol. Publica [Assist. Illm. et Revm. Curatorib., pridie Distributionis Praem.
DOMINICA Schola unica	Liturgia Sacra	Liturgia Sacra	Hermeneut. Sacra	Hermeneut. Sacra	Lingua Celtica	Cantus Gregor.	Liturgia Sacra Schola Catech.	

HORARIUM (1895).

Feriis II^{a}, III^{a}, V^{a}, VI^{ta} et Sabbato.

A.M.	
6 30	E lectulo surgitur
6 30— 7 30	Meditatio et Missa
7 30— 8 30	Studium
8 30	Jentaculum
9 0— 9 45	Tempus recreandi
9 45—10 45	Schola prima
10 45—11 45	Studium
P.M.	
11 45—12 45	Schola secunda
12 45	Coenula meridiana
1 0— 1 30	Tempus recreandi
1 30— 2 30	Studium

P.M.	
2 30—3 30	Schola tertia
3 30	Visitatio SS. Sacramenta
3 45	Coena
4 15—5 30	Tempus recreandi
5 30—7 45	Studium
7 45—8 5	Lectio spiritualis
8 5—8 10	Examen conscientiae particulare et *Angelus*
8 10	Coenula vespertina
9 0	Oratio vespertina
10 0	Omnes in lectulo sunt, et lumina extinguuntur

Feria IV^{a}.

A.M.	
6 0	E lectulo surgitur
6 30— 7 30	Meditatio et Missa
7 30— 8 30	Studium
8 30	Jentaculum
9 0— 9 45	Tempus recreandi
9 45—10 45	Schola prima
10 45—11 30	Studium
11 30—12 30	Schola secunda
P.M.	
12 30	Coenula meridiana
1 0— 3 15	Vacat ad deambulationem
3 30	Visitatio SS. Sacramenti

P.M.	
3 45	Coena
4 16—6 0	Tempus recreandi
6 0—7 35	Studium
7 35--8 5	Praedicatio
8 5—8 10	Examen conscientiae particulare, et *Angelus*
8 10	Coenula vespertina
8 20—9 0	Tempus recreandi
9 0	Oratio vespertina
10 0	Omnes in lectulo sunt, et lumina extinguuntur

Die Dominica.

A.M.	
6 0	E lectulo surgitur
6 30— 7 0	Meditatio
7 0— 7 30	Studium
7 35	Missa
8 30	Jentaculum
9 0— 9 45	Tempus recreandi
10 0	Missa solemnis
11 0—12 0	Tempus recreandi
P.M.	
12 0—12 45	Schola
12 45	Coenula meridiana
1 0— 2 15	Tempus recreandi
2 30	Vesperae Solemnes

P.M.	
3 15	Visitatio SS. Sacrementi
3 30	Coena
4 0—6 0	Tempus recreandi
6 0—7 45	Studium
7 45—8 5	Rosarium et Benedictio SS. Sacramenti
8 5—8 10	Examen conscientiae particular, et *Angelus*
8 10	Coenula vespertina
8 20—9 0	Tempus recreandi
9 0	Oratio vespertina
10 0	Omnes in lectulo sunt, et lumina extinguuntur

APPENDIX XX.

REPORT* OF THE COLLEGE COUNCIL ON THE CONFERRING OF DEGREES.

Your Lordships, at the June Meeting of 1893, commissioned the Professors of the Faculty of Theology, with the President and Vice-President, to report, first, upon the best method of securing that only competent Students should appear at the public Dunboyne Disputation; and, secondly, upon what conditions and in what manner, &c., degrees should be conferred in theology. The subject required careful consideration, and a minute examination of the requirements of leading colleges abroad; and so it was found impossible to present a final Report at the October Meeting, as your resolution required. The time was accordingly extended; and we are now in a position to offer certain recommendations, upon which we are all agreed. It seems to be taken for granted that it is desirable to confer these degrees upon our Students; upon this point we shall only say, that we are strongly of that opinion—that we think the studies of the College would be stimulated, and the standard of knowledge raised, and that the conditions can be so arranged as to obviate any inconvenience that might result from conferring degrees too freely. We may be permitted to remind your Lordships that, some years ago, when our studies were being re-arranged, the Holy See expressed its willingness, in its letter of instruction, to grant to the College, after some time, the necessary powers for conferring these degrees.

With regard to the conditions, &c., we recommend:—

I.—That Students be eligible for the full degree at the end of their Course; that the Bachelorship be conferred at the end of the fourth year's theology; the Licentiate at the end of the present Dunboyne Course; and that Candidates for the Doctorate be allowed a third year on the Dunboyne, to complete their preparation. It is our opinion that only Students of very exceptional ability should be allowed to present themselves for this final degree. We would suggest that during this third year they should not be appointed to take the places of absent professors, nor allowed to undertake any work that would interfere with their preparation.

II.—That Candidates be selected, examined, and passed, or rejected, by members or ex-members of the Faculty of Theology, the ex-members being invited to attend the examinations.

III.—1. That Candidates for the Bachelorship be selected at the end of the third year's theology, so that the fourth year may be devoted to the immediate preparation for the degree. The average qualification should be one premium in Dogmatic Theology, obtained during the three years, and one premium in either Moral Theology or Sacred Scripture. The Board of Examiners should, however, be allowed to select others who are not thus qualified; and these Students, themselves, should be at liberty to seek a place upon the List of Candidates. All Students who may have been selected should be bound to stand the degree examinations, unless exempted by the Examining Board.

2. That Candidates for the Licentiate be selected at the end of the first year's Dunboyne, the second year being thus set apart for immediate preparation. The test of selection should be an hour's examination at the end of the year; and it is recommended that no Student who failed to pass this test should be allowed to return for a second year. We suggest, moreover, that the half-hour's examination at Christmas be dropped, so that instead of two half-yearly examinations of half-an-hour each, there should be an hour's examination at Midsummer. Lest, however, the abolition of the Christmas examinations should give too much free time to the Dunboyne Students, it is recommended that, if granted a vacation, they should be required to return when the ordinary classes re-open, and that they should be allowed not more than a fortnight's absence.

3. That Candidates for the Doctorate be selected after the examination and defence for the Licentiate, at the end of the second year's Dunboyne.

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* This Report was subsequently amended in points of detail.

IV.—1. That the programme for the Bachelorship should consist of the course of Sacred Scripture, Dogmatic and Moral Theology, and Canon Law, now read in the fourth year's Divinity, with a Synopsis of leading questions from the remainder of the course of Dogmatic and Moral Theology, and from one-fourth of the course of Church History.

2. That the programme for Licentiate should embrace the present Dunboyne Course—*i.e.*, the whole of Dogmatic and Moral Theology (except *De Vera Religione* and *De Ecclesia*) and Canon Law, one-half of the History of the Church; and, in addition, a Synopsis of leading questions from the Introduction to Sacred Scripture, and one book of the Old and two of the New Testament.

3. That the programme for the Doctorate should embrace the whole course of Dogmatic and Moral Theology, Sacred Scripture, Canon Law, and Church History.

V.—1. That the examination for Bachelorship should be oral for an hour and a quarter, and in writing for six hours. Of the time allotted for oral examination, thirty minutes should be given to Dogmatic Theology, fifteen to Moral Theology, and ten minutes each to Sacred Scripture, Canon Law, and Ecclesiastical History. The six hours allowed for writing should be divided so that an hour and a-half would be given to Dogmatic, and the same to Moral Theology, and one hour to each of the other subjects.[1]

The written examinations for this degree might be held on the same day as the first class pieces. It would be impossible to provide time for a Defence, but its place is sufficiently supplied by the examination in Dogmatic Theology.

2. That there be an oral examination of one hour and thirty-five minutes for the degree of Licentiate, also a public Defence, in which each of the candidates will defend for one hour twenty-five *theses* taken from the programme for the degree. Of the time allotted for oral examination, it is proposed that forty minutes be given to Dogmatic Theology, twenty to Moral, fifteen to Sacred Scripture, and ten to each of the other subjects. It does not seem necessary to require an examination in writing; but the candidates should be required to present a Dissertation or Essay in English upon a theme to be selected by the Board of Examiners. Though the Defence be public in the sense that everyone will be free to attend, it is suggested that, except in the case of the Doctorate, no person should be invited to object who is not a member of the Examining Board.

3. That candidates for the Doctorate be required to print and publish a treatise in Latin of about 100 octavo pages, and also to make a public Defence of this treatise and of seventy-five *theses* to be selected by themselves from the whole course, with the approval of the Faculty. The Defence should last for four hours for each candidate, and visitors should be invited to object. The treatise should be submitted to, and approved by, the Faculty, and the subject on which it is written should also be approved before the work is undertaken.

4. That Candidates for Bachelorship be exempted from the ordinary Midsummer Examinations at the end of the fourth year's theology. This necessitates a re-arrangement of the prize-list; and our proposal is that the Bachelors compete *inter se* for two of the prizes now given to the fourth year's divines, and that the third prize, together with the three prizes now given to the third year's Divinity Class be competed for by the Students of the third year and those of the fourth who are not seeking degrees. It should be remembered that the Students of the third and fourth years read together, and the effect of our proposal is that all prizes shall be made common to both classes, but that two shall be set apart for the Graduates. We recommend that, in case of Graduates, prizes shall not be awarded for separate subjects, but that these prizes shall be given for the best knowledge of all subjects in the aggregate which are required for the degree.

We recommend also that of the prizes now allotted to Sacred Scripture in the fourth year of Theology two be set aside for the Graduates, and the third premium be competed for as described already. So too one of the premiums now allowed for Canon Law should be reserved for those who may be promoted to the degree. The Sacred Eloquence should remain as at present, as also Liturgy; with this exception, that candidates for the degree should not be examined in the latter subject. Hebrew should be read by the second and third year's divines.

It is proposed that no Student should be eligible for the Dunboyne Establishment

[1] The President was of opinion that the same time should be given to Sacred Scripture as to Moral Theology.

who fails to obtain the degree of Bachelor. This degree, then, should take the place of the present qualification for the Dunboyne.

VI.—That the Oral Examination for the degree of Licentiate, and the defence for this degree as well as for the Doctorate, be held after the Midsummer Retreat, on those days when Holy Orders are conferred, and that all Students be required to attend who are not on Retreat for Orders.

That the examination for Bachelorship be held before the Retreat, and immediately after the examinations in the classes of Theology. This arrangement cannot be carried out without relieving the Examiners for degrees of some of the examinations which they attend at present, else the whole junior house should be idle during the Degree examinations. It is proposed, then, that the Professors in the faculty of Theology should proceed at once to examine for degrees after having finished their own Classes, and that the Classes in Philosophy, Arts, and Rubrics should be examined by the Superiors and Junior Professors. Four Boards might be constituted to examine in theological subjects; two Boards for Philosophy and Rhetoric, &c.; and as soon as the degree examinations commence, these two Boards might be increased to four. By means of this arrangement all the examinations would terminate about the same time, as will be easily seen from a calculation based on the average numbers in the various classes.

With regard to the order of examinations, we recommend that the ordinary oral examinations be first taken up; then the qualifying examination of the First Year's Dunboyne men upon their whole year's course; then the examination in writing for Prizes and for the Bachelorship; and, finally, the oral examination for Bachelorship. This arrangement will have the advantage of affording the Bachelors a long period of revision, such as their programme will require.

VII.—Those who are not Students of the College might be allowed to propose for and obtain degrees on the same conditions as those we have suggested for our own Students, with the addition, of course, of the permission of the Bishop of the Candidate.

By the foregoing arrangement provision is made for Defences as parts of the Examination for the Licentiate and Doctorate. We are of opinion that, should your Lordships decide to adopt our proposal, these Defences would supply the place of the Disputation hitherto conducted by the Dunboyne Students. It may be well to add that this programme should not be finally approved of till it has been tested by the experience of a few years.

VIII. As your Lordships require us to report upon everything bearing upon the question of degrees, we take occasion to suggest that, if Students were promoted to Priesthood before passing to Dunboyne, the studies for degrees would be notably benefited. The President has taken the opinion of the Administrative Council as to whether this arrangement would interfere with the discipline of the College, and he informs us that in the opinion of the Council there is no reason why the arrangement should not be allowed a trial.

ROBERT BROWNE.
DENIS GARGAN.
WALTER MACDONALD.
THOMAS O'DEA.
RICHARD OWENS.

DANIEL COGHLAN.
MICHAEL FOGARTY
JOSEPH MCRORY.
DANIEL O'LOAN.

APPENDIX XXI.

RESOLUTIONS OF THE IRISH BISHOPS CONNECTING MAYNOOTH WITH THE CATHOLIC UNIVERSITY.

At a meeting of the Trustees of Maynooth College, held in Marlborough-street, Dublin, October 18th, 1876, it was resolved—

1. That the College of Maynooth be declared to be a College of the Catholic University of Ireland, and that the connection between the two Institutions shall make no change in the constitution or government of the College ; and that the President and Vice-President of the College be *ex-officio* members of the Senate of the University.
2. That the Faculty of Theology in the University consist henceforth of the present Theological Faculty of the University, with the addition of the Faculty of Theology of Maynooth.
3. That to this end the Professors of Theology in Maynooth—viz., the Professors of Sacred Scripture, of Dogmatic Theology, of Moral Theology, of Ecclesiastical History, and of Canon Law—be *ex-officio* members of the Faculty of Theology in the University, and Examiners in the same.
4. That the Professors of Logic and Metaphysics, of Ethics, of Classics, of the Irish Language, and of Modern Languages in Maynooth, be *ex-officio* Examiners in the University Faculty of Philosophy and Letters.
5. That the Professor of Natural Philosophy in Maynooth be *ex-officio* Examiner in the Faculty of Science in the University.
6. That the Maynooth Students may be admitted to the examination for the degree of Doctor in Theology at the end of their fourth year's Theology, upon the recommendation of the President of the College, and with the permission of their Bishops.
7. That the examination for degrees in Theology may be held either in Maynooth or in the University Buildings, as the Trustees of the College may direct.
8. That the degree of Doctor in Theology, in case of Maynooth students, be solemnly conferred in the College of Maynooth, on occasion of the annual distribution of premiums, by the Chancellor of the University or his delegate.
9. That in all respects for which no special provision is herein made, the rules for conferring degrees, as approved by the Bishops, be carefully observed.
10. That the degree of Bachelor in Philosophy be conferred, without further examination, upon any student in Maynooth, who in each of the two years of his Philosophical Course shall have been called to first premium in the class of Mental and Moral Philosophy respectively and to any premium or distinction in the same years in the class of Science, provided that he present to the Faculty a creditable dissertation, written by himself, upon a philosophical question to be assigned by the Examiners, and make, in addition, a successful public defence of ten theses in Philosophy.
11. That the degree of Bachelor in Science be conferred, without further examination, on any student in Maynooth, who in each of the two years of his Philosophical Course shall have been called to first premium in the class of Science, and to any premium or distinction in the same years in Mental and Moral Philosophy respectively, provided that he present to the Faculty a creditable dissertation, written by himself, upon a scientific subject to be assigned by the Examiners, and make, in addition, a successful public examination in Mathematics, Mathematical Physics, or Experimental Physics.
12. That all other candidates for Philosophical Degrees from Maynooth, and candidates for the same from any affiliated College or Seminary, may present for their examination, either the course as at present in the University programme for degrees, or the Philosophical Course as assigned in the Maynooth *Calendar*, and that they shall be examined accordingly.
13. That any Maynooth student who is called to first premium in the class of Rhetoric, be admitted, without further examination, to Scholarship with first-class honours ; and if called to second premium, to Scholarship with second-class honours, provided that in each

case he present to the Faculty a creditable dissertation on some literary subject to be assigned by the Examiners.

14. That any Maynooth student who is called to first premium in the class of Humanity, be admitted to Scholarship without further examination, provided that he present to the Faculty a creditable dissertation on some literary subject to be assigned by the Examiners.

15. That all students matriculated in Maynooth be held to be matriculated students of the Catholic University.

16. That it be recommended to the Professors and Superiors of Maynooth to encourage their students to present themselves for the several University Examinations for degrees; the names of the successful candidates, with the honours they have obtained, to be formally announced at the annual distribution of premiums in the College.

17. That the Rector of the Catholic University, and the President of Maynooth, be instructed to carry out these Resolutions, and are authorized to arrange the necessary details.

(Signed) W. M. LEE, *Secretary.*

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